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Tetrasociological Approach: Six System Sociocybernetic Innovations for an Information Society

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Abstract

Tetrasociology is a four-dimensional, holistic and interdisciplinary theory of an information (global) society of four equally productive sphere classes - partners, self-organized as a cybernetic system, aspiring to become a natural order of social harmony.

On the basis of the four social reproductive spheres, tetrasociology predicts six Sociocybernetic innovations for an information society.

1. Sphere classes of the population employed in the appropriate spheres of social reproduction: Socioclass, Infoclass, Orgclass, Technoclass, which self-identification transforms them in the conscious actors of social harmony,
2. Sphere democracy constructed on equal distribution of power between the sphere classes, generations, genders that makes such democracy by a state of social harmony,
3. Sphere sociological statistics that allow quantitative measurement of social harmony,
4. Sphere information-statistical technology for calculation of social harmony,
5. Sphere sociocultural technology of achievement and maintenance of social harmony,
6. Sphere strategic management ensuring governance by social harmony of spheres and sphere classes.

These innovations can help to create a self-organizing order of social harmony, and a new culture of harmonious peace beyond wars, terrorism, poverty etc. Such order arises when a priority is placed not on money and property but on the interests of children and their caregivers. These groups, which comprise from 50% to 80% of the population, will provide the social foundation for a natural order of harmony and peace.

Keywords: tetrasociology, social harmony, sphere classes, children's suffrage, harmonious peace

Introduction

I began developing a "System-Sphere approach" into study of sociology in 1975. In 1998, this approach was given the name: Tetrasociology, to emphasize that four distinctive, strategic spheres work together to create and sustain a society. Since the collapse of the USSR in 1989 I published more than 100 works, including eleven books, of which the last four have been translated into English and others languages. The first of these, *Tetrasociology: Responses to Challenges* (2002), was submitted to the ISA 15th World Sociological Congress in Australia, July, 2002. The last of these with 26 co-authors, *Harmonious Era Calendar: The Quality of Social Existence and the Future of Children. Address to Children, Youth and Future Generations*, will be submitted to the ISA 16th World Sociological Congress in Durban, South Africa, July, 2006.

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The basic contents of a tetrasociology

Tetrasociology is a variant of post-pluralistic system theory. It represents society as a system of naturally occurring spheres of societal reproduction, in four dimensions of social space-time. ('Tetra' is taken from the Greek word for four.) Post-pluralism, in my definition, recognizes a key number of societal dimensions/spheres, e.g.,: three - economic, political, labor or cultural (A.Giddens, 1990; L.Sklar, 1991; R.Robertson, 1992), or four - political, economic, cultural, ecology or religion or social (U.Beck, 1998; DeWitt, 2000; G. Ternborn, 2002; Semashko, 2002), or five 'spheres of the social landscape' - etno, tecno, finance, media, ideo (A.Appadurai, 1996). "Sphere" has been used by Comte, Marx, and other sociologists to designate large sectors of society. But in tetrasociology, "sphere" is used to distinguish (A) subject and product/capital of (sphere) reproduction, and (B) reproductive employment of people within each sphere.

(A) The four spheres of societal reproduction are the social, informational (cultural), organizational (political) and technical (economic). The resource/capital, reproduced within each sphere is for society as a whole, for the benefit of all of its spheres. Consequently, the spheres work together to achieve social harmony. The social sphere reproduces the resource/capital PEOPLE, the informational sphere reproduces the resource/capital INFORMATION, the organizational sphere reproduces the resource/capital of ORGANIZATIONS (political, legal, financial capital), and the technical sphere reproduces the resource/capital of THINGS (material). Each sphere includes a great number of (at times conflicting) branches and (at times competing) enterprises. And each has a large number of resource inputs and product outputs, through which they exchange the capitals that reproduce society as a self-organizing cybernetic system. The reproductive employment of people in these spheres is essential to the process of reproduction in all spheres, and unites them in one self-reproductive system. The concept of reproductive employment of people covers life from birth to death, and includes all forms of social action, interaction, activity, labor, behavior, etc. This reproductive concept is fundamental in tetrasociology. Four dimensions of social space - time are identified: resource/capital (social statics), processes of reproduction (social dynamics), structures-spheres of reproduction (social structuratics) and social time: the various states of society from growth through decline (social genetics).

(B) The basic reproductive employment of the population is divided into four productive sphere classes:

1. SOCIOCLASS: employed in the sociosphere (including workers in education, healthcare, welfare, sports and entertainment, and also non-working population: pre-schoolers, students, unemployed, retired, etc).
 2. INFOCLASS: employed in the infosphere (including workers in science, culture, communication, and information services).
 3. ORGCLASS: employed in the orgsphere (workers in management, politics, law, finance, defense, police, security, etc).
 4. TECHNOCLASS: employed in the technosphere (workers in industry and agriculture).
- Classes of reproductive employment are more fundamental than class distinctions based on property. Property ownership is temporary, partial, and inherently unequal, whereas reproductive employment is constant, universal, and equally inherent in all human activity, although qualitatively different.

Tetrasociology is an attempt to synthesize and modernize a long tradition of theories of societal reproduction: from Comte, Marx, Weber, Parsons, Buckley, Toffler, Bourdieu, Lumann, Habermas, Castells, and more. It continues in this tradition, but brings in new concepts such as:

the reproductive employment of people, social harmony/disharmony, and four dimensional social space-time. A central premise of tetrasociology is that sustainable development and maintenance of society (homeostasis) is provided by a natural law of social harmony (balance) achieved among the four spheres of social reproduction. This harmony is constantly challenged by deviations (conflicts) within the spheres, among various branches, social classes and groups, enterprises and regions.

The strength and number of deviations (conflicts) create a measure of disharmony. When this exceeds a critical measure, the society either perishes or the law of spheres harmony is subordinated to branch and other forms of disharmony, for a time, until sphere harmony can be restored, or until the society eventually disintegrates. Harmony among spheres and sphere classes (of people reproductively employed in each sphere) exists in two forms: spontaneous and conscious. Spontaneous harmony is the natural, historical basis for human survival, for preservation of societal stability. Conscious harmony is expected by Semashko to begin with the self-identification of sphere classes in the coming age of an information (post-industrial) society. Thus, tetrasociology identifies social harmony as both the basis for society and as its ultimate goal of achievement, toward which it will aspire constantly but with varying degrees of success.

The idea of social harmony is prominent in eastern religions, such as Confucianism and Buddhism, and in the belief systems of Native Americans. Although it is not alien to western thinking, as formulated in the schools of Pythagoras, Plato, and Aristotle, and also during the Renaissance, it was not a priority for the rapidly developing industrial societies of Europe and America. The idea of spheres of societal reproduction, however, has found expression in western culture and pluralistic thinking. Tetrasociology is an attempt at synthesis: of the western structural concept of spheres of reproduction and the eastern value concept of harmony. The concept of harmony of reproductive spheres of society is the central focus and core premise of tetrasociology.

- In tetrasociology develops six logical 'discoveries' (predictions) from this synthesis:
1. Self-identification of sphere classes of the population will transform them into conscious actors, striving for harmonious cooperation among spheres,
 2. Sphere democracy will be based on an equal distribution of power among sphere classes, and also among generations and between genders, transforming democracy into an instrument of social harmony,
 3. Sphere statistics will provide a quantitative measure of representation prerequisites to enhance sphere generated social harmony,
 4. Sphere information-statistical technology will be developed to calculate potentials for increasing social harmony,
 5. Sphere sociocultural technology will be able to measure achievement and maintenance of social harmony,
 6. Sphere strategic management techniques will be developed to ensure harmonious governance of spheres and sphere classes, at all levels of political, economic and financial regulation.

The logics (premises) of other sociological theories do not generate such grand predictions, so they are unique to tetrasociology, prompting some western sociologists to refer to tetrasociology as a "nugget of gold," "brilliant," having "admirable scope and ambition." (Semashko, 2002: 148, 150). However, without sufficient empirical testing, they remain hypotheses. The author recognizes this insufficiency, which is due to a lack of funding opportunities in Russia for such research. He hopes that western universities and research centers will be more attentive, and will invite him for a period of one to three years, to conduct the necessary research.

This is a brief sketch of tetrasociological theory, its novelty and problems. (Semashko, 2002: 19-99). The author also lists 75 examples of practical applications of tetrasociology and its technologies (2002: 138-140). He seeks to apply tetrasociology to current problems, in search of adequate responses to aggravated challenges of the 21st century: terrorism, religious and ethnic wars, nuclear proliferation, poverty, ecological degradation, demographic dislocation and crises of democracy. He suggests socio-cultural projects in various problem areas: family, gender, education, religious belief systems, international bilingualism, innovative statistics and information technology, anti-terror strategies, ecological preservation, peace in Jerusalem, etc. He recognizes that many of his proposals seem utopian for our time, but anticipates that in the future they will be seen as practical and realistic.

The practical projects of tetrasociology

In a book (2004) I develop a practical consequence of tetrasociology. This project and my book (2003) are directed toward creation of a new culture of peace, in an Information Age, as a global order of social harmony emerges to prevent wars and discourage terrorism. This order will gradually supersede the orders of branch (conflict oriented) disharmony of industrial societies, which have increasingly reproduced wars and terror. In this way, tetrasociology, as sociology for post-industrial (information) societies, is qualitatively different from the sociologies of industrial societies, and encourages the creation of harmony-enhancing, global institutes.

In second book on tetrasociology (2003), I propose one such institute: international bilingualism, recognizing Esperanto together with English as languages of the international community. This book is written with 14 contributors, from four continents, in three languages: Russian, English, and Esperanto. It includes ten dialogs with tetrasociology by sociologists from the USA, Japan, Australia, Germany, England and Russia. These dialogs consider various aspects of tetrasociological theory, and represent a multicultural dialog of civilizations. An International Publishing Project is proposed as a way to continue this dialog among civilizations toward a culture of peace. The project would recognize Esperanto as a second international language, to encourage development of an unbiased dialog among civilizations.

Esperanto has the necessary preconditions: it is a planned, neutral language, with 115 years of international practice, and millions of esperantists world-wide, organized in associations that are already practicing a global subculture of brotherhood and peace. I believe that, most of all, it is the distinction of languages that separates people and provides the political rationales for wars, terror and violence. But, there is no current political strategy to promote an international language, so elements of linguistic inequality and discrimination are sustained. He believes this inherent injustice contributes to social, economic, political and cultural conflicts and global disasters. I propose international bilingualism, sponsored by the UN, as a linguistic strategy to reinforce the UN's general purpose for this decade: a dialog among civilizations to create a culture of peace.

Another project in this book is selection of "Faculty of social harmony; Humanitarian education for dialog and peace." I sum up the goal of this project in these words: "The young should be taught harmony and dialog, not war!" I contend that the degree of militarization of education greatly exceeds the degree of its humanitarianism, which calls attention to extensive preparation of the young for war and violence rather than for constructive dialog and a culture of peace. I suggest a faculty of social harmony in which four educational disciplines are created, corresponding to his four spheres of society, to teach the ways in which the spheres interact to achieve harmony. I offer to help create these faculties, to teach experts in the four disciplines and to teach basic courses for all students (2003: 250-252). This unique educational program,

introduced at all grade levels, would have far-reaching consequences, not only for individuals in their day to day social relations, but for society at every level of social organization.

The ten dialogs with tetrasociology, by 14 sociologists from six countries, are beyond the scope of this paper, but represent a wealth of ideas that expand on the many insights derived from tetrasociology.

My third book (2004) is devoted to an urgent need for children's suffrage executed by their parents. A resolution of the UN Special Session on Children (May, 2002), initiated by UNICEF and attended by 180 States, called upon "all members of society" to join in a "global movement that will help build a world fit for children." Children's suffrage, executed by parents, is considered in the book as an effective political institution for such a global movement, to promote a new political psychology and culture of peace, to modernize democracy, and as a powerful antiterrorist strategy to eradicate the origins of terrorism in childhood and create an antiterrorist immunity of the population. Children's suffrage underscores the civil responsibility of the family and the political responsibility of the state for children. The brutal terrorist act against more than one thousand children in Beslan, Russia, September 1-3, 2004, of which 170 were killed, emphasizes the urgent need for such an institution. If children's suffrage replaces the state's priorities on military and economic spending with priorities on children and their reproduction of the social sphere, this will effectively promote a culture of peace. Children's suffrage executed by parents is examined as a child's inherent right in a democracy, and one that is needed to respond to the UN Convention on the Rights of the child, which response has been unsatisfactory to date, according to UNICEF.

Children's suffrage executed by parents has a potentially powerful social base. First, children under 18 make up approximately 20-35 % of the population in any given country. Second, parents and legal guardians make up approximately 30-40 % of the population in each country. Third, grandmothers and grandfather make up about the same proportion of the population. Therefore, children's suffrage affects the interests of most of each country's population. Since children and their parents, alone, make up 50-80 % of the population, they would presumably control at least 50% of the votes. The mothers and grandmothers are the ones most likely to vote on behalf of minor children, hence, children's suffrage will (also) promote women's interests, which tend to favor harmony and peace. (One can think of notable exceptions to these generalizations, but social expectations are based on probabilities rather than certainties.)

The concept of children's suffrage supplements practical suggestions for its institution. First, we propose an international comparative research study to determine the likelihood of parent's acceptance of children's suffrage. Second, we propose a project to determine an appropriate law for Russia. For the research study, we state its purposes, hypotheses, and the number of respondents to be selected from each of four countries: two poor countries and two rich. In each country, one large city is to be selected, in which 1000 parents and guardians are asked to respond to a set of structured questions about children's suffrage, to determine the extent of parent's favorable/unfavorable attitudes. Hypotheses are based on an assumption of support or nonsupport of children's suffrage on the basis of parent's satisfaction or dissatisfaction with the well-being and quality of education of children in their country. For proposal of a Russian law: "Children's Suffrage Executed by Parents in Russia," 24 legal concepts are defined to express this right and to limit children's votes to one child per parent, with voluntary division of children's votes between the parents, with conditions for granting independent voting to minor children by way of exception, and with sanctions of encouragement and restriction, for parents and guardians, under the law.

Tetrasociology as Social Philosophy of the Harmonious Era and its Calendar in an Informational Society

This application of tetrasociology develops by me together with 26 co-authors in last our book (2006), devoted to the Harmonious Era calendar.

Each society, of every civilization, marks specific calendar days on which to celebrate the most important events in its history. Calendars provide daily reminders of cultural values. In Western civilization, an Age of Industrial Societies, that began in the 17th century and expanded into the Risk Societies (Ulrich Beck, 1992) up to the middle of the 20th century, calendar days were marked to celebrate freedom, which has been arrived at through national-liberation revolutions and wars of all scales: local, national, regional and world wars. These calendars have celebrated cultures of freedom obtained by armed conflict. Almost every day of the year is marked by an event of victory or damages inflicted by revolutions and wars (including trade wars). Almost every day offers a celebration of Revolution, Liberation, Independence, Victory, and battles of all kinds by military forces of land, air, and sea. Each event is remembered with an appropriate military parade.

Industrial-Risk Societies (IR-Societies) are at war or prepare for war every day; so their calendars record events of military importance. Thereby, cultures of war rather than peace prevail. The rationale for this: if you want peace, prepare for war (*Si vis pacem, para bellum*). The culture of freedom has turned into a culture of war, terror, violence and humiliation. The IR-Societies of Western Civilization are increasingly burdened by the costs of military preparation, including stockpiles of armaments, by the risks of military engagement, including the risk of nuclear annihilation, and by the loss of a growing number of innocent young lives in senseless military battles.

During the 2nd half of the 20th century, within the culture of IR-Societies, a global, Information Society began to emerge, which can be and will be, at the advanced stage, harmonious or it will not be at all. A Harmonious Information Society (HI-Society) seeks to preserve the freedoms and technological achievements of IR-Societies, while replacing their destructive tendencies with a new emphasis on harmony, shared information, and lasting peace. This new culture slowly builds on the best features of present cultures, gradually synthesizing the achievements of different civilizations: East and West, North and South, while introducing new social priorities and values, which create a new order of social harmony. This order is an order that is coordinated and dialogic, and represents a balanced unity of diversity/difference. (A cultural difference and its historical meaning is investigated by Craig Calhoun in his book "Critical Social Theory", 2003). Such an order is identical to a harmonious peace/order that is maintained as a sustainable balance of social groups and ethnicities on the basis of children's priority. Children are the main fulcrum for a HI-Society and its peaceful, unified order.

The harmonious order of the different ethnicities and civilizations embodies the most ancient and widespread, and therefore, the most natural value for ALL cultures - harmony. The idea of social harmony developed in all civilizations, first of all in Confucianism and Buddhism; and also the South, in the beliefs of Native Africans, Indians and others. Professor Richard Nisbett's (2005) conclusion, that "Harmony is a central idea in East Asian philosophy," can be attributed to the basic cultures of East and South. However, the idea of harmony is not alien to civilizations of the North and West. It emerged in western thinking in Homer's poems and found development in the schools of Pythagoras, Plato, Aristotle, and also in the epochs of Renaissance and Leibnitz. However, not harmony but freedom became a priority value for the rapidly developing industrial societies of Europe and America. But the harmony idea still lives in Western civilization today. Therefore, harmony, as the general (but in a different measure) value of all

civilizations provides the basis for an era of social harmony in an information age. Our calendar for this era is focused on a Global Harmony Day. Together with harmony, we find in this calendar a place for the inseparable values of: Peace, Love, Justice, Golden Rule of Religions, Forgiveness, Freedom, Equality, Fraternity, Happiness and others, especially important for future generations, for youth, and for children.

In past societies, harmonious cultures did not realize social support (social actors), therefore it was more (in the West) or less (in the East) marginal in all civilizations. Only in HI-society can culture and order of social harmony find comprehensive and natural social support, in what I have defined as four sphere classes of the population, employed in four spheres of social reproduction, which (spheres and sphere classes) work together to reproduce the social order. They provide support for a harmonious order of diversity. On the basis of these harmonious classes, a harmony culture becomes a priority for HI-societies of all civilizations, and creates a harmonious global social order, with children as a priority. The nature of the sphere classes in this harmonious social structure is explained and illustrated in the tetrasociological theory, which unites the primarily eastern value idea of harmony and the predominately western structural idea of societal spheres. This last concept is introduced in many theories of our time. A.Giddens (1990), L.Sklar (1991), R.Robertson (1992) each describe three societal spheres; U.Beck (1998) and G.Ternborn (2002) describe four spheres; A.Appadurai (1996) describes five spheres. For a detailed discussion of spheres and sphere classes, see "Tetrasociology: Responses to Challenges," 2002, on our website at: http://www.peacefromharmony.org/docs/2-1_eng.pdf.

Instead of a hierarchy of classes defined by property or wealth (upper, middle and working classes), this culture establishes a harmony of sphere classes, and assigns a budgetary priority to children and youth, a group that has the greatest information needs, abilities and potential in a HI-society. The quality of children defines the quality of the HI-society or, in other words, its social quality depends on the information quality of children. In the new culture of harmony, which can also be called a "sphere culture", priority is not placed on industry but on the social sphere, of which the subsphere of childhood is a central part. In the new harmonious order, the priority is not on the economic branches of a military-industrial complex, but on the social branches of an educational-health complex. For more discussion of children's priority, please visit: http://www.peacefromharmony.org/docs/2-4_eng.pdf.

This culture of harmony promotes a new sharing of democratic power among sphere classes. In this democracy, or "sphere democracy:" http://www.peacefromharmony.org/?cat=en_c&key=13, all population groups receive appropriate access to democratic elections. The harmony culture gives children voting rights exercised by parents, which creates a potential base of support for "the priority of children" by groups closely connected to them: parents, grandparents, teachers, doctors, counselors and other caregivers. These groups, together with children, comprise 50% to 80% of the population in any given country. Thus, the culture of harmony creates a powerful basis for democracy focused on peace and nonviolence for the sake of protecting children, youth and future generations. Children's priority also helps to replace religious, ethnic and racial clashes with cooperation and harmony among culturally diverse groups. These strengths of a culture of harmony, when focused on making life better for children, outweigh the economic justifications for conditions that perpetuate poverty. A culture of harmony based on sphere classes and children's priority creates the necessary prerequisites for a social order of harmony, which finds its theoretical explication in tetrasociology, a postpluralistic social philosophy. (Postpluralism does not oppose, but strengthens and develops the philosophy of pluralism). The creative nature of culture is opened by Jeffrey Alexander in his book "The Meaning of Social Life: A Cultural Sociology" (2003).

Let me add some words about philosophical nature and social meaning of harmony. The whole world is harmonious to start with and exists only due to harmony, which was marked in the most ancient civilizations. Harmony is natural. It was not invented by priests or philosophers; it is inherent to all existing. Harmony is a self-organizing, cybernetic and synergetic, system of fundamental structures penetrating the universe from micro up to mega-world. Harmony does not exclude conflicts and disharmony but only up to the point where its fundamental structures ensuring existence and life collapse. Mankind, in all times and in all cultures and civilizations has dreamed of possessing harmony, dreamed of harmony as "the golden age", which until now remained but a dream. In a basis of harmony lay the fundamental and universal sphere structures of the universe, society and man. The universality of these structures begins to be realized by people and learnt by science only in a global information society, wherein a universality of man and mankind is created. Harmony becomes a universal measure of the versatile person and universal order of universal mankind arising in a global information society. Therefore only such a society can create the real spiritual, social, political and economic preconditions to acquire the fundamental structures of harmony. Only on the basis of these structures can the harmonious relations of people and civilizations, harmonious order of mankind and relations with nature be constructed.

The universal sphere structures everywhere are various and exist only through diversity. Therefore, harmony of diversity is everywhere and always different. The different spheres of man (character, consciousness, will and body) define a variety of individual harmony. The different spheres of society (social, cultural/information, political and economic) at its different levels (settlement, city, country, ethnicity, civilization, and mankind) define a variety of social harmony. But harmony, at the same time, is recognized by all as a coordination, moderation, equilibrium and proportionality of the universal sphere structures. Societies, people, civilizations and religions have always aspired to these qualities. But the ignorance of common universal structures, underlying harmony, created seemingly irreconcilable representations of it. The information society opens the united, sphere, universal structures of harmony and this creates the uniform basis for universal human harmony and for all of its infinite diversity. Harmony is not any separate feeling, as love, hope etc., not a separate event or phenomenon, as the Earth, water etc., not a separate quality or value, as freedom, justice, peace etc.

Harmony is a method of connection and organizational order of the relations between people including all constructive feelings, processes, phenomenon and qualities. Harmony is the most effective organization and most desired order of universal relations between humans in a society and in all its spheres: economical, political, cultural and social, including family. Harmony excludes violent struggle and unity of diversity in mutual destructive struggle. Harmony asserts the unity of different and opposite through consent, moderation, equilibrium and proportionality. Therefore harmony is identical to the beautiful and beauty, as asserted by some geniuses, will save the world. Harmony is aesthetic, ethic and humanistic. It is integrity and synthesis. It defines the special organizational (self-organizing) order of proportionality and equilibrium between different parts of a whole. This order creates the unity of diversity, most favorable for all parts and for their whole.

The harmonious social order created by a global information society is both a need and necessity for it. This order can be created by the new humans, which from childhood will grow and be brought up in the spirit of harmony. Our Harmonious Era Calendar, excluding poverty, injustice, pollution and war, becomes an entrance of children into a new harmonious order. It opens for them this order. It will require from them the development of new positive qualities, recognition of new values and priorities. The highest value becomes harmony, including peace, love, justice, freedom and other universal values of humankind. In the place of a priority on money, profit and material riches, harmony will put a priority on children and their quality, which make up the true

riches of humankind. We have opened a new chronology for our children and grandchildren by this calendar. But it still requires a huge effort of all generations, including our own, to introduce this calendar in daily life.

Thus, in tetrasociology the social harmony of sphere classes is understood as a natural condition of a HI-society. Placing a priority on children is a means of achieving overall social harmony, which is established by the necessary legislation of children's suffrage executed by parents. The parents, first of all young and future parents, and also the social groups most closely connected to them (teachers, doctors and child caregivers) come to a consciousness of the necessity of children's priority and their suffrage through wide enlightenment in the harmonious educational system and the MEDIA, and also under pressure from global and local (in each country) social movements: "Making children a priority in the world." See Contents section 10, page 10-8, http://www.peacefromharmony.org/?cat=en_c&key=121. The priority role of children in the harmonious culture of a HI-society is reflected in our Calendar of Harmonious Era by many of the celebratory dates connected to children: Charity, Protection, Priority, Communications, Promise, etc. From the point of view of tetrasociology, this Calendar expresses a new quality of social existence (life) and a new order of harmonious peace, derived from sphere classes and children's priority in society.

Our harmonious era calendar unites people, religions and civilizations in the direction of achieving a harmonious information society (HI-society). This calendar is an alternative to the numerous calendars associated with conflicted IR-societies, which divide people, religions and civilizations, and immortalize those caught up in confrontations and clashes. Calendars of the Old Era, for two thousand years, have been filled with reminders of wars and conquests, whereas our Calendar of the New or Harmonious Era promises future generations a realistic hope of preventing wars, terror, poverty and humiliation. The cultures and calendars of warfare are left in the past. A new culture, order and calendar of social harmony now take their place. Tetrasociology gives a rationale for a social order of harmony, and describes its structure, role, time and conditions for achievement. If, as the ancient philosopher Protagoras observed 2500 years ago, human is measured by things, and things a measure of human, then, from tetrasociology we might say: **if a measure of humanity becomes harmony, then harmony becomes a measure of human and vice versa**. If this measure is introduced and embodied in an era of HI-society, then it becomes a measure of the universal, multidimensional, informational human. An important evidence of this measure is the Harmonious Era Calendar, a project submitted in our Address. Tetrasociology accords an adequate social philosophy for this calendar, uniting its different peaceful dates into a harmonious whole.

In the future, the history of mankind will be divided into two periods: Harmonious Era (h.e.) and BEFORE Harmonious Era (b.h.e). Or its history will not be. As John McConnell wrote: "Many scholars agree human history will soon come to an end - unless there is a major change in human conduct" (www.earthsite.org.) On the basis of what I have discovered in formulating the social philosophy of tetrasociology, I am convinced that such a major change can occur only through transformation from our preoccupations with social disharmony - to fully embracing a natural order of social harmony made possible in an information age.

We offer tetrasociology and its derivative proposals as a way to initiate a new culture of peace, rooted from a natural (cybernetic), evolving order of social harmony. These ideas may seem utopian, and difficult to prove, but they are filled with faith in the practical applicability of sociology, and with optimism in the face of the increasingly difficult challenges of the 21st century. This style is unfamiliar to western sociologists; it bears the imprint of pre-Cold War Russian civilization, and features its intense, searching-for-answers mentality. Thus, my books and proposals may seem "old-fashioned" and "conservative," but at the same time, forward-

looking and urgent. They invite western sociologists to examine them for new ideas and new strategies, while challenging our confrontational, conflict-oriented ideas about the natural order of things. Their positive contribution is to focus our attention on sectors/spheres of society that work together to reproduce each other, as well as themselves, and thereby provide a deep cybernetic structure of social harmony (latent, at the global level) upon which to build a culture of peace. The further development of tetrasociological theory, therefore, is in the interest of western civilization in its dialogs with other civilizations.

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