

the scientific work:

Economic model in the development of human civilization

chapter:

New opinion on the philosophical foundations

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New opinion on the philosophical foundations

Philosophy has arisen as generalized laws' science of nature and society. Using these laws it's possible to calculate the processes occurring through the time - last, present and future. Moreover, using these laws we can practically prognosticate future events based on the analysis of processes in the present.

Now the philosophical science left its right way. Philosophy has changed into the science of many definitions which try to describe phenomena of nature and society. The reason for leaving the right way consists in wrong definition and interpretation of philosophical fundamentals:

a) incomplete definition of matter, which Vladimir Il'ich Lenin gave us. He wrote that "*matter is a philosophical category for the designation of objective reality. It is given to a human in his sensations. Matter may be copied, photographed, represented by our sensations, while existing independently of them.*" ^[1]);

б) inexact wording of three laws of philosophy and accordingly their not quite correct interpretation.

The consequence is that philosophy as the science concerned with development of nature and society cannot provide answers for some questions. For example:

- What optimum model of human society's development should be to reach maximum stage of progress in this development, and people's life would become better and better every day?

- Which of these ways in social development are more progressive (capitalistic, socialistic or another way), and what kind of ways gives us the least losses in society itself (wars, famine, diseases)?

In order to give complete answers to all these questions and to point the optimal way to the social development, let me to recur to the foundations of philosophical science. We can formulate the laws so that they actually become generalized, simple and understandable to everyone. Let's start with the definitions of matter.

The definition of Vladimir I. Lenin has two main drawbacks:

The first: today we can see that the feelings and sensations are different for various people. And in many cases they depend on the abilities of the people themselves;

The second: states and qualities of matter don't depend on abilities of a human, as the human himself is a particle of matter.

The determination of matter should be not only generalized, but and still relative between micro- and macro-worlds.

The new proposed definition of matter is:

The aggregate of micro-worlds is matter of the world and, accordingly, the aggregate of worlds is matter of macro-world.

From this determination of matter we receive the key quality of the worlds – all the worlds are similar to each other in their structure and their qualities. This fact is corroborated by the proposed planetary model to describe the structure of atom. Besides we can make the inference about the presence of two nucleuses in an atom such a Solar System which has two Suns. In a result we can obtain the additional elements in the Mendeleev periodic table.

This new definition of matter is so generalized, that the core issue of philosophy on the primacy of consciousness and matter just becomes meaningless. So micro-world's consciousness in aggregate is included into structure of world's matter and, accordingly, the consciousness of the world in aggregate is included into structure of macro-world's matter. Consciousness and matter in relation to each other are opposites in a world, but in relation to higher world they are its constituents.

Based on the above reasoning we can say that all harmonious creations in Nature have two beginnings. These beginnings are similar to each other externally and internally, but they have the opposite function. There is the second quality of the world – all worlds consist of opposites. It means that world and anti-world are mutually complementary, and they together can create a new macro-world.

In progress of society the main opposites are capitalism and socialism, in other words – market economy and planned economy.

Materialistic dialectics and religion also have identical internal and external structure, but they have opposite function. They try to give the verbal general conclusion of Weltanschauung and accept primitive verbal generalization for a fact. The materialistic dialectics and religion fill the space by

these verbal general conclusions and today this space is not still explained by physical phenomena, is not still described with mathematical formulae.

Let's consider these generalized philosophical laws.

There are three laws which can be used to research, examine and analyse all processes of Nature.

The first law is the law of opposites themselves. Conflict of opposites shouldn't be, because this leads to destruction of opposites themselves, instead of developing harmonious and to supplement each other. Unity of opposites consists in harmony of opposites' development. It means that more exact and peaceful wording of the first philosophical law should be as follows:

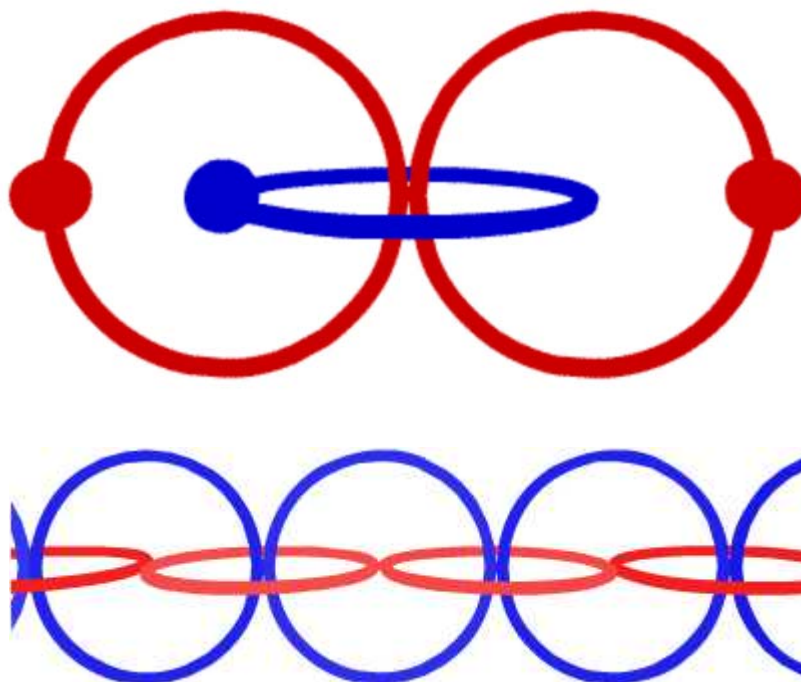
the law of unity and interpenetration of opposites.

If the word "World" is understood as peaceful coexistence of opposites, then the most ancient phrase "The world is based on three foundations" (from the authoress – on three laws of philosophy) has deep philosophical meaning.

The second advanced law of philosophy is the law of transition from quantity to quality and from quality to quantity.

So as to make out the meaning and work of this law we need a little to know the origin of vortex motion theory. That is movement in closed vortex ring, the other words - rotational motion. On the theory rotational motion is the most stable motion in Nature.

The major quality of vortex ring, rotational motion is creation of vortex flow through vortex ring itself. And this vortex flow is closed.



So the vortex-like motion engenders similar motion in the analogous vortex ring. But these vortex rings are located so that each of them goes through the centre of another. As a result, we see that the chain of these vortex rings is a good visual aid to understand the process of transition from quantity to quality, from quality to quantity. It's rather to imagine, for example, that even vortex rings constitute motion of quantity, and odd vortex rings are motion of quality.

More generalized wording of the second philosophical law has the next interpretation: **the law of opposites' intertransition**.

According to the second law we can draw remarkable conclusion about social development's model. Model of development in the progressive, rotatinal spiral is incorrect.

The development takes place in vortex rings – on the dilated, contracted and transitional rings into each other. The progress of society depends on the society and on the choice of life way in Nature. We can calculate future processes of social development. It is enough to define the initial conditions and course of motion – course of transition from a vortex ring to another. Diameter decrease of the following vortex ring indicates slowdown motion of previous vortex ring. And in the case of full stopping the movement – the following vortex ring doesn't originate generally.

Let's consider the third law of philosophy. The present wording of law "Negation of Negation" has very narrow sense. That is why we suggest the new, more generalized and comprehensible wording of law:

the law of similarity and correlation between micro-worlds and macro-worlds and processes taking place in them.

This law is called the law of "Peace and Love". If there is denying or transforming love into evil in a world or during its process, then evil exterminates itself and, consequently, a world or process taking place in them. After the destruction of the world or its process, it's being destroyed immediately transitions both between worlds, and between processes themselves.

When we've already known the foundations of philosophy, let's try to describe the life of society.

The most valuable thing on the planet Earth is labour and creativity of a human as a Constructor and a Creator, as a Transformer of qualities in the material world. But the human has made the equivalents of labour: money, stocks etc. The human has organized means of labour reallocation by the use of its equivalents and he had called it business. Money doesn't make money. There is no transition from quantity to quantity in Nature, and transition exists only from quantity to quality – to human labour. If harmonious development is broken by force in society – low wages of hired workers and high profit of businessmen – then it originates global social conflict situation.

As a matter of principle, the more it becomes the role of money in people communication, the less they work and create the material world with their hands. This results in cessation of the production in whole and destruction of humankind in general.

Using the language of philosophy we can say that the previous vortex ring doesn't generate the following. And it means, motion of the previous vortex ring is slowed and stopped.

Key inference:

Analyzing the new wordings of fundamental philosophical laws, we conclude that the multiethnic country (such a Russian Federation) can not have national idea, and it can have only one way of development, that is way of progress:

“Harmony of development is right way!”

Probably this is the way of development for all us.

Notes:

1. Vladimir I. Lenin. “The complete works”, 5 ed., V. 18, pp. 131