

DOI: 10.18372/2412-2157.40.19307

UDC 340.12 (100) (045)

J. Kharchenko¹,
S. Kharchenko²**LAW AS THE QUINTESSENCE OF THE LEGAL WORLD-SYSTEM**Volodymyr Vynnychenko Central Ukrainian State University^{1,2}e-mail: kharchenkojv@gmail.com¹;ORCID ID: 0000-0001-5587-9743¹;ORCID ID: 0000-0003-4778-4239²

Abstract. *It analyses the essence and sequence of various cultural, political, economic, and everyday events that are built into a systematically repeating logical structure or pattern. In this regard, the term «world-system» is used to describe the non-randomness of most social processes. In the broad sense of the word, «legal law» is defined as any legal act that operates within a particular legal system. In the narrow sense of the word, it is considered as an ordering of social actions and behavioral acts. At the same time, the state is shown as a factor ensuring the stability and preservation of the world system, provided that effective governance mechanisms are in place.*

Keywords: interaction, rule, norm, legal law, law, law of nature, law of morality, world-system, legal world-system.

Introduction

In the modern realities of a changing world, there is a need to rethink the essence and sequence of various cultural, political, economic, and everyday events. Sometimes the chain of these events is built into a permanently recurring logical construction or even a regularity displaying a systemic character. In this regard, the term «world-system» is the most successful for describing the non-randomness of most social processes. In our opinion, we should use the world-system not in the sense of the word traditionally used by I. Wallerstein and understood as the narrowness of a local society, but in another broader sense, encompassing the world as a super complex system, where all its elements are interconnected, affecting the integrity of the social organism and in turn each other.

The super-complex world-system is infinite interconnected levels of cosmic, social and spiritual. In this case, «things for us» (cosmic and social) are governed by norms, rules, and laws. The whole world-system beyond its limits, if such exist, as a «thing-in-itself» (spiritual), embodies the essence of the Logos of transcendent being.

Despite the fact that in modern socio-philosophical, philosophical-legal, as well as in the discourse of philosophy of science the categories of «law», «rule», «principle», «norm» are presented as weighty complexes of theoretical provisions, it remains necessary to rethink their role in the process of formation of the world-system.

The reason for the rethinking is the «distorted» understanding of the purpose of these principles in social, spiritual life, and in nature, which is characteristic of postmodernity. And this distortion is an artificial mechanism, a technology, an alarmist appeal to live without rules or these rules can be changed at any convenient moment. In the plane of mass consciousness the following questions are actualized: is there one law for all? Is the world based on rules? Should customs and traditions be observed? Are moral and ethical principles still essential? Thus, the inviolability and stability inherent in the law appear to «dissipate».

In the same vein, it should be noted that historically, legal law replaced custom. Therefore, various systems of taboos, instruments and ways of regulating social relations, norms of universal morality, moral and ethical

edicts were introduced as ensuring the stability of state structures. They were formed over millennia and transformed into a slender system of sacred values at different stages of world history.

In a broad sense, «legal law» is understood as any normative legal act operating within a particular legal system. In a narrow sense, it can be seen as an ordering of social actions and behavioral acts.

In ancient legends, epics, and myths, the archetype of legal law is thought of as the quintessence of good, opposing evil. The archetype of legal law is dual. On the one hand, the quintessence of good is object; it is represented in the form of magical artifacts – magic swords, arrows, axes, caskets («Pandora's box», «sword of Damocles»). On the other hand, it is the abstract «fifth element», the ether, the subtle element that permeates the whole world, demonstrating force and punishment, power and prescription. That is, ancient morality is the soul of the world, the spirit penetrating all material bodies, a creative power with which God endowed human beings as well. Similar views are represented in ancient and medieval nature philosophy, as well as alchemy.

Consequently, the cores of social and legal laws are morality, prescription, and enforcement. Laws must serve the purpose of public wealth – goodness. Only moral laws will be enforced without involving the apparatus of enforcement. Morality is not a written law due to its exclusively spiritual nature, it is based on the freedom of choice of the individual. In the social world, moral laws are embodied in sacred texts as a set of binding universal or specific precepts. The Bible, the Koran, the Vedas, and the Upanishads were the first legal texts to contain sacred protocols.

The law is a basic condition for the existence of the state; it provides security, and thus protects the majority of citizens. The «majority» is typically more inert in defending their rights and freedoms, more indifferent and even intolerant to changes and reforms. The state has been integrated into the social world-system for thousands of years, and the viability of existing traditions, rituals, taboos, rules, norms, and legal laws has been partly verified by bitter experience. Their conscious «erosion» has always led to upheavals and, as a consequence, to the disappearance of states.

Consequently, the state is a factor that ensures the stability and safety of the world-system, if the appropriate effective mechanisms of governance are formed. The apparatus of enforcement in an effective state functions as a power structure that combats crime, corruption or external threats. Ensuring the validity of moral laws, and protecting the rights and freedoms of citizens, is the main task of an effective state.

Otherwise, if the law is designed for a minority, state institutions become much easier to destroy. If a law works only in favor of a minority, it fails to earn the respect of the majority. Moreover, it is impossible to penalize this majority. Laws «contrary to human nature» disappear sooner or later.

The aim and tasks. *The aim* of this article is to conceptualize the notion of «law» as the quintessence of the legal world-system. The key task of the study is to consider the legal world-system as the foundation upon which a new universal system of ideas is built.

Research methods.

The purpose of this study is to examine the triad «law-world-system» through the most constructive methodological principles. In particular, the value of *the systemic approach* is that the consideration of the category «world-system» within the framework of systemic analysis creates the basis for a logical and consistent approach to the problem of the development of society as a complex super-system in which various states coexist. The effectiveness of conceptualizing this problem using the systemic approach is determined by the structure of the modern world-system.

According to the classification of problems within the systems approach, the world-system belongs to unstructured but qualitatively expressed problems, containing only a description of essential resources, attributes and characteristics, the quantitative dependencies between which are completely unknown.

Considering the concept of «law» as a quintessence (in the figurative meaning of the word), we mean identifying the most important, essential, and significant elements. The basic essence of the concept of «law» can be partially determined through *the philosophical-transcendental method*, which contributes to the search for generally recognizable assumptions and the selection of those that are not empirical, but absolutely a priori.

The philosophical-transcendental method enables us to define «law» as a necessary connection (correlation, dependence) between abstract events, phenomena, processes, as well as between the internal states of objects, which determine their stability, survival, development, stagnation or destruction.

The transcendental principle is present in ancient philosophical practices, where law is understood as the quintessence of society's being. Thus, the highest principles of being reveal the sacred idea that the world is governed by universal laws. Eastern traditions have formed the basic categories of Brahman and Tao, symbolizing the manifestation of the universal law governing the material chaos. In the philosophy of Taoism and Confucianism, the Tao represents the harmony of the cosmos, the earth, and the laws of the state, where the central role is played by the Human Being.

Ancient philosophy identifies the idea of a «universal world law» with the «world order» and also describes the properties of the law of atomic motion found in the essence of the world. The following concepts were considered to be the basis of all things: *logos* (λόγος) or universal law; *fate* (νόμος, δίκη) or the principle of the development of things; *world mind* (νοῦς) or the ordering of the chaos of homeomeria. Together, they formed a cohesive synonymic series.

The ancient classics represent the concept of «law» as a meta-empirical necessity of reason itself, as an ideal-organizing beginning in relation to eternally dying things, as an idea or a copy of a thing. Also, ancient philosophy presents an ontological explanation of the development of legal law in the social world by means of finite, goal-directed causes. That is, law is dual. It is presented both as a law of nature and as a legal law harmoniously correlating with nature.

In the Stoic, Neoplatonic and Christian philosophical traditions, the eschatological concept of «fate» is presented as a nexus of causes, a single law of necessity, and a manifestation of the divine will. Moreover, the will of God is set forth in special prescriptions, which are obligatory for fulfillment, provided that humans freely choose the position of good rather than evil.

World-system analysis combines epistemological paradigm, general sociological theory, classical approaches of modern economics and political science, within the framework of which we can understand the current state of society and its trends. The foundation of world-system analysis is the achievements of mathematical sciences, as well as social philosophy of the 19-20th centuries. Scientific and theoretical prerequisites of the world-system analysis, which are suitable for realizing the goals of this article, are: concepts of space philosophy, philosophy of history; theory of dissipative structures, as well as some principles of social philosophy of neo-Marxism.

The principles of world-system analysis are outlined by I. Wallerstein, who noted that the modern world-system originated around the 16th century and gradually covered the whole world. In his opinion, many «historical systems» (or «local societies») coexisted in the world at the same time. I. Wallerstein divides them into two types: mini-systems and world-systems, namely «world-economies» and «world-empires». Thus, pre-capitalist world-economies were historically transformed into world-empires through political unification and transformation into various states. In his view, the only exception to the rule is the European world-economy, which did not transform into a world-empire but into the modern capitalist world-system (Wallerstein 1987, 320–323). It can be argued that Wallerstein practically removed from the state the status of a subject capable of constructively influencing the state of society. At the same time, he believed that at the moment of restructuring society any entity can become such a subject.

We propose to understand the «world-system» as a construct that encompasses being in its infinity and multidimensionality. The law as a polysemantic combination of terms allows us to: explain and present the future of social development as a sum of constructive alternatives; fix the sequence of humanity's actions aimed

at its good in this model of the future; determine the natural regularity of conscious moral choice in various critical situations, in which people constantly strive for good.

Research results

In order to determine whether it is actually possible to build such a universal world-system in which balanced equality of all free citizens would be established, it is necessary to summarise various philosophical approaches to the interpretation of the concept of «law» and to identify the vectors of development of modern civilisation as a super complex world-system in the context of these approaches.

It is the philosophical generalized position that seems to us the most complete, since «law» covers a wide range of systemic levels of being, representing each of them as an organized structure of quantum phenomena. This position is based on the fundamental conclusions of religion, art and modern science. The system of statements expressed verbally or mathematically describing objectively existing relations and connections between various scientific phenomena and objects, absolute postulates and concrete facts is developed. At a certain stage in the history of philosophy and science, such a system is recognized by the scientific community as a stable and unchanging regularity or law.

The mechanistic philosophy of the New Age reflects polysemy in approaches to the interpretation of the concept of law and supplements it with a qualitatively new context. It is the «law of nature» that becomes the quintessence of mathematical and natural science knowledge. The «law of nature» contributed to the construction of a new architectonics of artificial language. First, a new conceptual construction is built: instead of a law, the concepts of «hypothesis», «axiom» and their derivative «theorem» are introduced. Then laws are defined as pure action and as the doctrine of forms. The Cartesian philosophical system for the first time allowed the interpretation of the concept of law of nature as a rule, and «legal law» is rightly named as a rational instrument of state administration.

Natural philosophy also allows for the distinction between methodologically significant rules and objectively existing laws in nature, which are axiomatic. The laws of nature, through the establishment of links and connections in material nature, in current processes and events, are also extrapolated into the sphere of laws of social development.

In turn, concepts describing such essential features of the law as «objectivity», «necessity», «universality», «cognisability» are introduced into the philosophical discourse. These concepts-criteria represent new possibilities of fixing necessary connections between recurring events (we are talking about the period of scientific discoveries of the 19-20th centuries). Consequently, the law is gradually transformed into a highly abstract construction that allows us to understand it as a «meta-law».

It can be concluded that both the theory of relativity and the theory of probability at the present stage of development of science confirm the key line of classical Kantianism regarding the fact that reason only prescribes laws to nature, but not extracted from it, that is, «meta-

law» can be considered universal necessary connections of processes and phenomena, without having sufficient grounds. Everything is relative and sufficiently unlikely. Laws are generated either by inner subjectivity, the psychological need to orientate oneself in the world of natural phenomena, or by an external independent world mind, which is embodied in the form of law in its various images in society and in nature, and in the sphere of spirit.

A *physical law*, therefore, reflects stable recurring relationships between phenomena, processes and states of matter. The laws underlying physical theory are used to fix dynamically possible trajectories in space-time defining the states of a system. The quintessential example of modern cosmology is one of the dark energy models. The possibility that our universe is a closed or open system is related to whether these models are consistent with the laws of relativity theory. An empirical law can be called a consistency extracted from experience or experimental results.

The *moral law* exists a priori as knowledge obtained before experience or outside the results of experimentation. If the worldview models, on which the future of human civilization is built, do not agree with the universal laws of morality, and do not take into account the meaning of the constructive creative principle of the laws of nature, the «shock of the future» may occur. This is how it is understood by E. Toffler, who presented the future behavioral paradigm as a protective psychological reaction of an individual or an entire society to rapid and radical changes in the environment on a planetary scale, caused by the accelerated pace of scientific, technological and social progress. The shock of the present is caused by the discrepancy between the reality of being and the reality of consciousness, when their correlation is lost (Toffler 2022). Such inconsistency is generated by rapid changes in the sphere of knowledge, science, technology, and information.

In this sense, the principles of social entropy are violated, when chaos becomes hand-made, artificial, rather than natural, renewing the world-system by introducing constructive elements. As noted by D. Bell, the balance in the sphere of decision-making is disturbed when the disproportion in the relationship between a computer (a device), and a human being (its master) – is manifested (Bell 2000, 44). That is, the role of the human being is minimised.

A *biological rule* can also be understood as a generalized law, a principle formulated to describe the regularities observed in living organisms. A thinking, creative, dreaming person can violate biological programs and go beyond them. Anthropologist C. Levi-Strauss points to a new imaginative unity and integrity based on the fragments of previous experience (Levi-Strauss 1966, 16–17). This view presents the dynamics of human and social development in the narrowest possible context of evolutionary theory, but it does not take into account the value of the spirituality of the moral person and its transcendent soul.

Dynamic laws describe strictly unambiguous relationships and dependencies, statistical events and sequences that have a probabilistic character. T. Parsons emphasizes that social institutions are normative models whose task is to determine what is considered proper, acceptable, legitimate or expected in actions and social

relationships in a given society (Parsons 1966, 800). In structural functionalism research, the reality of a society, although it is extremely dynamic, its structure is organized in a logical and rational way and is systemic in nature. Therefore, it is necessary to build consistent models of its development, in which all accumulated social knowledge is invested. However, such logical connections between all previous theoretical constructions have an exclusively probabilistic character.

In the dimensions of economics and law there are many connections that reflect economic sequences, signs of stability, regularities. R. Schiller proposed a model of economic knowledge and methodology of cognition, which takes into account the impossibility of creating ideas about permanent connections between events. He favors a realistic paradigm of economic theory, which could easily be transformed in the direction of more adequate analyses suitable for economic policy (Schiller 2000, 35–55). The author concludes that despite some general regularity in the development of the world economy, each economic model is subject to its own individual and unique rules that can be revised over time.

Discussion

No less significant and interesting can be the linguistic law, which is interpreted as a general regularity inherent in a particular language or human language in general.

In our opinion, it can be stated that the foundations of legal discourse are inevitably transformed, developed, violated, taking into account the peculiarities of social development. This is reflected most expressively in the language of law. An essential feature of bifurcation processes in the field of law and legal institutions is that the variety of legal systems (effective and ineffective) leading to an increase in the variability of the directions of their development. In this state of legal systems, the legal choice is implemented as a gradual formalization and consolidation of a new order. The reformatting of the legal system is due to the infinitely complex combination of the influence of the subjects of law on it and the quality of their legal actions. Illegal actions can accelerate the emergence of cascades of bifurcations, which will negatively affect the balance of legal systems (Kharchenko J. and Kharchenko S. 2021, 38–39). Language is an equally important key to understanding thinking and knowledge, including legal knowledge. The rules of grammar, semantics and semiotics allow us to analyze the relationship between thinking and language, and to discover the constitutive role of the laws of logic.

Exactly in language the historical state of social reality as a world-system is reflected. It is precisely through language we can detect various social deformations, violations in the sphere of the use of legal norms and laws. Analyzing legal anomalies in the process of formation of information society, L. Drot'yanko rightly notes that some forecasts of Western researchers, made in the 70s of the 20th century regarding the further development of society, became a reality in the early twentieth century. In general, the information society is understood as a progressive movement of historical development due to economic growth. At the same time, there is digital inequality in various spheres of modern (capitalist) society. Like all previous eras, the information age has its challenges, risks, negative trends (Дрот'янко 2021, 19). A qualitative change

due to informatization and digitalization of society is the creation of a new model of management of large industrial complexes, information flows, millions of people, which requires the installation of new legal institutions in the dimension of virtual reality.

In this regard, M. Castells states that in the network society old forms of stratification disappear while new forms of inequality emerge. Large groups of information workers have become the key force in society (Castells 2010). M. Castells confirms that at the beginning of the 21st century, a new economy began to exist in the world, based on the efficient processing of information, on the knowledge of development trends for future generations, as well as on innovations in production and technology (Кастельс and Химанен 2006, 9). The development of new scientific trends such as information theory, communication theory, complex systems theory, cybernetics, decision-making theory, and game theory gives rise to various problems of organizational nature, including the field of law. In fact, a cybernetic world-system is being created. At the same time, it is impossible to fully control the amount of information.

M. Castells, describing the «network society», noted that in it power in it is multidimensional and is created around networks that set the programs of activity in each sphere of human activity. At the same time, the construction of meanings as a source of political power occurs through the use of various communication networks, where the true actors form separate network models of power (Castells 2013, 463-467). Due to the blurring of the concept of «law», a bifurcation occurs in social networks. And in doing so, the information society loses its sustainability. With the increasing role of information, small groups can have a significant negative impact on large communities.

On this basis, J. Kristeva also warns that in social networks, the user simultaneously loses personal self-consciousness and, having passed through the point «zero» of carnival activity, splits and becomes the subject of spectacle and the object of action (Kristeva 2008, 398). Despite the cumulative nature of information, the quintessence of the network (narrow and flat) reality is the simulacrum as the dominant factor and primary condition of its existence. The future embedding of virtuality into the universal world-system remains an unresolved problem, raising the question: in what form will it harmoniously correlate with the system?

Conclusions

In the philosophical sense of the word, the concept of «law» implies the construction and fixation of objective links and interrelationships of processes and phenomena in the cosmos, society, and the spiritual world. Although various philosophical sciences, including metaphysics, have addressed various issues related to the concept of «law», it remains unresolved and highly mysterious. In particular, the determination of the true role of the laws of nature as well as the discovery of new laws of physics will further contribute to a complete transformation of the goals of mathematical and physical knowledge. As a consequence, it will significantly affect society and the spiritual world of a person as an integral world-system.

Laws of right exist as a set of normative-legal acts, which, in turn, are adopted by a representative

(legislative) body of state power in a specific order. They regulate certain social relations and ensure the possibility of applying state enforcement measures. Effective legal institution aimed at the safety and well-being of every citizen actualizes the role of the state as the quintessence of logically and rationally constructed social relations.

The questions remain open: Is the law a relation of determinacy of the state of any system with respect to the state of another system? Is the law a metaphysical necessity, a transcendental voluntary act?

Literature

1. Bell D. *The Coming of Post-Industrial Society. A Venture in Social Forecasting*. New York: Basic Books, 2000. 738 p.
2. Castells M. *Communication power*. Oxford: Oxford University Press, 2013. 574 p.
3. Castells M. *The Rise of the Network Society*. Vol. 1 of *The Information Age: Economy, Society, and Culture* / Manuel Castells. Oxford: Wiley-Blackwell, 2010. URL: <https://bit.ly/43f4pnK> (дата звернення: 19.09.2024).
4. Kristeva J. *Polylogue*. Paris: SEUIL, 2008. 544 p.
5. Levi-Strauss C. *The savage mind*. Weidenfeld and Nicolson, London, 1966. 290 p.
6. Parsons T. *The Structure of Social Action* (1937). Toronto, Ontario: Collier-Macmillan Canada, Ltd., Fourth Printing March. 1966. 817 p.
7. Shiller R. J. *Irrational Exuberance*. Princeton University Press, 2000. 296 p.
8. Toffler A. *Future Shock*. NY : Random House USA Inc, 2022. 624 p.
9. Wallerstein I. *World-Systems Analysis. Social Theory Today* / ed. by A. Giddens, J. H. Turner. Cambridge: Polity Press, 1987. P. 309–324.
10. Дротянко Л. Г. Цифровий вимір сучасного етапу цивілізаційного розвитку соціуму. *Вісник Національного авіаційного університету*. 2021. Вип. 1 (33). С. 16–21. (Серія «Філософія. Культурологія»). DOI: <https://orcid.org/0000-0001-7041-5787>.
11. Кастельс М., Хіманен П. Інформаційне суспільство та держава добробуту. Фінська модель. Київ : Ваклер, 2006. 256 с.
12. Харченко Ю., Харченко С. Причини біфуркації основ правового дискурсу (синергетичний і філософсько-лінгвістичний підходи). *Вісник Національного авіаційного*

університету. 2021. Вип. 1(33). С. 36–40. (Серія «Філософія. Культурологія»). DOI: <https://doi.org/10.18372/2412-2157.33.15639>.

References

1. Bell, Daniel. 2000. *The Coming of Post-Industrial Society: A Venture in Social Forecasting*. New York: Basic Books.
2. Castells, Manuel. 2013. *Communication power*. Oxford: Oxford University Press.
3. Castells, Manuel. 2010. *The Rise of the Network Society*. Vol. 1 of *The Information Age: Economy, Society, and Culture*. Oxford: Wiley-Blackwell <https://bit.ly/43f4pnK>.
4. Kristeva, Julia. 2008. *Polylogue*. Paris: SEUIL.
5. Levi-Strauss, Claud. 1966. *The savage mind*. London: Weidenfeld and Nicolson.
6. Parsons, Talcott. 1966. *The Structure of Social Action* (1937). Toronto, Ontario: Collier-Macmillan Canada, Ltd., Fourth Printing March.
7. Shiller, Robert J. 2000. *Irrational Exuberance*. New Jersey: Princeton University Press.
8. Toffler A. *Future Shock*. 2022. New York: Random House USA Inc.
9. Wallerstein I. 1987. *World-Systems Analysis // Social Theory Today* / Ed. by A. Giddens, J. H. Turner. – Cambridge: Polity Press, – P.309-324.
10. Drotianko, Liubov. 2021. "Tsyfrovyy vymir suchasnoho etapu tsyvilizatsiynoho rozvytku sotsiumu" ["Digital dimension of current stage of society's civilizational development"]. *Visnyk Natsionalnoho aviatsiynoho universytetu. Seriya: Filosofiya. Kulturolohiia, Proceedings of the National Aviation University. Series: Philosophy. Cultural Studies* 1(33): 16–21. <https://orcid.org/0000-0001-7041-5787>.
11. Kastels, Manuel and Pekka Khimanen. 2006. *Informatsiine suspilstvo ta derzhava dobrobutu. Finska model [The Information Society and Welfare State — The Finnish Model]*. Kyiv: Vakler.
12. Kharchenko, Yuliia, and Serhii Kharchenko. 2021. "Prychyny bifurkatsii osnov pravovoho dyskursu (synerhetychnyi i filosofskolinhvistychnyi pidkhody)" ["Reasons for Bifurcation of the Legal Discourse Basis (Synergetic and Philosophical-Linguistic Approaches)"]. *Visnyk Natsionalnoho aviatsiynoho universytetu. Seriya: Filosofiya. Kulturolohiia, Proceedings of the National Aviation University. Series: Philosophy. Cultural Studies* 1: 36–40. <https://doi.org/10.18372/2412-2157.33.15639>.

Ю. В. Харченко, С. П. Харченко

ЗАКОН ЯК КВІНТЕСЕНЦІЯ ПРАВОВОЇ СВІТО-СИСТЕМИ

Вступ. Здійснюється аналіз сутності та послідовності різноманітних культурних, політичних, економічних, повсякденних подій, що вибудовуються в системно повторювану логічну конструкцію або закономірність. У зв'язку з цим термін «світо-система» використано для опису *невипадковості* більшості соціальних процесів. «Правовий закон» у широкому сенсі – це будь-який нормативно-правовий акт, у вузькому – упорядкування соціальних дій і поведінкових актів. Держава розглядається як чинник стійкості світо-системи за наявності ефективних механізмів управління. Апарат примусу протидіє злочинності, корупції та зовнішнім загрозам. Основними завданнями держави є забезпечення моральних законів і захист прав громадян.

Мета статті полягає в концептуалізації поняття «закон» як квінтесенції правової світо-системи. Ключовим завданням дослідження є розгляд правової світо-системи як основи, на якій вибудовується нова універсальна система ідей.

Методологія дослідження. Тріаду «закон-світ-система» розглянуто через системний підхід, що дозволило проаналізувати розвиток соціуму як складної надсистеми, де співіснують різні держави. Сутність поняття «закон» частково визначено за допомогою філософсько-трансцендентального методу, що сприяло пошуку загальнозначущих передумов і виокремленню із них абсолютно апріорних. Світо-системний аналіз подано як комбінацію епістемологічної парадигми, загально-соціологічної теорії, класичних підходів сучасної економіки та політології, у межах яких дано оцінку стану сучасного суспільства та його тенденцій.

Результати дослідження. Представлено узагальнену філософську позицію щодо трактування поняття «закон», що охоплює широкий спектр системних рівнів буття, репрезентуючи кожний із них як організовану структуру квантових, соціальних і духовних явищ. Ця позиція базується на фундаментальних висновках релігії, мистецтва та сучасної науки. Виробляється система тверджень, виражених словесно або математично, що описують об'єктивно існуючі співвідношення і зв'язки між різними науковими явищами та об'єктами, абсолютними постулатами і конкретними фактами.

Обговорення. Підтверджено, що якісною зміною внаслідок інформатизації та цифровізації суспільства є створення нової моделі управління великими виробничими комплексами, потоками інформації, мільйонами людей, що потребує встановлення нових правових інститутів у площині віртуальної реальності.

Висновки. Ефективні правові інститути, націлені на безпеку і добробут кожного громадянина, актуалізують роль держави як квінтесенції логічно і раціонально вибудованих суспільних відносин.

Ключові слова: взаємодія, правило, норма, правовий закон, закон, закон природи, закон моралі, світо-система, правова світо-система.