Эта задача, которая включает *устойчивое развитие ноосферной ориентации,* не может быть решена, если основываться лишь на одном моральном принципе – антропоцентризме. Ее решение должно опираться на ряд других нравственных принципов как *биосфероцентризма* (биоэтика, глобальная биоэтика В. Р. Поттера через социальную биоэтику), так, как уже было доказано, и *ноосфероцентризма* [4, с. 94–104], что связанно с появлением и становлением *нооэтики,* то есть теории морали, включенной в управление интеллектуальной деятельностью общества. Отсюда и другой важный вывод: устойчивое развитие в моральном плане только тогда становится развитием ноосферной ориентации, когда оно одухотворено нравственным разумом.

С учетом сказанного, логично говорить о новом этапе развития учения о ноосфере, который не просто делает ставку на формальное влияние концепции устойчивого развития, а основывается на конкретных преобразованиях в этом пространстве, связанных с нетрадиционными новыми моральными явлениями, характеризующими сферу разума. Здесь уместно и полезно выделить принцип *приоритета* нравственно-справедливого разума и интеллектуально-духовных потребностей и ценностей над материально-вещественными, который уже является специфическим ноосферным принципом [3, с. 164]. Он как раз и отличает устойчивое развитие в его обычной интерпретации от ее ноосферной ориентации. Иначе говоря, в ходе становления ноосферы в социуме неизменно будет возрастать не просто рациональное, но, прежде всего, рационально-нравственное начало. Такая ситуация явится особым не стихийным направлением, создаваемым не только индивидуальным разумом, но и коллективной, планетарной рациональностью, интеллектуальной деятельностью человека посредством ноосферного планетарного интеллекта.

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ЭКО-ЭВО-ЭТИКА И РАЦИОНАЛИЗАЦИЯ ЭВОЛЮЦИОННОГО ПРОЦЕССА
ECO-EVO-ETHICS AND RATIONALIZATION OF EVOLUTIONARY PROCESS

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В результате редукции антропного принципа участия к научной концепции интеграции рационалистической составляющей в глобальный эволюционный процесс делается вывод, что биоэтика трансформируется в трансдисциплинарную область знаний о механизмах интеграции и координации гуманитарно-аксиологических (этических), эволюционных и экологических научных теорий в единую систему представлений о целях и технологиях рационального управления эволюцией (эко-эво-этика).

As a result of the reduction of the anthropic principle of participation in the scientific concept of integration of the racialist component into the global evolutionary process, it is concluded that bioethics is transformed into a transdisciplinary field of knowledge about the mechanisms of integration and coordination of humanitarian-axiological (ethical), evolutionary and ecological scientific theories into a single system ideas about the goals and technologies of rational evolution management (eco-evo-ethics).

Ключевые слова: антропный принцип, эко-эво-этика, эволюционная стратегия, технологии управления эволюцией.

Keywords: anthropic principle, eco-evo-ethics, evolutionary strategy, evolution management technologies.

In the previous communication [1], we considered the metaphysical foundations of the rationalization of the global evolution process in connection with the development of technogenic civilization. Its main postulate was the transfor-

mation of a unique evolutionary phenomenon - the three-modular stable evolutionary strategy of Homo sapiens (SESH) into the mechanism of the evolutionary dichotomy on an objective-spontaneous and subjective-axiological components. The main conclusion was the thesis of the need for the formation of a social institution of bioethics as a mechanism for preserving of human cultural and spcies self-identity. Here the main general scientific theoretical postulates of the same conception will be considered. The main methodological method of such research will be epistemological reduction - the transition from general metaphysical principles (anthropic principle of participation) to the formation of prolegomena of a specifically scientific concept of integrating the rationalist principle into the global evolutionary process. The organization of SESH has consistently been considered from three perspectives [2]:

(1) the nature of the carrier (substrate) of adaptive information – biological, sociocultural and techno-rationalistic adaptive modules. This aspect turns out to be equivalent to different ways of replication of adaptive information – genetic, sociocultural and symbolic inheritance; (2) the nature of the connection between generation and adaptivity of the information the Darwin-Weisman mode and the Lamarck mode. Darwin-Weismann modus is a stochastic – is not intended to rigidly determinate information structures and/or controlled by signs, (a), unspecified – is not adequate and does not correlate with changes in the external environment (b), not projective not constructive, i.e. is not capable of directly (intentionally or not intentionally) change the adaptive landscape, in which the evolutionary process (c) and is not recursive – cannot be changed except by re-stochastic events (d); fixing the rate of new adaptations of the higher, the smaller the size of populations (e); in the dissemination of the newly generated adaptations of horizontal transfer (diffusion contamination as a result of communication) is significantly inferior to its importance to the vertical, i. e., proper inheritance from ancestors to descendants (f). Modus based on the genetic code and provides a so-called Eigen hyper-cycle [3 of nucleic acids and proteins. The adaptive significance of information fragments acquired and recorded during the stochastic selection, not directly related to the generation of functional dependency information. Lamarck Modus is teleological, i.e. – aimed at certain information structures and/or controlled by signs (a), is adequate and/or correlated with changes in the external environment (b), a projective-constructive, i.e. able to direct changes in the adaptive landscape and (cultural) ecological niche where there is an evolutionary process, moreover – to deliberate their reconstruction (c), and recursive – available correction in the course of (d); fixing the rate of new adaptations increases in parallel with the growth of the size and density of the population (e); in the dissemination of the newly generated adaptations of horizontal transfer (diffusion contamination as a result of communication) is comparable in its importance to the vertical transfer generation to generation (f); (3) the nature of communication of various adaptations, the result of which is their integration into a single stable evolutionary strategy co-evolutionary informatics and co-evolutionary semantics. This aspect turns out to be equivalent to the mechanism of repayment of evolutionary conflicts between different adaptations. We have reason to suppose that culture is based on already existing genotypes in the populationforming in the simplest case a binary adaptive bundle, and, in the future, they become a substrate basis that provides replication and distribution of adaptive elements of culture. Such coevolutionary-semantic nodes are easily formed and easily destroyed. They can include elements of the biological module, very remote from the socially adaptive significance of the corresponding social innovations. Their fixation in evolution is possible only in the case of the formation of a long and powerful trend in the development of systemic sociocultural adaptations. So, the stable adaptive strategy of Homo sapiens is a superposition of three different adaptive information arrays (modules): biological, sociocultural and technological, based on three autonomous processes of generation, replication and implementation of adaptive information − genetic, sociocultural and symbolic. In this case, the third component of SESH is directed equally to the adaptive transformation of the habitat and the carrier itself (hominins). This aspect of the SESH implementation can thus be called an informational.

Another aspect of implementing SESH functions (co-evolutionary semantics) is a time-varying code of correspondence between members of pairwise coevolutionary connectives. (“semiotic co-optation” [4). So, there must exist an operator specifying the rules of pair matching of information arrays of three modules, and this is done either by a system of objectified interests (praxeologically oriented knowledge) or by a system of subjective values (psychological predispositions). Replication of interests is carried out within the rational-technological module on the basis of mechanisms of symbolic inheritance, and replication of value priorities is carried out within the framework of the socio-cultural module and, accordingly, socio-cultural inheritance (cultural tradition). If the main «purpose» of interests is the material survival of SESH carriers, then the content of a similar parameter (evolutionary correctness) of values is determined by their ability to ensure the preservation of self-identity. Influence of culture on the structure and composition of Homo sapiens populations and the pool of technological schemes of the High Hume class is divided into two separate types: the change in the frequencies of individual genes and the prevalence of specific technologies and their applications (information coevolution) an increase in the level of genetic and technological polymorphism (semantic coevolution).

The system of prevailing in society value priorities has a structure including several levels: personal (unconditional) interests, group (conventionalist) standards, abstract and theoretical (universal) values [5], and group standards most susceptible to evolutionary transformation. However, the effect of perturbations group ratios diffuses through evolutionarily semantic gear to a biological module and destroying, in turn, semantic matching rules of the module with the two remaining modules. The elements of the biological module of the SESH are extended to a system of objective «interests», and then to the remaining levels of the socio-cultural module of SESH.There is a fixation of a certain set of group norms and thereupon revision of universal values as the latter are a reflection of the projective group norms and individual interests. Therefore, a certain part of biological adaptations in the new socio-cultural context becomes elements of the genetic load,

and, on the contrary, part of the selectively harmful or neutral components of the genome acquire adaptive meaning. With regard to technological innovation, in their totality, they are clearly aimed at fragmentation of biological adaptive complex and separation of its constituent interlocking adaptations (such as sexual and reproductive functions) on independent cultivated patterns.

In an objectified, freed from metaphor form, the conclusion from the investigation is is reduced to the statement that one of the basic predispositions of the mentality of technogenic civilization (its Western variant) is the trend towards the liberation of the social role and social status of the individual from the conditioning of his biological substrate (genome) as the criterion of social (and evolutionary) progress. Bioethics in this interpretation turns out to be an eco-ethno-ethics – transdisciplinary field of knowledge on the mechanisms of integration and coordination of humanitarian-axiological (ethics), evolutionary and ecological scientific theories into a single system of ideas about the goals and technologies of rational evolution management.

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КОММУНИКАТИВНАЯ ЛИЧНОСТЬ В КОНТЕКСТЕ ЭТИКИ ИСПОЛЬЗОВАНИЯ ИННОВАЦИОННЫХ ТЕХНОЛОГИЙ

COMMUNICATIVE PERSON IN THE CONTEXT OF THE ETHICS OF THE USE OF INNOVATIVE TECHNOLOGIES

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«Человек коммуникативный» с его открытостью ко всему новому, готовый к общению в будущем и ориентированный на традиции прошлого, особенно необходим при оценке инновационных технологий, использующихся в современной медицине, биологии, генетике, которые реально меняют его статус.

The «communicative man» with its openness to everything new, ready for communication in the future and, at the same time, oriented to the traditions of the past, is especially necessary in the evaluation of innovative technologies used in modern medicine, biology, genetics, which are real change its status.

Ключевые слова: коммуникативная личность, коммуникативное пространство, инновационные технологии, биобезопасность, польза, риск.

Keywords: communicative personality, communicative space, innovative technologies, biobase-danger, benefit, risk.

В теории коммуникации особым смыслом наполняется понятие *коммуникативной личности.* Этим понятием обозначается одна из форм проявления личности, связанная с качеством исполнения ею функций субъекта коммуникативного взаимодействия. Личность как социальный субъект, социализированный индивид, не может существовать иначе, как «человек общающийся», коммуникативный. Если человек как биологический субъект не участвует в процессах общения, он не сможет превратиться в социальный субъект, в личность, то есть на социально-философском уровне понятие «личность» и «коммуникативная личность» совпадают по своему содержанию, т.е. в широком понимании термин «коммуникативная личность» эквивалентен термину «личность». Под коммуникативной личностью в узком смысле в теории коммуникации понимают устойчивую систему социально значимых свойств и качеств, характеризующих индивида как субъекта социальной коммуникации (коммуникативного