Lecture 9. 3. Dialectics

1. The essence and content of the categories of dialectics.
2. The basic laws and categories of dialectics.

- The world around us is infinitely complex and infinitely varied. In this world, everything is interconnected. It is not necessary to "on the spot" and are constantly changing and evolving. Dialectics - this is the understanding of the world as a constantly evolving, unified in its manifestations, general relations and laws. Dialectics as a part of philosophy, has a huge ideological, cognitive and methodological significance. No dialectic is impossible to explain the mechanisms and laws of development of a variety of systems (biological, social, etc.), Anomalous phenomena in the scientific, ideological and social practice, philosophical errors.
Originally the word "dialectic" meant "the art to converse," the search for truth by collision of opposing views on the subject matter of the dispute or discussion. Socrates, Plato and Aristotle saw in the dialectic of the way to the true definition of the concepts, gave magnificent examples of the thinking of the dialectic. In ancient philosophy evolved understanding of the cosmos as a whole, within which the processes of change ever committed, and the formation of death. The famous thesis of Heraclitus' "everything flows, everything changes" reflect the essence of this approach.
The dialectic of Neoplatonism interpreted in connection with the hierarchy, dissection and unity of existence. But it was a world origins, the world of ideas. Spinoza introduced the dialectical conception of substance (nature) as "the cause of itself." Leibniz rejected the idea of the self-moving matter and saw the source of its movement in the spiritual essences - monads. In Kant, the dialectic acted as a means of exposing the illusions of the human mind, seeking to comprehend the "thing in itself", to reach a solid and absolute knowledge. But with the development of the philosophy of the meaning of the term "dialectic" is enriched.
Under him began to understand not only the thinking method of detecting and reporting the truth, the criticism of reason delusions, but also contradictory relationship, the actual process of development of all the phenomena of the world. Hegel first introduced all the natural, historical and spiritual world as a process, i.e. E. In constant motion, change and development. He tried to formulate the laws of dialectics as the development of laws ("the law of transition from quantity to quality", "the law of unity and struggle of opposites", "denial law"). But it was idealistic dialectic. Hegel probably sensed something important in the dialectic of the real world, it was still manifest dialectic of Hegel's spirit. Many of the Hegelian position (development as a compound of being and non-being; a thing as its own negation, contradiction - the source of vitality of the phenomena) needs to be clarified, in doubt. Hegel was floating in the sky of the spirit.
• Marx and Engels tried to put the dialectic on a materialist basis, entirely omitted in the real world - nature and society.

• Dialectics - the doctrine of the most general laws of relations and the establishment, development of being and knowledge, and based on this teaching method of creative cognitive thinking. The dialectical view of the world - is a special kind of highly organized knowledge, their synthesis by broad philosophical generalizations on the basis of integrative concepts relating to all forms of life (and matter), taking into account the hierarchy of being and the principle of historicism. Category Development - central to the dialectic.
• The key problem of the dialectic - the problem of development - and now there is not enough recognition, at ideologically reclaimed. Only a synthesis of current knowledge about the laws of development of the world will allow us to see the problem in a new
The educational and monographic philosophical literature are discussed mainly four of treatment: 1) development as a process of irreversible qualitative changes; 2) the development of a perpetual motion from simple to complex, from lower to higher; 3) the development as a "struggle of opposites", the resolution of conflicts; 4) as a factor in the development of the global cycle of matter.
The law of unity and struggle of opposites. This symbol means that all things in the world, systems and processes tend to "split single" reversed interacting parts, their clash and "struggle" causes any change and development of things, processes and systems. Although this law could be called the law of interaction of opposites, given that being opposites can not "fight" with each other and harmoniously complement each other and enrich. Act referred to as the "basic law of dialectics", he expresses the essence, the "core" of dialectics. It is believed that the "law of the unity and struggle of opposites" is a source of self-movement and development of natural and social phenomena.
• 2nd law of dialectics the law of mutual transformation of quantitative and qualitative changes states that the gradual accumulation of quantitative changes at some point (at break measures) thing turns into another or a new quality, entailing new and quantitative characteristics.
This law reveals the most common mechanism of development. According to this law, the transition from quantity to quality is accompanied by a jump break in continuity. However, the processes of development and self-organization of biological and social systems are not always compatible with the concept of the jump. The jump, as described in the philosophical literature, is associated with the restructuring of the things "decoupling" of the old ties and "tying" new. But breaking these structures are not applicable to self-developing systems, especially the vital systems, organic plan. There are many examples and the "decay" of jumps, the predominance of evolutionary rather than revolutionary processes in development. The development of highly integrated and managed systems can be carried out without jumps. The Marxist dialectic, along with the absolution of the "struggle of opposites" has occurred, and the absolutization of the "jump".
• The 3<sup>rd</sup> law the law of negation of negation. This law expresses the direction, the progressive development of the process, explains the emergence of a new recurrence with some elements of the old. The main categories that characterize the law - denial, continuity and development. In the process of development of the system, each higher stage negates the previous and yet retains all its positive, "life" side in its structure and its content. Marxist dialectics absolutized negation moment in the development of (new can arise only on the "bones" of the old ashes).
But in this case it is difficult to maintain viability, the continuity of the system. Rather, the old must be displaced without major new destruction and, of course, be denied obsolete. The law "double negative" symbolizes a new way of life-affirmation. Socialism, by denying capitalism was as if to deny himself, pick up all the positive content of its predecessor. Only in this case he would have survived, he became the highest color civilization. But that did not happen. mechanisms of continuity in development have been violated. The dialectical negation implies continuity, link the new with the old.
• In using "expanding upward spiral" as a visual model of the law of "negation of the negation." In this image each ring acts as a milestone in the development, and the spiral itself - as the cycles of the chain. This image is successfully captures the general direction of development (it goes in a spiral, not a straight line), "as if a return to the old way", but at a higher level.

• The universal laws of life and reflect the categories of dialectics. Categories - the most common concepts that express the essential connections and relationships in the world. The dialectic of reality "grasped" in the system of interrelated and correlative pairs of categories: "cause-effect", "form-content," "the essence of a phenomenon", "necessity-chance", etc. ..
• Cause and effect - the philosophical categories, showing a form of universal connection and interaction phenomena. Nothing in the world does not exist "in itself", and there is a number of reasons. By reason of (lat. Causa) refers to a phenomenon or factor that is, to define, modify, produces or leads to another phenomenon or set of phenomena. The latter is called the investigation. The investigation - a derivative of the cause. The causal relationship is universal and objective, ie. E. Independent of our consciousness.
The distinction between cause and effect is relative: every reason in the relevant respect is a consequence. Reason creates the investigation; it precedes it in time, but a consequence of active influence on the cause. For example, the company generates crime, which, in turn, affects the society (increasing measures and forms of combating crime, deforming the institutions and consciousness of society). The principle of causality is the core of determinism (from the Latin determino -. Define) - the doctrine of the objective laws of the relationship and interdependence of the phenomena of the material and the spiritual world. This principle is of great methodological significance for the study of the causes of phenomena in nature and society, including the causes of crime. On the principle of causality, all science is based on finding the causes of phenomena.
• Necessity and chance - philosophical category expressing a certain dependence, communication, and the degree of determinism of phenomena. Necessity is characterized mainly by internal, stable, repetitive, regular connection. Synonym need - physical, chemical, biological and social laws. The need - this is what inevitably happens is called the root causes, it follows from the nature of the phenomena. Randomness - manifestation largely inconsequential, fragile, single bonds reality. Randomness - the result of adverse external factors, coincidence, "Crossroads" series of events required. For example, a tragic accident on the street or the death of climbers in the mountains of contingency.
• The problem of necessity and chance was developed in philosophy since antiquity. Some materialists (Democritus, Spinoza, Holbach et al.), did not see the connection between necessity and contingency, adjusted their relative difference to the absolute extreme. It seemed that all predetermined by the world, triumphs only a necessity, but an accident is the fruit of ignorance, ignorance. Indeterminists (Hume et al.) And voluntaryists (Augustine, Schopenhauer), in contrast, argued that the world is ruled by His Majesty the case. In fact, in the world there is no "pure" necessary and "frequent" accidents, and there their relationship. Accident - it is one pole of the relationship, the other pole - the need. Randomness - expression and the need to supplement.
• The Chernobyl accident, as it turned out, not only the natural result of technological breakdowns, but the product of chance seismic (earthquake in the area). A mutation in biology - it is a necessary result of certain physico-chemical and biological processes. At the same time with respect to a cell population of the organism and it acts as a random occurrence. Any need for making its way through a lot of accidents. Planets, moving on stationary orbits, experiencing fluctuations. The law of value is generated through price fluctuations, which are random. In society, a chance encounter people with their wills and passions creates a social pattern. In the social world, randomness is realized through human choice, freedom of action. If the world were all predetermined by, there would be no chance, then there would be no art, nothing new. In the modern worldview completely deterministic picture of the world gives way to a picture of a stochastic, probabilistic universe in which the laws are interpreted as certain trends.
The content and form - related philosophical categories that represent the unity of the three aspects of a (events, things or the system). The content - "content" things or systems, the totality of all the constituent elements of, properties, internal processes, connections, contradictions and trends. Form - a way of organizing the content, structural coupling of its components, processes and parts. The term "form" is used to refer to the internal organization of the content, ie. E. Is often replaced by "structure" concept. Also talk about the external and internal form. For example, the external shape of the book is related to its polygraphic data (size, binding etc.), And the interior - from the organization of ideological or religious content). The ratio of the content and form is characterized by the unity of (the content of formalized and form meaningful). However, this unity is relative, unstable. The content is a moving, dynamic form of a (elements appear or disappear, new trends, and so on. D.), And the form includes a system of stable relations things or systems.
Reality and possibility - correlative categories which characterize the two main stages of formation and development of the subject, phenomenon or system. Opportunity - this trend of development, the potential state of reality. Reality - an objective reality as the actual present being, the actual reality as a result of certain features or sets of features. The concept of reality is often used for the system view of the world (as a system of systems), as well as in the sense of being real, as opposed to appearances, seemingness. The emerging reality is in a sea of possibilities, some of which, or one sold. There are abstract (formal) and the actual (specific) capabilities. The abstract describes the possibility of the absence of the principal obstacles to the formation of an object or system ("all things are possible, which does not contradict itself," "all things are possible, conceivable that permitted"). As such a possibility can take the "similarity" of the Earth from its orbit. As a rule, for the development, implementation of the abstract is not possible the necessary conditions. The real opportunity, on the other hand, has all the necessary conditions for its implementation. For example, the launch of a man into space in the USSR in the 60-ies of XX century. Go possible in reality it carried out according to the laws of this reality (physical, social, biological, and others.).
The essence of the phenomenon - the philosophical categories reflecting the universal forms of the objective world and cognition. The essence - the basis of the law, or being an object or phenomenon, the unity of all the diverse and contradictory forms of its existence. The phenomenon - or that the detection (expression, expression) object, the external form of its existence. The phenomenon - the essence of external detection, is that on the surface of reality. Thunderstorm - atmospheric phenomenon, but its essence - the laws of electricity. The essence and phenomenon are in unity. Essence is a phenomenon significantly. However, the essence of the phenomenon are generally not identical. It seems to us that the broken spoon in a glass of water. The apparent rotation of the Sun around our Earth does not coincide with the actual position.

The dialectic of essence and phenomenon expresses the knowledge of certain laws. Human thought, human knowledge comes from the phenomenon (from the perception of certain things) to an entity (the law these things or phenomena), and then from the spirit of the first order to the essence, the second, third and further order. But there is a reverse movement of human knowledge: to see, to know the law, to a particular entity, sensual things are manifold. The known laws of physics and chemistry of people are making to the world of physical and chemical phenomena.