

The Problem of the Essence of Matriarchy from the Point of View of the Evolution of Human Intellect and Consciousness: Feminism and Promising Tools for the Formation of a Cognitive Society

Ibragim Suleimenov¹, Yelizaveta Vitulyova², Dinara Matrassulova³

Abstract

It is shown that the issue of the formation of cognitive society in modern conditions is closely related to the problems of feminism. This conclusion is based on the fact that human intellect and consciousness had and have a dual nature - they simultaneously contain both individual and collective components. The collective component is predominantly connected with the feminine basis, and the individual component with the masculine one. In the period of matriarchy, the collective component of human consciousness was dominant, which determined the subordination of ancient communities to suprapersonal information objects perceived as the "will of the gods", etc. Women - priestesses, etc. - were a kind of "avatars" of suprapersonal information objects. Nowadays, the importance of the collective component of consciousness is increasing due to the development of telecommunication technologies, and interaction with suprapersonal information objects is of pronounceable importance. The collective component of human consciousness is closely connected with the feminine basis, consequently such practices as "women's circles" and their analogs are of importance too. Such practices are the "germs" of the transition to a cognitive society that uses the resources of the suprapersonal level of information processing.

Keywords: *Cognitive Society, Feminism, Essence of Intelligence, Collective Component of Consciousness, Suprapersonal Information Objects.*

Introduction

The question of the true nature of matriarchy remains debatable (Goettner-Abendroth, 2017; Heller, 2023). Moreover, the question of whether matriarchy existed at all is discussing in current literature. Arguments both "for" and "against" are put forward. In particular, a number of reports have been published recently, for example, (d'Huy, 2017; Françoise, 2011), in which the very possibility of matriarchy is questioned. However, this discussion has a very long and long history (Le Quellec Jean-Loïc, 2009; Bamberger, 1974).

In particular, (d'Huy, 2017) states: *"... matriarchy may never have existed. No example of gynocracy has ever been observed in the world. Matriarchy or gynocracy, where power is exercised exclusively or mainly by women, is a situation for which no clear examples have ever been found"*.

At the same time, numerous arguments in favor of the conclusion about the possibility of the existence of matriarchy in the corresponding historical period, based, among others, on ethnographic (Goettner-Abendroth, 2018) and paleogenetic (Kennett et al., 2017) studies are presented in current literature too.

As rightly noted in (Goettner-Abendroth, 2018), there is no generally accepted interpretation of the term "matriarchy". More precisely, H. Goettner-Abendroth (Goettner-Abendroth, 2018) believes that it is necessary to develop *a new and adequate structural definition of matriarchal societies to understand their deep structure*. The cited work emphasizes that it is important to focus attention *not on ethnographic similarities and differences of specific societies, but on what makes them 'matriarchies'*.

The authors of such publications as (d'Huy, 2017), as well as their predecessors, de facto argue that a society under the "power of women" could not appear in principle, especially in those historical periods when brute

¹ National Engineering Academy of the Republic of Kazakhstan, Almaty 050010, Kazakhstan, "Institute "KazNIPIEnergoprom" JSC, Almaty 050004, Kazakhstan, Email: esenych@yandex.ru.

² National scientific laboratory for collective use of Information and space technologies (NSLCIST) KazNTU named after K.I. Satpayeva, Almaty 050013; Institute of Digital Engineering and Technology JSC, Almaty 050000, Kazakhstan, Email: lizavita@list.ru, Corresponding Author

³ National Engineering Academy of the Republic of Kazakhstan, Almaty 050010, Kazakhstan, Email: matrassulova_dinara@mail.ru

physical force played a more significant role than in modern society. In our opinion, they make a very significant methodological mistake associated with not fully consistent interpretation of the term "power" itself. Namely this fact makes us consider the problem of the essence of matriarchy from a slightly different angle, specifically from the point of view of the evolution of human consciousness and intelligence.

Moreover, in our opinion, the conclusions drawn in the publications by J. d'Huy (d'Huy, 2017) and Yu. Berezkin (Berezkin, 2013) should be considered from such point of view too. They believe that the idea of the hegemony of women lies entirely in the field of mythology, *matriarchy may never have existed outside such myths: "there are similar rituals/myths in Africa, Australia, Melanesia and South America that are associated with institutionalized opposition of the sexes, and typically include stories about the past domination of women, not only in the social sphere (the story of "a woman's realm" sometime in the past, or in a distant land, is a motif known all over the world), but also in cult and ritual."*

In this paper we prove that the question of the essence of matriarchy is currently actualized for a number of reasons, some of which lie on the surface, and others require comprehension of the mechanisms of evolution of human consciousness and intelligence. We also prove that the processes of evolution of human consciousness, which are repeatedly accelerated due to the rapid development of telecommunication systems, make the question of the possible formation of a "new matriarchy" relevant, as well as the development of practices, the prototype of which can be seen in trainings based on the methodology of the "women's circles" and similar. The latter issue is inseparable from the consideration of the social significance of the whole complex of issues related to the problematics of matriarchy.

There is no need to prove that recently the discussion about the nature or existence of matriarchy has ceased to be purely academic in nature and is largely moving to the socio-political plane, since the problem of matriarchy is inseparable from the problems of feminism, as well as from the LGBT agenda. In countries such as Kazakhstan, the LGBT agenda is gaining more than serious public resonance. Of course, this is characteristic of many other countries in the world (Sirisai et al., 2017; Ruskola, 2017; Dipio, 2019), but in Kazakhstan this agenda actually moves into the plane of political discussions, since there can be no doubt that the issue in question is most closely related to the basic attitudes of feminist movements (Eller, 1991; Gerson, 2009). Therefore, there is every reason to try to understand this issue as objectively and unbiased as possible.

Certain steps in this direction have already been made within the framework of our previous work (Matrassulova et al., 2024), but in it the problems related to LGBT issues were mainly considered purely from the point of view of psychological factors.

In this paper we attempt to examine this issue in more depth, namely to demonstrate that many of the trends reflected in the LGBT agenda have deep roots, including those related to the nature of the phenomena that once led to the formation of matriarchy. It is also argued that such practices as the "women's circle" can provide a controlled evolution of human consciousness and intelligence, which is currently largely spontaneous, as the increasing use of AI, online social networks, etc., generates challenges to which there is no systemic response yet (Kalimoldayev et al., 2018). In turn, the controlled nature of the evolution of human consciousness and intelligence creates prerequisites for a directed transition to a cognitive society, i.e. the complex of problems under consideration have a pronounced macroeconomic aspect.

Methods

The starting point of reasoning in this paper is the results obtained in (Massalimova et al., 2024; Suleimenov et al., 2024), where it was shown that human consciousness and evolved over historical time. The system of evidence presented in this paper was built on the thesis about the dual essence of human intellect and consciousness (Vitulyova et al., 2020). This thesis, in turn, follows from extremely simple considerations that can be justified even without involving mathematical models.

Indeed, human consciousness is an object of purely informational nature. It arises as a result of the exchange of signals between neurons that make up the individual's brain. In particular, this means that consciousness does not exist physically. Only impulses of electrochemical nature that propagate along nerve fibers physically exist. Consciousness is a product of transformation of these signals, it is a collective effect. Accordingly, everything that can be called interpersonal communication is also ultimately reduced to the exchange of signals between brain neurons, but only of different people. In fact, this means that in the process of interpersonal communication a common neuronal network is formed, and that segment of it, which is localized within the individual's brain, is no more than its relatively independent fragment. Consequently, human consciousness has a dual nature. The individual component is that which is related to the exchange of signals between neurons localized within an individual brain. The collective component refers to the suprapersonal level of information processing, i.e. the level that arises due to the fact that collectively individual fragments of the neural network form a common network, which at the global level can be identified with the noosphere, understood in accordance with the views of V. Vernadsky (Vernadsky, 1944).

As shown in the works cited above (Massalimova et al., 2024; Suleimenov et al., 2024), individual collective components of consciousness are in a rather complex interrelation with each other. Moreover, there is every reason to assume that at the stage of consciousness formation its collective component dominated (Massalimova et al., 2024; Suleimenov et al., 2024). We can find traces of this in ancient cults, ancient cultures, and myths of various countries and peoples, which was also noted in (Massalimova et al., 2024; Suleimenov et al., 2024). The individual component has become dominant only relatively recently. It is this conclusion that allows us to reveal the nature of matriarchy.

It is appropriate to emphasize that the approach reflected in (Massalimova et al., 2024; Suleimenov et al., 2024) clearly correlates with modern views on the mechanisms of evolution of complex systems of different nature. In particular, it was demonstrated in (Vanchurin et al., 2022; Vanchurin et al., 2022), that evolutionary processes are controlled by analogs of the neural network that emerges in a complex system. In contrast to the views going back to Darwin's theory, the authors of (Vanchurin et al., 2022; Vanchurin et al., 2022) prove that it is not the behavior of system elements (e.g., their fluctuations or mutations), but the behavior of the system as a whole that is primary. As applied to the problem of the emergence of human consciousness, such a "whole" is a common neural network, in which consciousness, which became individual at later stages of evolution, was primary and formed.

Results

"Feminine" as a reflection of the collective component of human consciousness

Let us consider how the existence of a collective component of consciousness can correlate with the actual beliefs inherent in ancient communities.

Obviously, the manifestation of masculinity, brute force, the desire for leadership, and everything that is associated with the term "alpha male" could not but contradict the existence of the collective component of consciousness. Consequently, at the stage of consciousness formation, when its collective component was dominant, there was bound to emerge a society that to a greater or lesser extent is "controlled" by suprapersonal information structures, and in which, accordingly, there can be no place for the individualism associated with masculinity.

Let us introduce a clarification. In accordance with the results (Massalimova et al., 2024; Suleimenov et al., 2024), which are also confirmed by direct mathematical modeling (Suleimenov et al., 2022), the existence of a supraindividual level of information processing is determined by the formation of a general neural network, for which neural networks localized within individual brains are no more than relatively independent fragments. It is known that the ability of a neural network to process information nonlinearly depends on the number of its elements. Consequently, a new "information space" appears in the general neural network, which is only indirectly related to the processes that occur in relatively independent segments. This "information space" gives rise to the supraindividual level of information processing.

Consequently, in those conditions, when the collective component of consciousness was dominant, the management of society had to be inevitably connected with the feminine beginning. This follows from obvious considerations: something had to appear that could be opposed to everything that is expressed by the term "alpha male". There is every reason to believe that matriarchy was the first form of social organization in which brute physical force (more broadly, masculinity) was opposed to something else, which could not but be associated with the feminine beginning for natural reasons. There was nothing else capable of being opposed to masculinity.

Let us make one more clarification. From our point of view, the concept of matriarchy is by no means identical to the concept of gynocracy, i.e. the power of women. Matriarchy should not be interpreted primitively; it is the "power" of the collective beginning, which, for the reasons mentioned above, is more oriented toward the feminine, toward the formation of a collective capable of interacting effectively with suprapersonal information structures, which, through common efforts, could subdue the individualism characteristic of the masculine beginning. We emphasize that we believe that at the first stage of the formation of human consciousness, when it was known to be collective (additional evidence for this assertion is given below on the basis of the analysis of the mechanisms of evolution of complex systems), there must have been a factor suppressing individualism. Physically weaker women by themselves could not do it, of course, but the tribe could be subordinated to the "will of the gods", which in the historical conditions under consideration was quite tangible. Through the "will of the gods" our separated ancestors interpreted everything that the emerging collective mind prescribed to them.

Accordingly, the true head of ancient communities was not a specific woman, even if she occupied a rather high position in the tribal hierarchy. She was a kind of frontman, for example, a high priestess, who embodied something more than a set of individuals, albeit united in a certain community. She embodied/represented that collective mind, which in the view of our remote ancestors spoke to them through the mouths of the ancient gods, and its embodiment was the priestess/matriarch. From this point of view it is very easy to explain the fact why in the most ancient myths the female deities - Rhea, Cybele, Astarte, etc. - occupy such a significant position.

It is appropriate to emphasize that the primacy of the formation of the collective component of consciousness follows from the general provisions of the dialectics of evolution, which is most closely related to the theory of neural networks. In (Vanchurin, 2020), on the basis of the results of (Vanchurin et al., 2022; Vanchurin et al., 2022), a very bold hypothesis was expressed, according to which the universe as a whole can be considered as an analog of a neural network. This point of view is diametrically opposed to the approach that goes back to the theory of the origin of species by Ch. Darwin's theory of the origin of species. According to V. Vanchurin (Vanchurin, 2020), the transformation of the system as a whole is primary. According to Ch. Darwin and his followers, mutations or fluctuations in the characteristics of individual elements of the system are primary. In one case, evolution is associated with the system level, in the second case with the level of individual elements.

Note that V. Vanchurin's hypothesis also receives philosophical substantiation (Suleimenov et al., 2024). In particular, the conclusion, according to which the Universe can be considered as an analog of a neural network, somewhat paradoxically correlates with Hegel's basic concept - the concept of the World Spirit. The nature of any developed neural network is dual. It is material (in the narrow sense of the term), as long as there is a certain set of physical carriers. At the same time, any developed neural network generates a new - informational - quality (Suleimenov et al., 2025), the behavior of which cannot be established on the basis of analysis of physical (chemical, biological, etc.) characteristics of individual elements of the network (Suleimenov et al., 2025). Consequently, both the Universe as a whole and its relatively independent fragments (for example, such a shell of the Earth as the noosphere) cannot but be influenced by "higher" informational structures.

Additional evidence of the validity of V. Vanchurin's hypothesis considered from the general methodological point of view can also be given on the basis of analysis of specific systems belonging to different levels of organization of matter. Vanchurin's hypothesis, considered from a general methodological point of view, can also be given on the basis of the analysis of specific systems belonging

to different levels of organization of matter. Applied to such systems as the university, these proofs were given in our work (Suleimenov et al., 2021). In (Kabdushev et al., 2023; Suleimenov et al., 2013) we also gave evidence that analogs of neural networks are very often spontaneously formed in solutions of hydrophilic polymers.

The point of view of V. Vanchurin and his co-authors is attractive because it allows us to overcome many contradictions that arise when trying to interpret, say, the origin of life on the basis of the Darwinist point of view. The literature has long discussed numerous difficulties arising in attempts to use the Darwinist concept to establish the mechanisms of the origin of Life (Schoenmakers et al., 2024; du Crest et al., 2023).

Opponents of the Darwinist viewpoint have argued that it takes a time greater than that of the galaxy for Life to emerge randomly on Earth. Too many different biochemical reactions must turn out to be coordinated just for an organism to maintain its existence. Relevant arguments are presented, in particular, in the famous review (Chernavsky, 2000), the arguments of which are still relevant today.

Further, biological organisms do not exist independently, they are a part of a certain ecosystem, and they cannot exist outside this ecosystem. Accordingly, even if we reason from general methodological positions, the formation of the corresponding ecosystems should be primary, which returns to V. Vanchurin's hypothesis about the primacy of the system level, which from a philosophical point of view was substantiated in (Suleimenov et al., 2024; Suleimenov et al., 2025). However, this hypothesis also seems to be one-sided. Rather, we should talk about evolution in the dialectical spirit: mutation of individual components of the system and transformations related to the system level take place in parallel.

Nevertheless, if we talk about the processes leading to the emergence of consciousness, it is important to identify where systemic properties are manifested here. This returns to the thesis about the role of the collective component of consciousness in the formation of intelligence. It is the collective component of intelligence that plays the role of the systemic level in this respect. By way of illustration, let us note that intelligence by itself could never be the trait that created certain preferences for an individual. In order for a sharpness of mind or a display of talent to be recognized by others, the relevant prerequisites must mature, at a minimum. Those around them must understand why they should be the ones to listen to what an intelligent person has to say. This simplest illustration, shows that the emergence of intelligence as a trait that creates some kind of preference could not have proceeded according to Darwinist scenarios. A "too intelligent" person even now causes irritation to others.

Further, the transition from the collective mind to the individual mind could not but be gradual. In other words, at some point in time these components had to coexist on approximately equal rights [17,18]. It is to this historical epoch, from our point of view, belong the formation of the vast majority of myths, including the myths of ancient Hellas.

If we proceed from the assumption that human consciousness has a dual nature, it means that in this historical period a person to a greater or lesser extent would have to perceive, if not realize, then at least somehow perceive information objects developing at the suprapersonal level of information processing. There is every reason to believe that the images of ancient deities are deformed reflections of suprapersonal information objects. In this sense Poseidon and Apollo are real. More precisely, they once existed in the form of corresponding suprapersonal information objects, the reflection of which was deformed by individual consciousness. But the formation of these objects corresponding to "male" deities, obviously belongs to later stages of consciousness development than the matriarchy epoch, when the collective component of consciousness dominated.

Consequently, it is possible to reconstruct the evolution of human consciousness by analyzing the evolution of ancient mythological representations. This thesis is not only of academic interest. The ancient world, to all appearances, did not simply believe in gods, which were a reflection of suprapersonal informational structures. It developed certain practices of interaction with these structures, which - for the reasons mentioned above - took the form of religious rituals. From the point of view of this paper, mystery is of particular interest in this respect. There is every reason to believe that the increasing role of the collective

component of consciousness, which takes place at the present stage, will sooner or later make us turn to such practices again, but already at a new round of historical development. It is quite possible that the prototype of this kind of practices are the methods somehow related to the "women's circle" and similar (Renard, 2023; Kabdushev et al., 2022).

The Collective Component of Human Consciousness and Intelligence: The Modern Stage

Let us emphasize once again that in modern conditions the thesis about matriarchy is actually actualized for reasons not related to the socio-economic structure of society. Namely, the rapid development of telecommunication technologies has actually already led to the fact that the global neural network (noosphere) has been converted into a human-machine system. This means that the collective component of human consciousness will continue to strengthen in the foreseeable future. We can already see the corresponding trends. One of them is associated with a rather noticeable drop in the IQ of the world population as a whole, including developed countries (Kunicina et al., 2019).

In addition, a marker of the strengthening of the collective component of consciousness is how easily mankind assimilates the most absurd myths. Extremely high popularity of various psychics, numerologists, and other providers of "esoteric services" in the Republic of Kazakhstan (as well as in many other countries of the world) speaks not only about the loss of critical thinking and general stunned population, but also about the fact that the collective consciousness cannot think in any other logic than the logic of myth.

From our point of view, myth is by no means a fiction "in its purest form". Myth is complementary to the executable program recorded at the suprapersonal level of information processing, which is an important part of the sociocultural code. We emphasize that suprapersonal information objects existed in the period of matriarchy, and they still exist nowadays due to the fact that the collective component of human consciousness continues to exist. It is especially strong in societies where various traditions inherited from the tribal system are strong. The very fact of the existence of such traditions suggests that there is a suprapersonal object that is known to have a purely informational nature and is capable of influencing even the economic behavior of individuals. At least, it can be argued that if the system of traditions is sufficiently branched, it will be converted into an executable program.

The existence of such an executable program is extremely important from the point of view of understanding the essence of myth. Namely, a particular person, as a rule, is unable to understand fully what this program requires of him, but tries to reconcile its requirements with this or that form of rationality. Hence arise various kinds of taboos, illogical and aggressive demands to obey traditions, etc. Myth, from our point of view, is an attempt to reconcile the requirements of executed programs, which belong to the suprapersonal level of information processing, with the rationality that an individual can comprehend. That is why myth often looks illogical, but at the same time it very often subdues quite large masses of people. Moreover, due to objective reasons, the mythologization of consciousness will only increase in the foreseeable future. This is one of the main arguments in favor of implementing such practices as the "women's circle" on a consistent basis, built on the achievements of information theory.

Indeed, the processes of the world are becoming more and more complex. It is also becoming increasingly difficult to get an adequate understanding of them at the level of the individual, even when we are talking about a field such as science. There is no doubt that successful scientific endeavors require a collective effort to process information. This is due to quite obvious circumstances. The amount of information that is needed in order to comprehend, at least in general terms, the achieved level of achievements is becoming so large that a single person is often simply not able to do it. As a result, scientific teams work either in very narrow areas of knowledge, or are forced to switch to the use of certain methods of group data analysis.

This particular one illustrates the general state of affairs. Human beings in today's world are faced with a huge number of different challenges, ranging from currency volatility and price increases, to interacting with a younger generation that is increasingly engaging in online social networking. Consequently, not only scientific teams but also individual citizens must develop mechanisms that will enable them to make sense of the challenges that the world around them poses.

We emphasize that the increasing role of the collective component of consciousness is an objective process. Consequently, a person - assuming that he/she strives to preserve his/her individuality - needs to learn to interact with this level consciously.

This thesis creates prerequisites for the directed use of those resources possessed by the collective component of consciousness. These resources still remain virtually unused, because the techniques that ensure interaction with the suprapersonal level of information processing ("brainstorming" (Koldina & Voronina, 2020; Yagolkovsky, 2015) and its analogs) were created mainly on a heuristic basis without understanding the essence of the mechanisms that lead to the formation of suprapersonal information objects.

In order to meet the challenges of our time, we need to learn how to interact with them. To do this, it is necessary to ensure the formation of appropriate collectives. Here we return to the thesis about the nature of matriarchy, according to which it was generated by the dominance of the collective component of consciousness at a certain historical stage. Specifically, we turn to the question of practical conclusions from the concept we are developing.

The Relevance of Women's Circle Practices: Toward a Question of the Essence of Intelligence

Matriarchy, according to the point of view we advocate, was generated by the collective component of human consciousness. This component cannot but increase due to the fact that the amount of information exchanged between individuals (social online networks, etc.) is continuously increasing. However, this is only one of the reasons that lie on the surface. In particular, the intensity of interpersonal contacts in a megacity will increase without regard to the technical means used for this purpose. Consequently, some elements of matriarchy will inevitably arise in modern society. Moreover, such tendencies are already visible. One of the most visible is the sharp increase in infantilism of the male part of the population even in countries such as Kazakhstan, where, it would seem, there should be strong traditions dictating the opposite behavior (Begalieva, 2022).

An obvious question arises: how exactly should we interact with the suprapersonal level of information processing, otherwise - with the collective consciousness? Three options are possible:

mankind will refuse technical (and not only) means determining the strengthening of the collective component of consciousness;

mankind will accept as a given those processes that are already taking shape objectively (including everything that is connected with the "dissolution" of human consciousness in the general mass);

mankind will find some non-trivial variant, which in parallel will allow both to use the resources of the suprapersonal level of information processing, and to preserve those gains associated with individuality (sovereignty, albeit relative to the individual).

The third way, which seems to be optimal, obviously involves conscious interaction with the suprapersonal level of information processing. A detailed consideration of the corresponding practices is, of course, beyond the scope of this paper, however, the following considerations may be made.

Practices aimed at interacting with the suprapersonal level of information processing cannot but be collective. It is difficult to imagine a person who enters into a dialog with a single neuron of his or her holonormal brain.

These practices must obviously be oriented towards the feminine beginning, which actualizes the methodological justification of the concept of "women's circle". This follows from the fact that it is the feminine beginning that originally corresponded to the collective component of consciousness.

These practices can be practiced on an existing basis. This follows from the fact that the ideas that bring women together in a community are essentially secondary. What is important is the very fact that such a community has been formed, and the realization that it can accomplish more than serious tasks.

Close attention should be paid to the essence of mystery, practiced in many cults of the ancient world, as a tool that presumably provides interaction with the suprapersonal level of information processing.

Let us explain the last point. There is no doubt that any institutions associated with rituals and/or traditions have a certain inertia. There are many examples when preserved traditions once carried a quite definite economic content, but then degenerated into rituals devoid of meaning. Consequently, it is possible to raise the question of reconstructing practices that have a specific content according to their relic versions (even with limited information). From our point of view, in this respect it makes sense to pay the closest attention not so much to the specific content of the ancient world's mysteries (the reconstruction seems more than problematic), but to the very fact of their existence.

Another fundamentally important question arises - what exactly can be expected to be gained through controlled contacts with the suprapersonal level of information processing? How justified is the chosen way of interaction between technical means of information exchange and society?

Let us limit ourselves to prosaic arguments. Modern economy, in which the key role is played by the interest on loans (financing of innovative industries, etc.), can exist sustainably only in conditions of continuous expansion of markets, which was demonstrated at the public level in the famous monograph (Heilbroner, 2016). The Earth's area is finite, space exploration remains the domain of fantasists, nanotechnology, on which more than serious hopes were pinned at the beginning of the XXI century, turned out to be unable to solve this macroeconomic problem (which is already obvious). It is necessary to find a new space for expansion, primarily economic.

Interaction with the suprapersonal level of information processing promises more than tempting prospects in this respect. First of all, it is connected with a sharp increase in human cognitive abilities. There is every reason to believe that the intuition inherent in individual people is determined by their ability to interact with higher information structures. The fact that the mechanism of this interaction still remains unidentified does not cancel the fact of such interaction. To an even greater extent, this refers to manifestations of genius, creative insights, etc. In the same row is the ability to process large amounts of information in a high-speed mode, the relevance of which in modern conditions is ridiculous to deny.

There is no need to prove that modern economy is largely related to the cognitive abilities of authors. Improving the quality of human capital has long been a subject of discussion in works on macroeconomics (Kakushkina, 2011; Zotkina, et al., 2021). Consequently, the systemic increase of cognitive abilities of the way even and individual people meets the solution of the macroeconomic task that nanotechnology could not solve.

Thus, the question of feminism, LGBT agenda, the nature of matriarchy, etc. in reality (at least in the foreseeable future) has a quite specific macroeconomic content. This, at the very least, actualizes the question of stimulating such practices as the "women's circle", since it is they that will ensure the assimilation of the formulated ideas into the mass consciousness.

Conclusion

Thus, the concepts, one way or another related to the ideas of feminism, somewhat paradoxically turn out to be closely related to the problem of the formation of cognitive society, including in the macroeconomic aspect of this issue. The further evolution of human consciousness and intellect, caused, among other things, by the development of telecommunication technologies, cannot but be associated with the increasing influence of their collective component. This component, in turn, is predominantly associated with the feminine beginning, which actualizes the problem of the essence of matriarchy, which is expected to revive in a new format. It is essential that the concept of matriarchy is not identical to the concept of

gynecocracy; matriarchy, from the point of view of the theory of formation of the suprapersonal level of information processing, is a society in which the "governing position" was occupied by suprapersonal information objects perceived through images of gods, totems of the clan, etc. In modern conditions, when the collective component of consciousness is deliberately strengthened, the question arises about methods that provide directed interaction with suprapersonal information objects. This, among other things, will make it possible to significantly increase a person's cognitive abilities without losing individuality. Due to the fact that the collective component of human consciousness is predominantly connected to the feminine beginning, it seems reasonable to transfer to a systematic basis the practices prototypical of which is the "women's circle" and its analogs.

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