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EDUCATION IS A PLEDGE OF FUTURE

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Abstract:
This paper is referred to deep educational science, in which the objective reality is associated with peculiarities of perception, how far the beliefs of scientists, emerging stereotypes and language of science can physically and notionally present the origins and mechanisms of personal becoming. It is very difficult to find other burning question for humanity, on which so many arguments are focused and which forces pedagogical community to change their opinion to the contrary so many times. Within this framework, the life-sustaining activity of people is viewed historically as the outer-inner evolving system in which the philosophical categories of biological and social aspects are considered as the two poles between which the educational sphere is formed. The main idea of this study is sociogenetic approach which makes it possible to consider that the life-sustaining activity of people is a compromise solution, which can be found by multiple considerations and manifesting as vast variety. The article gives the grounds for the educational activity, including the initial setting of social channels and then circulation through them among specimens of different information modalities, establishes life-time formation of Intelligence and Personality of newly born specimens of the humanity. Studying Materials are valuable for both methodologists-theoreticians and technologists of education.

Keywords: biological and social, external and internal, social agreements and «dormitory» rules, consciousness and intelligence, social codes and data circulation channels

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1. Introduction

1.1 Thematic justification

Today the theme of education is not only the primary and perplexed question of the theory of pedagogics but also it is the issue of urgent practical importance. At the present time, we have dealing with substantially different kinds of pedagogical practices (traditional, developing, new humanitarian, religious, esoteric, etc.). "Some use developmental teaching developed by V.V. Davydov, others follow the ideas of L.N. Tolstoy, and still others introduce the system of L.V. Zankova or advocate for "dialogue of cultures", or are enthusiastic over the Waldorf School" (Lerner, 1996) .

Notwithstanding the fact that the experience of pedagogical activity is comparable to the of human society existence in the duration, it must be admitted that the success of pedagogy as the science and practice, in fact, are very modest. The results, obtained to this date turn out to be disproportionately poor, and of even greater importance is the fact that, they are surprisingly miscellaneous. There were too many illusory hopes and keen disappointments resulted from them during the implementation of various experimental and experimentally proven scientific fields. These are the small part of the long list of innovations: research approach, problem method, partially-research teaching methods, algorithmization, programmed education, theory of optimization of the education and bringing-up process, cooperative pedagogy, etc. without mentioning of the results of the implementation of experimental materials of individual teachers and associates (experience of teachers in Lipetsk, Rostov, Kazan, Moscow, etc .; ideas of Shatalov, Ilyin, Lysenkova, Potapova, Khazankina etc). Relatively small amount and kind of random nature of the most important results (in the presence of millions of the organizers of the pedagogical process and thousands of its researchers), so frequent ups and downs of the theoretical construction forces to raise a question: Are the efforts of many outstanding researches set on the wrong track?

Weak points of pedagogy and educational sphere, detected by us, are not strictly national (Hopefully it will mitigate professional discomfort) Thus, the study of the work of Stanley Pogrov "Reforming the reformers" (Pogrov, 1996) and many others (Coombs, 1968; A Nation at Risk, 1983; Ellis and Fouts, 1993) made it clear that Russian and American education was faced with the same problems. The scientific and pedagogical thought in our country and in the USA is affected by the same problem of approximation and fragmentarity; the theory and practice of education are deformed by the abundance of fleeting, individual and superficial educational projects. In both hemispheres of the Earth pedagogical myths have demonstrated its universal nature

and today they hide the limitation of vision of the reformed area and the non-possession of its nerve. Hopelessness and inescapable longing for true scientific thorough insight into the pedagogical phenomena, which are clearly visible in the named article, bear evidence of acute and still not satisfied demand of the teaching staff for serious fundamental theory of education and principal education technology resulting from it.

So, today we see the limited nature of pedagogical sciences and note the developing gap between the naturally vast opportunities of the child, developed over the course of history, and the greatest achievements of humanity, which are out of reliable link, technology of inclusion of each individual to this wealth and augmentation of it. Each individual cannot retrace the same path traveled by humanity starting from the zero point, carry out different types of activities in those historical sequence and amount, which existed in reality. The life is too short for that. Fundamental and general theory of human education is required.

2. Methodological framework

2.1 Logical form vs. analysis

1. What can join us in this situation? We offer to find the answer to this question: What is the subject of education? To our astonishment, unfortunately, this issue has not been raised yet and has not been pronounced unambiguously. The subject of education is substituted and identified with the acquisition of knowledge and skills or with cultural appropriation, activities formation, competencies or personality and higher mental functions... In other words, generally, it represented by its external **social constituent,** which, undoubtedly, is very important. But still it is only a half of its entire essence. As a result, scientists, observing only this half, note the gradual emergence of the biological evolution of biological individual to person and transformation of his initial actions into variety of activities. So, the formation of a person identified only with the development and diversification of the behavior of the subject. Also, the formation of some of his activities and, currently, competencies with certain parameters, actually starts to mean the formation of the person with the appropriate qualities. **Although in this case biological basis of the subject of education is not denied, but its properties and continuity with the social superstructure are not considered in a proper manner.**

2. Based on the biosocial nature and integrity of the person, it is necessary to distinguish the formation of education subject and the specificity of its functioning. Many scientists at all times often noted that thinking doesn't think, memory doesn't memorize, and imagination doesn't imagine and accomplish certain highest

psychological functions. But something kept them from recognition of the appearance of some truly human **organ**, performing all of these functions. Most likely, this recognition was impeded by the life-time nature of its formation, as it is still considered that all human organs can be formed only antenatally, by biological inheritance. In other words, in is necessary recognize that **the main subject of education is life-time formation of intelligence organ in each individual**. This problem faced humanity at the dawn of its history, and today it is also of the most immediate interest.

Many facts point to life-time and biosocial nature of formation of these organ: Comparison of sections of the cortex cerebri of the child brain in the first days, months and years of life, the experimental data of Penfield, psycho-social analysis of the behavior of Mowgli children, etc. Opposite phenomenon may be designated as evidences of this fact: This organ may fail to function during the life, for example, as a result of Alzheimer disease.

3. How this innovation was made possible? The fact is that the evolution carried out an experiment on a broad front of interoperability of living matter with objective reality. Animals obtained different mass and sizes - from microscopic to giant, were given a different set of receptors with different sensitivity thresholds, fantastic range of brain and nerve fibers. Animals variety of most diverse types reclaimed water, land, air became predators or parasites, reptiles or autotrophic. Their bodies are covered with shell, scales, fur, hair, cuspid tooths and horns grew. Different number of limbs was tested as organs of movement. It should be noted that, all this diversity was built on a single cellular basis.

Evolutionary perspective of such a large number of animal species could occur only through the lens of the **imbedded bodies**: place a particular species in the animal world hierarchy depends on the three components and on their balance (Teregulov, 2001). First, it depends on **outer body**, on its interactability with the environment and acquisition of perceptual data; at the second, it depends on the range of **inner bodies**, primarily, on the brain: its structure, speedwork, capability of perceptual data processing. The third component is the developed **neural network**, the speed of conduction of the impulses in both directions. But considering the brain is specific viscus, we still have to admit that our body is also made of a variety of other viscera and systems performing other specific functions. However, it is possible to allocate the common to them outside body - skin and musculoskeletal frame with built-in organs of senses, as well as with the organs of movement and manipulation.

When one viscera and systems of our organism perform only service functions (nutrition, oxygenation, detoxication etc.), then our outer body, predominantly, starts to play a role of **intermediary between the brain and the objective reality.** The outer

body passes impulses through the organs of senses and sensations of contact interaction of the whole body with the objects of environment in the neocortex. As a result the latter becomes "deformed" (rather, it becomes completely formed), fixes in itself the properties and relations of the reflected reality, begins to operate them and thereby starts to transform to the intelligence organ. To the contrary, generalization and all sorts of "conclusions", done in the neocortex by our outer body can lead to the transformation of the surrounding environment, to the further development of the reality. The reality, thereby, performs self-expression through human beings and prepares its subsequent development, its transfer to a new form of matter movement (Teregulov, 2002).

4. The last thesis of self-expression requires discovery of conditions and consequences. The reason for the leap of human from his hominoid ancestors, according to Teilhard de Chardin, is the increase of consciousness and emergence of reflection. Hominization, "ultimately, comes down to the question of the better brain. But how did this cerebral perfectioning take place—how could it have functioned—unless a whole series of other conditions had not been realized together at exactly the same time? If the being the human was born of had not been a biped, its hands would not have been free in time enough to relieve the jaws of their prehensile function, and as a result the thick band of maxillary muscles that imprisoned the skull would not have been relaxed. Thanks to bipedalism freeing the hands the brain could enlarge; and thanks to it at the same time the eyes, drawing near to each other on the diminished face, could begin to converge, and fix their gaze on what the hands took hold of, brought near, and, in every sense of the word, presented: the very act of reflection, exteriorized!" (Teilhard de Chardin, 1987).

The human gained a double opportunity: On the one hand, like all living beings he is able to adapt to nature, and on the other - to adapt the nature to him, which required formation of certain intellectual and practical means. The intellectual evolution of human is connected with the appearance of additional regions of the brain, with the expansion of the internal plane, and with the appearance of its special experimental site, modeling platform, the genetic combination.

5. Subsequent stages of intellectual evolution are associated with the close cooperation of brains, a synthesis of the consciousness, which becomes possible only when the internal brain processes outside are brought outside. Thus, the external social plane starts to fill with a variety of individual movements of subject, which participated in the sensorimotor reflection of objective reality. By the individual movements is implied the voluntary and involuntary movements of the body and limbs also having the great number of sensors, which greatly enriching involuntary sensorimotor

reflection of the environment, synthesize with it. As a result, it gains an opportunity to bring out internal sensory impressions of objects of reality for a new round of individual and collective reflection. Thus, gestures, posture, facial expressions, voice and other bodily movements were the first external social channels and conditional codes of various phenomena, objects, environments and actions with them. Processes of encoding and decoding, externalization and internalization, coagulation and deployment, generalization and metallization, the invention of various means of processing and channels of human phenomena circulation became relevant.

The evolution of intelligence was significantly accelerated by the invention of means of fixing of subjective manifestations on external media (tablets, clay tablets, birchbarks, papyrus, leather, paper, etc.) made by people, as a result of which the latter moved into the category of social viruses. Hereupon human phenomena gained an opportunity to be stored continuously in coded form in the external plane and unchanged, to be perceived by the significant number of people and to revive in their brain as social genes. The viral form of storage or social memory allowed developing of experience and content of objective reality reflection from generation to generation, producing of repeated generalizations, forming of many social genomes. All this provides evidence of the formation of the new external **social inheritance channel** in the human population.

Thus, V. S. Styopin, the leading philosopher of the country, academician of the Russian Academy of Sciences stated, and again reminds: "In the life of society culture performs functions similar to functions of genes in biological entities. It is a kind of a **genome according to which society is reproduced and changed"** (emphasis added - F.T.) (Styopin, 2014). The concept of culture covers everything that people touch throughout the course of human history. Thus the genetic approach to all the phenomena of nature, including the educational sphere, becomes not just a tempting matter, but the fundamental principle of its formation and study. Not without reason veteran scientists-teachers accept this idea of the philosopher (Asadullin, 2013; Zapesotsky, 2010). And it requires the translation of the existing conceptual construct of pedagogy into the language of social genetics (Teregulov, 2015).

6. What is the sense and mechanism of the subsequent genetic transformations? First of all, it lies in the fact that by a combination of the three mentioned variables the initial **diversity** of the animal world was time tested and achieved. And its imagination was exhausted by this at this stage of the movement of matter. At a later stage, by virtue of sexual reproduction each individual gained internal biological diversity in a variety of species. But also, in this case the evolution acted wisely by implementing dyad of biological and social through the triad. Intermediate option of biosocial inheritance is

the so-called instinctive behavior, which is the same for the entire population, but accumulated by combined efforts of many previous generations, fixed and stored in the brain, in the ancient and old sections of it, and transmitted by sexual reproduction. The instinctive experience of the animals is the program of liefs for them, in which environmental motivators and the organism responses are rigidly bound. Although this program is transmitted by sexual reproduction, it comes to life and develops only after the birth of specie, after meeting with the environment, during its interaction with its ecology. As we can see, the intermediate option of inheritance is an essential part and accretion of biological genome. And against this background prepared by the evolution a quantum leap is happen with ancestor of human: Only required biotic substrate (neocortex) had been reconstituted by sexual reproduction. And the formation and filling with its current operative interactive program with the changing reality was delayed by the time after birth, becoming life-time phenomenon, a social process.

7. Within this framework, the importance of genetic processes, both biological and social, lies in the fact that representatives of biologic species Homo sapiens is distributed through the vast educational and socio-cultural space. And this distribution, as a double-edged weapon, becomes a **major problem of mankind, its area of bifurcation.** On the one hand, just due to named **diversity and variety of species**, the processes of adaption, accommodation and complement of each other are objectively occurred; due to this the latter, differentiating, gain the opportunity to have a different social statuses, occupy a corresponding social niches. This also creates the conditions for their combination and formation of a new and higher community - **a single body of Humanity**. So, instead of an indefinite and implicit change according to V.S. Styopin, vector of development of society appears, and this is estimated by us as a positive trend. However, due to the huge variety of visions of species about the world, about themselves and similar, due to the beliefs of each individual in its rightness, the above-mentioned processes of accommodation may not lead to the desired consensus. And quite the contrary, they can create many trouble spots that ultimately can lead to the loss of control of the society over the situation. And this is exceptionally undesirable tendency for the progressive development of humanity.

On the human level, the basic trend of the development of matter by combining and isolating structural formations reaches a maximum, and the range of their interactions in this case extremely expands. Initial attempts of association of species manifested itself as a desire to capture each other, and to conquer others, and attempts of isolation - as assertion of its independence, the formation of selfness. Definitely, the subsequent settlement of these opposing trends required to achieve a number of compromises on a wide range of interactions by individuals. For example, this includes

a voluntary self-containment, the delegation of certain functions to each other, i.e. the pursuance of conscious solving of problems by the set of problems by means of multiple mutual approvals. And this insight proceeded by a seas of blood, which can be confirmed by many historical facts - the endless wars and revolutions, happened in all countries. **However, even today the seas of blood continue to be a precondition for development of many socially significant social agreements.**

8. Even in a social and intellectual level the diversity manifest itself in a widest range. This also includes "sharp madness" of religious dissensions and ethnic conflicts, apotheosis of the human spirit in the form of ingenious discoveries, scientific foresights, masterpieces of literature, art, architecture, etc. Apparently, a young and assertive sociogenome now starts to crowd out conservative biogenome in consequence of which the problem of conservation of the species Homo sapiens has been relegated to the sidelines, which manifest itself by cruel mutual obliteration of people in wars and conflicts. This raise grounded fears that this trend could threaten the humanity with self-destruction. But we, however, suppose that this critical "cannibalistic" period is the transient process, which after a number of fluctuations should bring civilization to a new stable mode of existence and development.

Existing counterintuitive situation is explained definitely by the inclusion (or superstructure) of sociogenome into the biological shield, or their simultaneous operation in humanity. Therefore, when one engaged in peaceful work and search for new discoveries, the other at the same time slaughter fellow humans (Ukraine, North Africa, the Middle East, Syria, Afghanistan, Korean Peninsula and its surrounding states, where now tension has arisen, which is able to transform into the apocalypse). But still, conscious humanistic social line of human development must prevail through the history.

9. Against this gloomy background, another one specificity of social inheritance development appeared. On a scale of sociogenome formation, our individual life is too short, because just initiation of initial social elements required not dozens, but hundreds of generations. At the final stage the completeness of the sociogenome formation and the degree its reproduction by the species is increases so that the successful functioning of humanity communicates is directly connected with the responsible attitude to life of every person. It follows from here that intentional or unintentional deployment of certain insufficiently coordinated fragments by species may result in apocalyptic consequences for humanity as a whole. Due to various miscounts, delicate balance in the trends of individualization and association of people on the basis of strongly formed sociogenome can get out of control, and the accumulated power of sociogenome can cruelly attack the pyramid to reached concordances. That is why the most powerful

empires and civilizations, which greatness is reminded by fragments of genetic material n the form of social remains of Atlantis buried under water unearthed ruins of Troy, etc. And each new civilization is born on the ashes of the previous from the ground up, without any opportunity to continue by taking recipes of sociogenome formation.

10. Why have instinct for self-preservation of people been disturbed, and whether it is possible to overcome this historical cyclicism? Is it possible that achieved variety of species is still not enough for the harmonious existence of humanity as a whole? **And is there some opposite process that can neutralize the disorder of humanity and direct its energy in the right direction?** How to make good the deficiency of responsible attitude of each person to his own and social life, deficiency of education, learning and training?

We, the representatives of the biosocial form of movement, appear in the middle of a matter coagulation session and then leave this session, not waiting until the end of the "show". Our passion and feelings, any types of life in society and even a total absence of humanity mean little to the universal circulation of matter, are does not impede its evolution. The civilization is primarily essential to us and no one else. This is the real time challenge and in these latter days, it becomes common to speak about it rhetorically, but we do not understand the true reasons of its occurrence, and even more, we do not realize the ways of its resolution. A great blame for this lies with the fundamental science, which up until now have not been able to decipher unambiguously the origins of the matter movement and its coagulation in the universe.

Therefore, "three elephants on three turtles" and many different religious teachings are still appeared in the minds of many inhabitants of the Earth as a basis of the world view. Philosophers and sociologists, getting stuck in disputes about the existence of not only earthly life, but also on the after world life, cannot convince people of ephemerality of such considerations. They still have not revealed the deep biosocial essence of humanity, so science cannot appeal each of the alive do not hurry to leave this world in order to pass into "better" one, and what is more, taking with them hundreds of thousands of innocent fellow humans who hold other humanitarian values. But the modern achievements of technical ideas sometime may provide an opportunity for these sub-humans to destroy humanity....

The hope of mankind survival only associated with the development of education of the population and the formation of the effective organ of intelligence of people (including the elite, and country leadership), which objectively and impartially reflects reality and signals about the harmfulness of any alternative of life in society apart from harmony and creativity.

3. Conclusion and lessons for a subsequent analysis

3.1 Pedagogical consequences of biosocial diversity of people

1. So we are faced with the fact that in contrast to animals functioning five organ of senses of people (which are "the result of the entire preceding human history" - Karl Marx) is supplemented by the sixth one - specific integrative organ. By processing and summarizing incoming sensory impressions, it is able to **direct** the organs of senses at reflection of those sides of reality which in a different situation could not be able to become the object of reflection. Thus, the possibilities of reflection of surrounding environment for them are constantly expanding and advancing. It is necessary to recognize that the cognitive abilities of human organs of senses are limited and cannot compete with the relevant abilities of different species of animals (dog's power of scent, sense of sight of falcon, feeling of the magnetic field by termites, the perception of infrared rays by a rattlesnake, perception of ultrasound by bats and dolphins, etc.). However, the resolving (threshold) abilities of our organs of senses are developed as far as it is necessary and sufficient for person to be able to freely orientate and act in the outside world which is commensurate with him. Intelligence organ by composing full picture of the environment, including images of its carrier and similar creatures in it of incoming sensory impressions of different modalities, allows a person to develop sophisticated programs of their behavior, comparable with dynamically developing situations of reality and to solve various problems and meet the challenges of time. In other words, it is designed to implement practically specific, truly human, **intellectual** actions. This is the difference between man and the animal world and great advantage over it, which put a human at the top of the pyramid of all living organisms in the Earth.

2. Specificity of the social level of inheritance lies in the fact that with the best will in the world it is impossible to form two intelligence organs with completely identical set and structural association of social genes. It is impossible, foremost, because the social inheritance system in itself is turned inside-out, to the objective reality and to the social environment, which are constantly in the dynamics and progress. Secondly, initially, reflection and exchange of feelings of each representative of the human race begins spontaneously, in specific family conditions, and only then, it continues in a quite orderly manner in educational institutions. Even for twins grown in the same conditions it is impossible to organize a fully synchronous perception of the environment and ensure totally identical linking of social genes. Biogenome of human also guard the diversity. By means of its unique set, small differences in the internal metabolic processes, for example, in velocity of impulse conduction in brain it the

establish a framework for subsequent diversity also at the level of social inheritance (genome). Hereupon, the unique set of social genes, i.e. sociogenome, forms in each subject of social inheritance.

3. At this point it is important to note that the individual centers of intelligence differ from each other in a particular ways of reflection of the environment, and so they are able to complement and enrich each other both in horizontal and vertical directions of the human dimension in the chain of generations, provide an opportunity to study the reality intensively, summarily compose superbrain or superintelligence of the Humanity. Intensive study is a simplified framework of the social life of people and the upward tendency of civilization. Obviously, the educational process must take into account these consistent patterns of human becoming, including a diversity of ways of formation of intelligence organs in species and inequality of their functioning. According to this, the fundamental conclusion can be made: **biosocial diversity should be perceived not as an aggravating circumstance, but as an extremely important condition for further differentiation of people and the prerequisite for their association into a single social organism, which forms a single body of humanity.**

Also, it should be remembered that genetic diversity is associated with the concept of unification. The universe is arranged in such a way that and diversity can be achieved by combination from narrow set of well-defined genetic bases. And this enables the selection of peculiar set of universal education bases and peculiar order of their combination by each individual. This will manifest itself as individual diversity of education content, the different rate of its acquisition, development of certain socially important tendencies of the child. Therefore, it is necessary to carry out simultaneously searches of the universal core of education for young people, generalized competencies and other unitizing procedures, which can accumulate individual manifestations and social induced preferences.

The following outstanding example demonstrates the individual manifestation of the diversity of educational sphere: A resident of the city of Jinan, Shandong Province of China went to school for the first time when she was 102 years old, Ananova reports with reference to the local newspaper Qilu Evening Post. Chinese woman Ma Xiuxian explained her decision as she never had the opportunity to do it before whereas it was necessary to provide 9 children, and then grandchildren with higher education. One of the educational institutions, which got to know about her dream from the interview of local newspaper, provided her an opportunity to attend the first class. Thanks to this, the 102-year old Chinese woman becomes the first class student for one day. After a day at school, Ma Xiuxian thanked the teachers and classmates, and promised to study hard.

Or: 97-year-old Australian Allan Stewart secured the title of the oldest high school graduate after earning of a master's degree in medicine at the University of SCU in New South Wales. He undertook his first degree in dentistry in the Sydney University of Stewart in 1936. Then he earned doctoral degree in dental surgery in Chicago. After that, Stewart had worked within the specialty in London, Sydney and in populated areas in the north of New South Wales, and then when he was 90 year old he has decided to enter the university again. Stewart believes that getting a new professional education will be enough for him. But according to him, he looked the same way after receiving the third degree in 2006.

There are examples of individual manifestation of education of the other extrem. English prodigy Arran Fernandez, born in 1995, was educated at home and passed the examination for gaining the General Certificate of Secondary Education in the age of five. In October 2010, he was accepted into Fitzwilliam College, Cambridge University. Then he became the youngest Cambridge University student. Or Gregory Smith, another child prodigy: He was born in 1990 and could read at age of two. He entered university at the age of 10.

4. Due to the huge number of species and their dispersion across the globe it will never be able to cover them with a single shell and create a full-fledged biological organism. Functions of coordination of people and their differentiation within the humanity are gradually assumed by sociogenome, which began to circulate between them. Sociogenome takes on two functions: Completion of the human formation and at the same time forming-up of the body of humanity as a whole. This implies the solution two tasks: the final formation of the intelligence organ in each individual and embedding of all of them into the body of humanity. While the first task is the sphere of education, the second is a social problem. Integration of individuals in certain social niches of humanity is performed through professional education. From this point the clear differentiation and orientation of sociogenome into three spheres becomes possible: general education, professional education and social activities. Education is aimed at formation of universal social base, the professional education is focused on the occupation of particular social niche by the subject, and various social activities ensure the harmonious functioning of the relevant services and organs of the body of humanity.

Infinite public education reforms are eloquent of the intensity of the search for mature sociogenome and tensions occurred due to it. Once again coordinating the various aspects of life (interests of the individual, families, communities, production and the state), we try to find the content of general secondary education. By implementing a great number of generations of educational standards, we are

approximate of professional education and higher education to the current needs. At the same time, by establishing the common education space, we coordinate the general requirements for core human competencies.

5. The innovation formed during the life determines the degree of catholicity of the individual and level of his needs and abilities. Individuals are able to become cross functional subjects of activity only by virtue of targeted and adequate **education**. However, the education sphere has not been given to our ancestors in the finished and complete form; it gradually appeared in the course of human activity through the generations, by infinite trials and errors as an external social phenomenon. And we cannot say that to the present date, it has reached the mature form, rely upon it by searching only by empiricism. The effective development of the educational sphere, pedagogical science and practice outside sociogenome is absolutely impossible.

Sociogenome, being the younger brother of biogenome, as the development progresses, takes all function of biogenome, but applying it to the whole humanity. In other words, design of the body of humanity, nomenclature, structure, composition, functional duties of organs and services designed to ensure the steady existence and development of people as a new community, begin to be determined and will be formed by sociogenome, including the conscious control of the number of species, the duration of their active functioning, the frequency of renovation and many other metabolic processes, i.e. including all the tasks which were executed by biogenome in relation to the morphology and physiology of body of the individual. This pair of genomes is a way, a mechanism of self-preservation, self-reproduction and self-development of the humanity (Teregulov, 2014).

Summary

From all has been said in relation to our educational problem it follows that the formation of sociogenome and development of ideal body of humanity today cannot be considered a solved satisfactory. Many important internal organs of the humanity are only at the stage of actualization and empirical designing. First of all, the individuals and their communities, suggested as a joint brain and designed to strengthen the unity and to ensure the normal development of the body of humanity, reflected the environment, objective reality and basically biosocial form of matter movement with very intense and serious distortions. As a result, the body of humanity today is riven by ethnic and religious dissensions, social and domestic conflicts and wars. Systematic renewals of individuals, biological reproduction of the population as the cells of the body of humanity are neglected. Their uncontrolled reproduction quite often leads to malignant growth. Social stereotypes (genomes), formed back in in the infancy of

mankind turned out to be strong. This circumstance retains the educational process and relevant professional groups at a low level of functioning and does not allow development of sound social status of newly born biological species, which henceforth facilitate the integration of them into the body of humanity, occupation of vacant social niches. Stable functioning of the body of humanity is not supported by as balanced and adequate nutrition. Immunoprotective mechanisms remain undeveloped; killer cells (social mutants) have the opportunity to easily enter into any organs of the body. Organs of recognition, correction and disposal, guided by myths and distorted notions of the development of society, do not promote the timely purification of the humanity organism from social toxins, "mutants" and other negative phenomena.

Empirical attempts to solve this problem within the framework of particular countries and continents are inevitably face showdown between them, which sometimes leads to confrontation and mutual destruction. Unrestrainable individualism and mechanical collectivism, abstract reasoning on the interaction of the individual and society, on the advantages of the communistic or capitalistic arrangement of the latter, as we can see, are far from the true understanding and constructive resolution is out of the framework of sociogenome. The Earth is able to grow and support only one body of humanity. What is important is that this fact will be understood in proper time.

The destiny of humanity and its further advance are associated with the development of fundamental science and specifically with the deep reflection of biosocial form of matter movement. How soon the generalized ways of reflection of the world, effective methods of information processing and conscious use of the latest in management decisions will be found. If the empiricism and eclecticism will continue to be preached, including the prosperity of so-called pluralism, tolerance, and indulgence for the barbarism and ignorance under the mask of democracy and artistic freedom, then the subsequent development of science will become more formless, vague and random. Life in the society, in which natural biosocial differentiation is ignored and pseudo-equality and permissiveness are preached, has no future. Empiricism and the variety of opinions regarding the same subject are useful only at the early stages of the world reflection (because just for selection of the preferable opinions from a variety of declared ones democratic procedures were invented!), but in the future it becomes a stumbling block in the way of arising theories. In the process of learning of the educational sphere, it is necessary to appropriately rise to the theoretical, methodological level. Breakthrough, primarily in the pedagogic sphere, in the education of a responsible attitude to own and public life is required. Perception of the unity of the world, its essence and obligatoriness for all people will ensure the transition from the "crowd-democracy" to **science dictatorship**.

State Board of Education received a task to make the Russian school one of the best in the world, for which purpose it is necessary to join all levels of government, political and social forces. As noted by V. V. Putin, the President of the country: "Modern school must keep up with the times, and sometime be in advance of it in order to prepare children for dynamic, fast-changing life, teach them to acquire knowledge and skills, to think creatively and freely. This requires an effective mechanism for continuous updating of the content of general education."

Modern culture should include the idea of unending developing life of humanity maintained by the continuous change of generations, where each individual is involved in the transmission of the initial, strict and sufficiently conservative biological hereditary information, as well as in the exploration and the subsequent developing of the second heritable program of the social life. The purpose of life of the particular person is ensure the integrity of an extended, complex human being and personally carry the burden of further development of not only the person, but the whole civilization.

Pedagogy, which abstracts from the study of the intelligence organ (consciousness) functioning and forming during the life, both internal and external reasons of its formation, has the nature of a faceless sociology. A creative solution of the stated problems of education, purposeful aspiration for the truth is always a new approach, a new vision, a new scientific way of thinking. So, the answer to the question of the origin of man in the world and the role of the educational process in its becoming determines our view of ourselves and our place in the universe. And it significantly influence on our decisions, self-actualization, feelings and actions.

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