

# HYMANOLOGY IS ONE OF THE MAIN LINES OF SCIENCES DEVELOPMENT IN XXI CENTURY

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The world over is undergoing an acute social and humanitarian crisis. i.e. a crisis of a human being and the development model. This crisis shows up in global problems among which the major problems are: cleavage (of countries, world, people) into rich and poor, pollution of environment, arms race, low birthrate in developed countries, drop in the cultural standard, morality, etc.

The cause crisis is in a deep and ever increasing discrepancy, dissonance between material and perfect, between level of technological development and consciousness of a human being, between natural science and humanities. The gap between the humane component of development and the technology-related one makes the technical and humanities gap. And specifically it is natural for the liberal society. All problems of humanity both present and historic and future are reducing to the problem of evolutionary quality of the human being.

The central problem for the world over is to close up this gap, to turn from pure industrial development to technical and humanities harmony. Engineering and natural sciences are avancer à grands pas. But the principal science on which the settlement of this problem depends, the quantitative human science, in deed, is absent.

In that regard L.N. Tolstoy, the greatest thinker of all times, (in his work "So what are we to do?") wrote: ... "if there is no science dealing with what is mission and good for the human being, there can be no true sciences and arts as there is a countless number of ranges of science and art (I would like to emphasize the word "countless" as I understand it in its precise meaning); and if one fails to know what are mission and good for all human beings, it's impossible to choose

among the countless number of subjects and, as a result, if there is no such science, all other sciences and arts turn to be an idle and harmful sport as it happens in our place".

Any science supposes that there is its own theoretical apparatus, quantitative principles and methods of research. In the absence thereof, we are dealing only with pre-sciences – sciences of qualitative knowledge. The inductive method – from particulars to generals, method of induction of information is applying in them. Shortcomings of the inductive method are well-known: subjective assessment, neglect of essential factors, exaggeration or lessening of contributions made by other, etc. Examples are legion in science. The inductive method should be controlled and corrected by the deductive method: from generals to particulars, from principles of socio-natural development to social medium and to the human being.

Human qualification depends on whether his life meets objective (i.e. independent of any human being) socio-natural principles. And these principles are revealed by human science – humanology (human study).

Principally, humanology is the synthesis of natural and humanities. Scientific view of the world is forming on the grounds its principles. The person holding such view of the world is willfully making his own life. He aspires to harmonize to self, society and nature. The purpose of humanology is to see humanity, the place the human being takes in nature and society, his purpose. And, as a result, to contribute in development the generation of people satisfied with their life.

If the individual fails to know for what reason and purpose he came into being, what is the point of his life, what is the evolutionary dependent trajectory of socio-natural development, he cannot be to the full satisfied with the life both his own and the society. As a result a social chaos and the feeling of meaninglessness of life are arising.

The principal science of the XXI century is human science. The human being, at one time, is the development purpose and the development tool. On the grounds of the previous developments [3,4] we would like to propose the following structure of humanology: 1) theory of socio-natural development; 2) humanity; 3) human being in biosphere; 4) human being in social

medium; 5) problem of time and harmonious development of human being.

We would like to address to the questions of principle subject to settlement within the frameworks of the specified structure.

1) *Theory of socio-natural development*: from the general energy perspectives it deals with performance and evolution of systems which are non-equilibrium in reference to environment (“steady equilibrium”) under the assumption of internal equilibrium in the systems themselves (“maintain equilibrium”). With regard to the above mentioned introduction and application of the concept “structural energy” ( $F$ ) are of fundamental importance. It bears a relationship to the work of thermodynamically-reversible process of generation (“building”) of the system of elements. The structural energy is the system capability: the more this system is, the more the work the system is performing (under otherwise equal conditions). The progress criterion is in increase of structural energy (full or specific, calculated per mass unit, as the system type may be) in length of time ( $t$ ):

$$dF/dt > 0 \quad (1)$$

When discussing driving forces and limits of development the dialectic method is usually applied. But the dialectics is insufficient for total characteristic of development. Development means generation of anything “new”. It takes place due to settlement of dialectic opposites. As a result, development includes three components: two opposites and “a new” (third), hence the denomination – trialectic.

Generally, development proceeds in accordance with the fundamental law of trialectic. We can formulate it as follows: dialectic opposites of the world are settling in the course of arising “a new” one, which makes a harmonious synthesis of opposites subject to settlement. In doing so the principle of reasonable being, known from the earliest time, “enough is as good as a feast” is settling down.

The dyad development paradigm of unity and “struggle” of opposites does not take into consideration the creative component of the matter. “Struggle” of opposites comes to victory of one of them. But what about development here?!

As is known [3,4], the biological progress is basing on opening any new resource and by virtue of mechanisms of cooperation, complementarity of functions, compromises, harmony - that is in compliance with trialectic. As regards competitive mechanisms, “struggle” (for existence), they play another role – they are eliminating lagging “technologies”, eliminating retrogression.

The theory of natural selection, Darwinism meets the dyad paradigm and tangential to progress. But this is an especial case, consequence of general error of mankind concerning natural laws of development, domination of the dyad paradigm. Based on it social disparity, wars, revolutions and etc., considered to be natural and inevitable. Abidance by the dyad paradigm led humanity to the modern civilizational crisis.

In fact, the global law of development is different – the world is moving to harmony. So, the radical change of worldview of humanity and development path are necessary. According to trialectic, contact of opposites “progress-retrogression” has the following meaning: On the rising stage of development there is a progress, but up to a certain point. In the following, on the descending stage, it is inevitably replacing by retrogression. And the modern “material” civilization (in the major focus of which is meeting the material needs of people) has its limits. Unavoidably “a new” - another non-material (socio-humanistic, moral) civilization - supplants it. The modern stage of development meets to socio-humanistic transition [3,4].

2) *Humanity*. Starting out from existing definitions [5] and basing on theoretical apparatus of ergodynamic [3,4] there is the following formulation of human phenomena: “The human being is an open, dynamic, self-renewing bio-socio-moral structure possessing potential for reproduction and working (taken as a whole) in a certain range of biostructures”.

Bio-socio-moral entirety of individual failed to be reflected in the theory of human capital assets laid down by Western economists (among them are Nobel Prize winners G. Becker and T. Schultz). In their works the individual is treated as a social being, and his capital assets are estimated from the perspective of human qualification as the working person.

The system theory of human capital assets [3,4] researches individual in unity of biological, social and moral sources. We can write the value of  $H$  of the capital assets of the individual as follows:

$$H = V + J + D \quad (2)$$

where components of the capital assets:  $V$  – vital capital (description of physical health),  $J$  – intellectual capital, and  $D$  – moral capital (description of individual as a working person and bearer of public morals, as relevant).

Capital assets make potential: the higher it, the more individual works (taken as a whole, including “brainwork”). According to ergodynamic [3,4] development of any individual takes place when its capital assets are growing:

$$dH/dt > 0 \quad (3)$$

The condition (3) is simply interpreting with regard to social medium as a whole when specific capital [1,2] is considering (calculated per one individual, dollar/person). With regard to individual the condition (3) meets the rising stage of vital development (to 14-16 years). In the following the vital capital is decreasing (as one ages). At the same time the intellectual and moral capital assets of the developing individual are asymptotically growing at lifetime.

The problem of human being resource management - use of human potential (capital assets) for meeting needs (desires) of individual - is a major problem. As is known, there are "deficiency" and "growth" needs. "The deficiency" needs are needs of personal safety: food, house, clothes, safety, etc. "The growth" needs, inherent in "deficiency" one, are needs ensuring harmonious development of individual: freedom, love, dignity, etc. Realization depends on external (social environment) and internal factors of the individual himself. As a result we are dealing with environmental implementing and realization of personal potential (notwithstanding the border between them is rather relative).

It is considered that meeting of "deficiency" needs is the basis for harmonious development of individual. But there is a question: if there is any limit for "the deficiency" needs? Let's lay down the following postulate:

*No "growth" needs will arise if there is no limits for "deficiency" needs.*

This theorem demonstrates an evolutionary inferiority of liberalism focused on maximum profit and on meeting soaring material needs. The overall practice of capitalism with its orientation on maximum profit, super-wealth and money worship are holding up this theorem. This resulted in poverty, wars, personal degradation, ecological problems, in other words, in everything that destroys ecos (systems nature-human being-society). Orientation on "the growth" needs is consciously forming "from above" (through advertising, mass media; the Russian television is working hard in this sphere).

The "growing" needs are forming "from below" – by human being himself. Neither liberal, nor welfare state will contribute to it. On the contrary, under a slogan "human rights" the priority of freedoms over duties is actually declaring and this, unavoidably, results in permissiveness – to the kingdom of "deficiency" needs. Free human development is a principle of a welfare state. But it supposes equivalence for development both positive and negative human qualities, examples are legion. The nature of any "growing" needs is culture (a true one, not mass culture which provides domina-

tion of "deficiency" needs). And the church is playing a certain role in formation of the "growing" needs.

Any individual who is abiding "supreme values" is a "social and spiritual human".

A true realization of individual is related to implementation of its evolutionary mission. The following statement we will recognize as a postulate:

*Any individual to the fullest possible extent can realize himself if his mode of life meets the laws of eco-socio-humanistic development.*

And such individual has an optimistic turn of mind: he is harmonious, in good agreement (in equilibrium with) with himself, other people and nature.

On the contrary, if the mode of life chosen by individual is contradicting natural and humanitarian laws of development, such individual will drop out of general evolutionary process. He is a pessimist and failure: he is always disappointed, dissatisfied with his life and himself, and, as a result, is inclined to antisocial behavior.

The environmental realization is characterized by inclusiveness of individual in social environment, how significant for social medium taken as a whole are results of his work. Development of social medium, described with such values as specific (calculated per one individual) national (country) capital (*SNC*), production of specific national capital (*PNC*), quality of life index (*I*) are measurable parameters of life quality. The more these indexes, the higher the environmental realization is.

3) *Human being in biosphere.* The problem is discussed from the perspective of trialectic. The opposite "biosphere – individual" can be settled as follows. Individual is associated with biosphere – this is a direct association (Fig. 1). In turn, individual is transforming nature (feedback). Transformation, humanization of nature is acting for progress but up to the certain point, and retrogression is changing it. In turn "management" of biosphere (by fossil fuels consumption, eco-management, etc. [6]) is progressive only but up to the certain point. In harmonious social medium there is an optimizing control – balance between natural and non-natural environment components.

**Biosphere — human being**  
**Progress — retrogression**

**Biosphere under control**

**Fig. 1.**  
Scheme of settlement opposites  
"biosphere – human being"

In Russia 2013 has been declared the year of environment protection. Meanwhile, the problem of environment is not limited to its protection, but, as is evident from the foregoing, is of rather dissimilar nature. Fundamental nature of life is to change the living environment for to adapt it for life to the maximum extent possible. The parent example is succession on recent volcano lava flow when initially lifeless lava turns into fertile and swinging and entertaining life is filling it. Human being makes the same thing with his life environment but on a large scale.

Any man-made change of environment is naturally determined, unavoidable and even desirable occurrence. But this change must be for good of human being. And this takes place if the change is of a certain scale not exceeding “the anthropogenic limit of the Earth” – the maximum anthropogenic load which increasing results in degrading of Ecos (the global system “nature - human being - society”) [4]. Transformation of environment to the certain point is a progress of ecos. But its excess results in retrogression.

Therefore we need no “environment protection” but humanization of life environment, its optimal transformation for to make it convenient for living. And in this case the ecological component is of the most importance. Humanization of life environment will promote growth of human qualification, increase in human capital assets, including health capital, intelligence and morality.

4) *Human being in social medium.* This problem consists of a number of components.

*The system theory of the capital* considers the capital as a part of a large picture, taking into consideration its components: physical capital, human capital assets, social, natural (and any other types of capital which failed to be taken into consideration: cultural, demographic, financial) [1-4]. A new interpretation of human capital as the sums of three components vital, intellectual and moral resulted in introduction of a new concept – socio-humanistic state.

*The concept of national wealth and life quality* makes it possible to put in perspective development of countries worldwide and regions. The national wealth (capital of any country, region) is one of the most important characteristic of social medium – potential for development. National wealth of the countries worldwide is estimating in formulations of the World Bank, and human qualification – in the United Nations Development Programs (UNDP). And the World Bank estimates future consumption in the countries worldwide for average life of one generation (25 years). This factor is not directly relevant to national wealth. But within the frameworks of the system humanology

all capital accumulated in the countries worldwide is estimating. As the human development index (HDI), applied in UNDP works, is of subjective speciality, it is introduced by inductive method. Socio-humanism studies the life quality index (LQI) which is developing by deductive method and taking into consideration the most essential components of life quality. The proposed method of calculation of national wealth is an alternative to the method of the World Bank, and the LQI is the development of UNDP approach.

The developed technique makes it possible to calculate national wealth (the country capital) and the life quality index for all countries worldwide and constituent entities of the Russian Federation [1,2]. Their rating under these figures has been specified.

*The theory of socio-humanistic state* is constructible by deductive method – on the grounds of general theory of socio-natural development. Any socio-humanistic state is a natural stage of development in the line “liberal-social-socio-humanistic state”. If in the liberally state “the economic individual” is operating and in the social state – “the social individual”, in the socio-humanistic state there is “a social and moral individual”. At the heart of any socio-humanistic state there is a human being, his harmonious development (which means the associated growth of components of the human capital – vital, intellectual and moral), advancing growth of the human capital. The economy is no longer a purpose; it turns to be a mean of harmonious development of human being. In recent times the state with regulated market economy through the tax system and social policy oriented on harmonious development of individuals is the optimum. Simultaneously settlement of both social and ecological problems will start.

The trialectic method with reference to the socio-humanistic state means, at least, the following. Socio-humanism is a settlement of opposite “capitalism – socialism”, their harmonious synthesis. The opposite “democracy – authoritarianism” is settling by strong state with most democracy to the fullest extent. Rights (freedom) are associated with duties, their opposite is settling by authority of law. Progress is ensured by associated harmonious growth of components of the country capital. Growth of material wealth (physical capital) of individuals is one of the progress components but up to a certain point, above this point the said growth becomes a retrogression factor. The opposite “wealth – poverty” is settling by the middle class. The gap between the rich and the poor is optimal. Increase in the gap between them means social retrogression and may lead disaster (revolution). The middle class is one of the main subjects of the progress. The opposite “hired labour – employee-employer” is

significant only on the first stage. In the following the collectivist forms of ownership by which the opposite “public – private ownership” are settling will have the more significant role.

“*The consumer society*” is progressive only up to the certain point of satisfaction of needs, after its overrunning there is retrogression. And modern times are meeting such point (first of all we have in mind the developed countries). So, transition from “consumer society” to “the society of social humanism” is in line with trialectic – it is supported by evolution.

*Socio-humanism* – is ideology of any socio-humanistic state. According to socio-humanism life is a supreme value of existence. The individual himself is the principal wealth of human being, but not any external circumstances of his life. As compared with material values, the humanitarian values are of higher priority (anyhow, they should be in harmony with each other). Directive of popular materialism “social being determines consciousness” has no any feedback link which can be charged with stability of social systems in which it is involved. Simultaneously two opposite directives should be applied: not only “social being determines consciousness”, but “consciousness determines social being” as well. No individual belonging to the socio-humanistic civilization needs “everything”. He needs only the things that promote his self-realization and development of his creativity. The popular materialism, directive “serving to yourself” are destroying civilization from the inside. In socio-humanism moral has got a special tone: the individual who understands that life is a supreme value is a moral person. And he is conforming his life to this principle.

*The socio-humanistic project* for Russia, which has been developed by a group of authors [7], is one of practical applications of socio-humanism. Unlike most of projects aimed on social restructuring which are forming under inductive method, the socio-humanistic project is based on a deductive method – from the theory of socio-natural development to the theory of the socio-humanistic state. Therefore the project has got a necessary scientific base.

From the data relating to calculation of national wealth and the life quality index for all countries worldwide [1,2] it follows. In accordance with the life quality index Russia lies in 73rd place in the world; and in accordance with the human capital index it lies in 162nd place. Reasons for such disadvantaged position are low birth rate and low life span, high level of suicidality and high crime rate, considerable social differentiation and some other factors. Conclusion: the country is undergoing an acute socio-humanistic crisis – crisis both of human being and the development model. Evolutionary supported way for solving

the crisis is socio-humanistic transition, generation of socio-humanistic state.

*The world socio-humanistic project* [8] is an extension of the Russian project. The world as a whole is in an acute systemic crisis as well, this crisis is related to resource and environmental restrictions for economic growth. But capitalism is always aspiring to get the top profit and the demand to constrain margins is unnatural for it.

The main defect of the existing “material” civilization is a low “price” of individual, low-low level of humanitarian values in their system ranking. The world of materialism does not meet the evolutionary requirements of the modern age.

In a new century a socio-humanistic transition is expected, this will be a transition to new civilizational mode where “the social and moral person” will act (unlike “economic person” and “the social person” – the entities of liberal and social states). This is the purpose of development set by the World socio-humanistic project. The scientific basis of the World project is similar to the Russian project.

5) *Problem of time and harmonious development of human being.* The calendar (physical) time is not enough for quantitative description of evolution. Evolution time is a description of changes in structural energy of systems. This time is a secondary, and changes are primary. As there are no changes in future, the time in future is “a virtual time”. Time in the past period has been fixed in memory (individual, collective), and, consequently, this is “a subjective time”. Objectively there is only a present which continuously generating and passing in past.

The humanitarian time of individual is defined by his structural energy or (in terms of value) capital. So, there are components of humanitarian time: vital, intellectual and moral. The humanitarian age of individual differs from his calendar age, and speaks of the individual level of development. The human qualification index (HQI) is defined by difference between its humanitarian and calendar ages.

In accordance with trialectic any individual will develop in the line of harmony when everything is in accordance with the principle “enough is as good as a feast”. It means the associated growth of components of the human capital: vital, intellectual and moral. A true meaning of the life of a human being, a meaning prescribed by general laws of development is in self-development, movement towards own harmony and socio-natural harmony. In accordance with the positive psychology [9] the main qualities of “the social and moral person”, the entity of the socio-humanistic state, are: wisdom and knowledge; humanism and love;

courage; fairness; moderation; moral. On any essential points values of “social and moral person” are in agreement with religions values, including, Christianity. Creativity is considered to be the main force modifying the world. Creative individuals are defining both intellectual and moral capital of the country, competitive ability of nation.

Natural and humanitarian synthesis assumes formalization of humanitarian concepts and development in humanitarian sphere the knowledge of quantitative models. Humanology is dealing with the mathematical models of moral development, creativity, antisocial behavior and etc.

Common regularity of human evolution is in movement to “the harmonious human being”. But it is realized as the main tendency. Any specific individual can follow it, but as well he can run in opposite direction. Any particular development pathway is defined both by external and internal factors. It is important to know that prevent from harmonious development of individual, and how to overcome all these obstacles. The following factors are of essence.

*Distortion of meaning of life.* Ordinary representation of the meaning of the life is satisfaction of needs – first of all deficiency (material) needs, and then, after they will be satisfied, satisfaction of growth (cultural) needs. But, as a rule, individual of the masses is focusing on satisfaction of material needs: he is satisfying such needs but cannot satisfy them in full. And as regards cultural requirements either there are no such requirements, or there is no time or energy for their satisfaction. A crude materialism “social being determines consciousness” is dominating.

Meanwhile, a true meaning of the life is differing; it is in harmonious development of a human being. Development is primary and needs are secondary. No true, innermost, evolutionary significant needs are coming from outside, they are forming within “the developing individual”.

*Pseudo-elite.* Both power and money are representing it. Its purpose is to hold and to increase power and money. It considers the human being as a mean but not as a purpose. True elite is different. In it “the developing individual” who is moving towards “the harmonious individual” is operating.

Replacement of “pseudo-elite” by true elite is the most important condition for realization of socio-humanistic transition. For this purpose the socio-humanistic education which is synthesis of education and upbringing is necessary. Its wide introduction will promote development and expansion of evolutionary worldview specific to socio-humanism. The individual with such worldview, basing on democratic procedures, will be able to cut “pseudo-elite” out on social sidelines.

*Absence of any social procurement for harmonious human being.* Under current conditions the power and money are making a social procurement. And it is to earn a top profit on hired labour. Not without reason the liberal theorists are reduce the human capital assets only to one of its components – to intellectual one which is characterizing the individual as an employee. There is an order – an order for high performer. The employer is not interested in any consciousness of the employee. Besides, morality of the employee can prevent from earning the top profit and break the common practice.

The order for harmonious human being will appear only in the socio-humanistic state.

*Discrepancy between status of individual and his evolutionary quality.* The modern society is domination of materialism. That’s why the status of the individual in the society also has material background. It does not inspire internal work of the person, his aspiration to self-improvement and harmonious development.

The status of individual in socio-humanistic society will begin to be defined by its evolutionary quality (harmonious development indices).

*The wrong values and priorities system.* The values and priorities system takes root into masses “from above” through mass media to justify the existing fitness of things and the anti-evolutionary way of life of “higher-ups” such as overconsumption.

Socio-humanism sets evolutionary grounded values, moderation -freedom-dignity against the wealth-power-glory triad of liberal values.

*Injustice.* Lack of justice everywhere and in everything is patrimonial line of the present time. Injustice gives rise to alienation of people from each other, deprives of motivation for intellectual and spiritual self-improvement. As a rule such work gives no tangible results and does not result in growth of universal justice.

The opposite situation will be in a socio-humanistic state.

*Inborn “negative moral”.* The person possessing “negative moral” generally holds

(“occludes”) negative, “bad” in himself, while “good” gets seeped through him, without stopping down, without leaving a trace. Such person is suppressed by life, he can see around only processes of decomposition and disintegration, dissipation of structural energy.

This phenomenon can be negotiated on the way of socio-humanistic education.

*Adverse information.* Information gain as a whole is favorable for development. But the increase of adverse information share in the information flow is

adverse for development of the individual. It will result in the growth of assumed “negative moral”.

A correct ideological and cultural policy of the state is necessary to overcome the influence of negative information thus meaning the movement to the socio-humanistic state.

*Mass culture.* In fact, it is a counter-culture. It addicts base instincts of a person, substituting the main function of culture – harmonious development of the person - with its antipode: “free” development of pejorative qualities. The television makes especially headway on this issue.

The public sphere should make a call for a new policy in the field of culture. First of all it is necessary to retreat from its commercialization.

*“Oblomovism (apathy)”.* Inborn laziness, egoism, unwillingness to be embedded into public structures – that is the character that can be quite often encountered in the real world (especially in Russia). This character is adequately portrayed by Russian literature’s classics (A.I.Goncharov, A.P.Chekhov, etc.). The phenomenon’s nature may be connected with the fact that such person may be at the descending stage of life cycle of his patrimonial predecessors.

*A lack of evolutionary determined world view.* All the factors specified above including other negative ones are of their specialty and are resulting from their root cause: A lack of “correct” that is scientific proved, world view both at the individual level and at the social and state level (the established ideology). Socio-humanism appears namely as such world view. It formulates the development purpose: Harmonious development at the level of an individual, the maximum use of one’s potential on the basis of the “growing” needs; diligent satisfaction of the “deficiency” needs (at the level of their “rationality”) and ultimate promotion to development and satisfaction of the “growing” needs at the state level. Socio-humanism formulates a way of achievement of this purpose: evolutionary one, using “pure means”, taking into account a principle of relative coincidence of the purpose and result of development.

The person who is not matching the positive human qualities covered above is an “average” person of the rank and file, not capable and not wishing to develop oneself harmoniously; the person who does not have any idea of true evolutionary determined meaning of the life. But a person possessing the contradistinct socio-humanistic qualities is the degenerating person.

We would like to note the following in the conclusion. Sustainable (without accidents) development assumes balance (stability) of society as a whole and the existence of its small part being at evolutionary advanced level. Stability is characterized by such concepts as public mentality, collective consciousness.

Stability is secured by the main, little progressing ranks. The devoted individuals impair the stability and advance progress. “The developing person” and “the harmonious person” both belong to genuine social elite, being a basis for formation of a socio-humanistic system.

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