

**Abstract:**

„World Society“ – a continuous advancement in evolutionary biochemical, physical and neurobiological processes?

The Peculiarity: a conscious understanding of the subject matter, an innate ability in Mankind, to be aware of his own 'self'. Abstractly seen, man's external appearance forms what we understand to be the human-being - a phenomenon.

His appearance is a manifestation of his very own characteristic human qualities, distinguishing him from all other forms of life. The human-being has not only achieved a state of absolute consciousness - his ability to observe himself and his actions enables him to maintain his own unique identity. His physical ability to transcend, observing all previous forms of reflection through the very processing of time and meaning, his intuition even when it comes to his own inevitable death.

Physically seen, his body, together with his cognitive thoughts, form his entire constitution, a closed and „self-referential“ system, showing both „openness“ (an open system is a process that exchanges material, energy, people, capital and information with its environment) and „willingness“ which, in turn, enables diversified reactions and judgement. Judgement however, in the animal kingdom, react to their environment and of course, rely on their instinct in order to secure their survival.

The Paradox lies in the acknowledgement and recognition thereof: A system is defined by a boundary between itself and its environment. In order to achieve and secure „openness“ within a system, one must first achieve „closure“ of the system. In order to characterize the nature of 'life' itself, one should attempt to characterize the nature of all living systems which become evident in the study of the biological cell.

(In Luhmann's theory of „social systems“, each system has a distinctive identity - if a system fails to maintain its identity it ceases to exist as a system and dissolves back into the environment from which it emerged ie. 'Autopoietically closed'). Luhmann refers to this process as „Autopoiesis“ ie. self-creating' and expresses a fundamental dialectic between structure and function. In biological terms, it relates to a constant increase in cellular complexity without the guidance from an outside source and refers to the evolutionary principle of cellular „organisation“ found in nature. Cells operate „Autopoietically“ in miniature form - reproducing, sustaining, containing and maintaining itself, which, in turn, ensures the perfect organization of all life functions on a molecular level. The cell membrane acts as a protective barrier and, with that, protects the inner operational and functional activity of each and every cell unit.

A Central Characteristic of an „Autopoietic“ System is the absolute absence of both „in“ and „output“ (Autopoietic systems are autonomous and „closed“). The successful functioning of these self-contained units depends, paradoxically, on their closedness ie. their 'self-sustainability' which, in turn, ensures their survival. Although cells build an independent self-sustainable organism, they

are, however, not self sufficient. They require information from their surrounding environment. Furthermore, they are totally dependant on their specific environment in which they live - here and only here can they survive.

Luhmann's societal theory (all observation is based on paradox and relies on distinctions upon which it cannot reflect as a uniform whole) on autopoiesis soziologically integrated onto our 'Society' then develops to form an independant system theory of our society as it exists today. According to Luhmann: 'Evolution is always and everywhere'. In the interpretation of 'The Society of Societies' (Die Gesellschaft der Gesellschaft, 1997) evolution is only possible through the diction (communication) of the system and the environment itself, however the differential is important, as Mankind attempts his own orientation, drawing a fine line between what he 'is' and what he assumes 'to be' in reality.

Humanities never-ending story on, 'Social Agreement' has developed into the search of an 'ideal' a 'blue print' of himself, a perfect ethos in accordance with European Tradition. The plight to strive for unity and acknowledgement, the 'enlightenment' of 'the two God's Reason and Critic' - having spent hundreds of years in contemplation about the inadequacies with regard to 'Nature' and the 'Environment', there still remains a close connection with the idealistic doctrine that 'thought' is the one and only 'reality' and that all external objects consist merely of contemporary Ideas.

In the meantime, however, the real meaning of the problematic is the fact that the ideals have shifted from - 'ideals' into reality - this momentary portrayal presents an undoubtable new challenge for todays Soziologists!

note;

How can society document itself without contradiction with itself without recourse to transcendental references outside itself?

(Social differentiation and system formation are the basic characterization of modern society for Luhmann, sociology derived its identity by concealing its relationship with society, the concept of society retains its holistic claim defended by critical theory and developed into a theory of communicative reason. This claim clashes with the understanding of sociology as a universal and independent theory of social entities to turn society into a social system but at the same time, be an all embracing and fundamental system?)