

# ON DIALECTICAL MATERIALISM

BY

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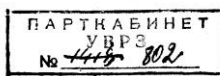
АКАДЕМИЯ НАУК СССР  
ИНСТИТУТ ФИЛОСОФИИ

## О ДИАЛЕКТИЧЕСКОМ МАТЕРИАЛИЗМЕ

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*In memory of the leader of the world proletariat V.I. Lenin  
"I, - a molten plant,  
Someone's Glory and Honor,  
Someone's Death ..."*

**This book is one of the latest developments of Marxist science and was released after the death of J.V. Stalin. Authors of the collection: V. P. Chertkov; V. S. Molodtsov; D. M. Troshin; K.V. Moroz; F.I. Kaloshin; N. F. Ovchinnikov; P.T. Belov; Yu. G. Gaidukov; M.A. Leonov.**

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# **DIALECTIC MATERIALISM - WORLDVIEW OF THE MARXIST-LENIN PARTY. V.P. CHERTKOV**

Marxism, as defined by Comrade Stalin, is “a science of the laws of the development of nature and society, a science of the revolution of the oppressed and exploited masses, a science of the victory of socialism in all countries, a science of building a communist society.” (*J.V. Stalin, Marxism and Linguistics, State Political Publishing House, 1952, pp. 54-55*) Guided by this great revolutionary science, the Communist Party clearly defined the ways of the workers’ struggle for the liberation of landowners and capitalists from power, and led the workers and peasants to victory over exploiters, brought the Soviet people to the broad and bright path of communism, made the Soviet country powerful and invincible, turned it into a bastion of world peace, a bastion of democracy and socialism.

Dialectical materialism is the only scientific worldview, constitutes the theoretical foundation of communism.

In the work *On Dialectical and Historical Materialism*, J.V. Stalin gave the following definition of dialectical materialism:

“Dialectical materialism is the worldview of the Marxist-Leninist party. It is called dialectical materialism because its approach to natural phenomena, its method of studying natural phenomena, its method of cognition of these phenomena is dialectical, and its interpretation of natural phenomena, its understanding of natural phenomena, its theory is materialistic.” (*J.V. Stalin, Questions of Leninism, 1952, p. 574*).

The creation of dialectical materialism by Marx and Engels was their great scientific feat. Marx and Engels generalized and critically reworked the achievements of philosophical thought, generalized and creatively rethought the achievements of the natural and social sciences, as well as the entire experience of the struggle of the working masses against exploitation and oppression.

Using all the best that has been accumulated by mankind over the previous millennia, Marx and Engels made a revolutionary revolution in philosophy, created a qualitatively new philosophy.

The essence of the revolutionary revolution carried out in philosophy by the founders of Marxism is that for the first time in the history of mankind, philosophy has become a science that equips people with the knowledge of the laws of the development of nature and society, which serves as an instrument of struggle for the victory of communism. The philosophical systems of the past were distinguished by the fact that their creators, not being able to give a single harmonious picture of the world, piled together a wide variety of facts, conclusions, hypotheses and just fantasies, claimed to know the absolute truth in the final instance and thereby essentially limited the living process of cognition man of the laws of nature and society.

The discovery of Marx and Engels marked the end of the old philosophy, which could not yet be called scientific, and the beginning of a new, scientific period in the history of philosophy. Marxist philosophy is not a science over other sciences. Dialectical materialism is an instrument of scientific research. It permeates all the sciences of nature and society and



itself is constantly enriched with new achievements of sciences and the practice of building socialism and communism.

Marxism marked a qualitatively new stage in the development of philosophical thought, and in the sense that only in the person of Marxism did philosophy become the banner of the masses.

J.V. Stalin points out that Marxism “is not just a philosophical doctrine. It is the teaching of the proletarian masses, their banner, it is revered and the proletarians of the world “bow” to it. Consequently, Marx and Engels are not just the founders of a philosophical “school” - they are the living leaders of the living proletarian movement, which is growing and gaining strength every day.” (*J.V. Stalin, Soch., Vol. 1, p. 350*).

Therefore, A. A. Zhdanov, criticizing in the philosophical discussion a misunderstanding of the history of philosophy as a simple change of one philosophical school to another, noted that “with the advent of Marxism as the scientific world outlook of the proletariat, the old period of the history of philosophy ends when philosophy was the occupation of individuals, the property of philosophical schools, consisting of a small number of philosophers and their students, closed, divorced from life, from the people, alien to the people.

Marxism is not such a philosophical school. On the contrary, it is the overcoming of the old philosophy when philosophy was the property of the few chosen ones - the aristocracy of the spirit, and the beginning of a completely new period in the history of philosophy, when it became a scientific weapon in the hands of the proletarian masses fighting for their liberation from capitalism.” (*A. A. Zhdanov, Speech at the discussion on*

*the book of G. F. Alexandrov, "History of Western European Philosophy," State Political Publishing House, 1952, p. 12) .*

The ideas of Marxist philosophy, mastering the masses, themselves become a material force. Pre-Marxist philosophical teachings did not and could not have such power.

The profoundly fundamental difference between dialectical materialism and previous philosophical systems is that it serves as a powerful tool for practical impact on the world, a tool for cognition and change of the world.

Marx at the beginning of his revolutionary activity said that if in the old days philosophers saw their task only in one way or another to explain the world, then a new, revolutionary philosophy should teach how to change it. Dialectical materialism, created by Marx and Engels and further developed by Lenin and Stalin, is a formidable theoretical weapon in the hands of the working class, fighting against capitalism, for socialism and communism.

Under the banner of Marxism-Leninism, the Communist Party of the Soviet Union and the Soviet people radically changed the face of old Russia.

Reflecting the majestic results of the path taken by the party, the Charter adopted at the XIX Party Congress says: "The Communist Party of the Soviet Union, having organized the union of the working class and the labouring peasantry, achieved as a result of the Great October Socialist Revolution of 1917 the overthrow of the power of the capitalists and landlords, the organization of the dictatorship of the proletariat, the liquidation capitalism, the destruction of the exploitation of man by man and ensured the construction of a socialist society.

Today, the Charter further says, the main tasks of the Communist Party of the Soviet Union are to build a communist society through a gradual transition from socialism to communism, continuously raise the material and cultural level of society, educate members of society in the spirit of internationalism and establish fraternal ties with workers of all countries, in every way possible to strengthen the active defence of the Soviet Motherland from the aggressive actions of its enemies.”“ (*Charter of the Communist Party of the Soviet Union, State Political Publishing House, 1952, p. 3- 4*).

In the face of new tasks, the party raises the role and significance of Soviet socialist ideology even higher, aiming at the bottom to use the mobilizing, organizing and transforming power of the great ideas of Marxism-Leninism in the interests of communist construction, in the interests of consolidating world peace.

The 19th Party Congress set the task of strengthening ideological work, systematically raising and improving the scientific and political training of personnel, and directing all means of ideological influence on the cause of the communist education of Soviet people.

The ideas of Marxism-Leninism, the ideas of the brilliant work of J.V. Stalin “The economic problems of socialism in the USSR”, the speech of JV Stalin at the final meeting of the XIX Party Congress, the decisions of the XIX Party Congress serve as an inspiring guide for all progressive mankind.

Mastering this enormous theoretical wealth is the responsibility of every conscious builder of a communist society, every participant in the world communist movement.

In a report at the XIX Party Congress, Comrade Malenkov said: “The teachings of Marx—Engels—Lenin—Stalin give our party unbeatable strength, the ability to pave new ways in history, clearly see the goal of our progressive movement, win and consolidate victories faster and more firmly.

Lenin-Stalinist ideas illuminate with bright light the revolutionary theory of the task and prospects of the struggle of the masses of all countries against imperialism, for peace, democracy and socialism.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), State Political Publishing House, 1952, p. 107-108*).

\* \* \*

The worldview is a system of views on the world as a whole, those basic principles with which people approach the reality surrounding them and explain it and with which they are guided in their practical activities.

No matter how great discoveries may take place in certain areas of nature, they have not yet given and cannot give a single understanding of nature, understanding it as a whole. Can, for example, certain discoveries in the field of chemical phenomena, certain chemical laws make up a worldview, give an understanding of nature as a whole? Of course not, because, no matter how important they are, they are valid only for narrowly limited limits - for the field of chemical phenomena, and do not reveal the essence of many other phenomena.

The same must be said of all other sciences. None of the so-called specific sciences can give a complete picture of the

world, cannot eliminate the need to develop a holistic worldview.

There have been many attempts in history to create a picture of the world as a whole by extending the laws of one particular science to all phenomena of nature and society. So, in the XVIII century, philosophers extended the laws of mechanics not only to all natural phenomena, but tried to interpret social phenomena with their help. Widespread in bourgeois philosophy and sociology of the second half of the 19th century, the transfer of Darwinism laws to society was received, which served as the theoretical basis for the emergence of such a reactionary direction in sociology as social Darwinism.

Often there was the opposite: there were attempts to extend social laws to natural phenomena, for example, the life of insects was likened to the activities of the state, it was argued that “animals work,” etc.

Attempts to transfer laws characteristic of one phenomenon to another are unscientific and reactionary. This kind of thoroughly reactionary theories especially flourishes in the era of imperialism, when the defenders of decaying capitalism consciously pervert science, trying at all costs to justify capitalism, to justify aggressive predatory wars.

To develop a comprehensive and holistic worldview, it is necessary to generalize the laws of nature and society, to discover the general laws inherent in all phenomena, objects, processes of reality—such laws that could serve as guiding, initial principles when approaching the most diverse phenomena of reality. The discovery of such laws, the

development of a way of approaching reality and its interpretation is the task of a special science—philosophy.

Speaking at a philosophical discussion in 1947, A. A. Zhdanov said: “The scientific history of philosophy, therefore, is the history of the origin, origin and development of the scientific materialistic worldview and its laws.” (A. A. Zhdanov, *Speech at the discussion on the book of G. F. Alexandrova, “History of Western European Philosophy,” State Political Publishing House, 1952, p. 7*).

This story of the origin and development of a scientific worldview does not constitute any autonomous process of developing pure ideas that generate one another. In reality, certain discoveries in the field of philosophy always constitute a conscious or unconscious generalization of factual knowledge of nature, a conscious or unconscious reflection of certain needs of the further development of social life.

Engels points out that “it was not just the power of pure thinking that pushed the philosophers forward, as they imagined. On the contrary. In fact, they were pushed forward mainly by the powerful, ever faster and more rapidly developing natural sciences and industry.”“ (F. Engels, *Ludwig Feuerbach and the end of classical German philosophy, Gopolitizdat, 1952, p. 18*).

The process of development of philosophical thought was influenced not only by production, not only by the development of productive forces, but also by the production and social relations of people. Philosophical ideas, being a superstructure over the real basis of a given society, very often reflected the changes occurring in the sphere of production and

the achievements of the natural sciences in a perverted, put on their head form.

This perversion was due to the nature of social relations in class, antagonistic social formations, the class position of the authors of philosophical systems and teachings. The struggle of the classes, the struggle of progressive and reactionary social forces was reflected in philosophy in the form of a struggle of opposing ideological directions. Thus, due to the fact that society split into hostile classes and moved forward by their mutual struggle, the history of philosophical thought appeared as a history of the struggle of ideas, reflecting the history of the struggle of classes.

Materialism arose and developed in a fierce struggle with idealism, with various idealistic trends. The whole history of philosophy is the history of the struggle of the main camps, parties in philosophy, reflecting the struggle of the social classes and the parties representing their interests.

“The latest philosophy,” said Lenin, “is as partisan as it was two thousand years ago.” (*V. I. Lenin, Soch., Vol. 14, ed. 4, p. 343*).

Thus, the history of philosophy is the history of the struggle of two opposing camps—materialism and idealism. Materialists strove for a correct explanation of reality, proceeding from the objective laws of reality, nature. On the contrary, idealists tried to explain the world, nature, proceeding not from itself, but with the help of invented ideal, ultimately divine forces.

The idealistic worldview is just as unscientific and reactionary as the religion with which idealism has common roots. Idealism views the world as the embodiment of an

“absolute idea”, “world reason”, “consciousness”. From the point of view of idealism, the phenomena and objects of nature that surround us - the whole world as a whole—do not exist on their own, but are supposedly a product of otherworldly forces that stand above nature.

Idealists, especially those of the kind such as the German philosopher Hegel, talk a lot about the unity of the world, that they allegedly managed to develop a single, integral understanding of reality. But these are just words. In fact, idealists are not able to find the real unity of all the phenomena of the world and speak of a fantasy unity, completely fantastic.

Any idealism, whether it depicts the world as created by otherworldly, supernatural forces, or if it takes for the given human consciousness, inevitably leads to religion, to clericalism. It is therefore not accidental that the idealist Hegel himself spoke of “world reason” as the idea of a “world-holder,” that is, God, and that (the Machists actually played the role of lackeys of the clergy. All idealists appeal to religion in one way or another. Idealism is closely intertwined with religion, this is the hostile science, the reactionary essence of an idealistic worldview.

Idealistic, of course, are the religious views themselves, which also claim the role of worldview. A religious worldview that distorts the true picture of the world is thoroughly reactionary. Both religion and idealism serve the bourgeoisie as an instrument of the spiritual enslavement of the working people.

Religion claims that all the diverse phenomena of nature and society are one, for all of them are supposedly “created by God” and all subsequent existence owe to God. But this



“unity” is not real, but fantasized by the theologians. As science and everyday practical activity of people show, objects and phenomena of reality arise and exist due to natural, material reasons. Claiming that the world was created by a higher power, the religious worldview does not see a really existing connection between the various natural phenomena that condition one another and generate one another.

A single view of nature should not be sought in the artificial imposition of laws inherent in one phenomenon, completely different phenomena and not in fictional, fantastic, divine and other supernatural “unity”, but in the real unity of things themselves, phenomena of living and inanimate nature. The unity of the world consists in its materiality. Therefore, the only scientific worldview is the materialistic worldview in its modern, highest form - dialectical materialism. The doctrine of Marx, Lenin wrote, “is complete and harmonious, giving people a whole worldview, irreconcilable with any superstition, with any reaction, with no defence of bourgeois oppression.” (*V. I. Lenin, Soch., Vol. 19, ed. 4, p. 3*).

But before it became possible to create a dialectical materialistic worldview, science had to go a long and winding path of development, to create the necessary prerequisites for such a great discovery.

Comrade Stalin points out that “dialectical materialism is a product of the development of sciences, including philosophy, for the previous period.” (*J.V. Stalin, Marxism and The Problems of Linguistics, p. 34*).

On the basis of the development of social life and, above all, the successes of the process of production of material wealth, there were more and more acquisitions of the natural sciences,

acquisitions in the field of dialectical and materialistic understanding of nature, and attempts at their philosophical generalization.

All the successes of natural sciences and philosophy were ultimately caused by the needs of production, the needs of social practice. It was the development of social production during the period of the slave system that brought to life at first the still undeveloped and undivided science, which also included philosophical ideas.

The first attempts to develop a scientific worldview took place already in ancient times - in ancient China, India, and then in ancient Greece. Ancient Greek philosophers, materialists and dialecticians, regarded the world as not created by anyone from the gods and existing independently of people's consciousness. The most outstanding of them—Heraclitus taught that the world is one, that everything in nature is in a state of change and development.

Ancient thinkers so broadly imagined nature that they did not see the deep differences that exist between its individual phenomena. Their idea of nature was still naive. But the idea that nature exists by itself and changes forever was extremely fruitful and progressive, it was not in vain and left a deep mark in the history of science.

A bold attempt to paint a single picture of the world was made by the French materialist philosophers of the 18th century - Didro, Helvetius, Holbach, etc.

Being the ideologists of the bourgeoisie at the time of its development, when it was a progressive class, which advanced the development of the productive forces of society, the French

materialists defended advanced philosophical ideas: they resolutely opposed a religious understanding of the world and tried to explain all the phenomena of nature on a scientific basis. However, the level of development of the sciences of that time did not yet make it possible to discover the true interdependence of natural phenomena, did not make it possible to trace the complex dialectical transitions from one phenomenon to another, the process of transformation of some phenomena into others. Therefore, the French materialistic philosophers of the eighteenth century, remaining generally metaphysicians, expressed only a few guesses about development. In addition, French thinkers, changing their own intentions to show the world as a whole, when considering social phenomena, they switched to the positions of idealism, because they did not know how to reveal the material foundations of society. It is clear that the worldview given by French materialism was not and could not be consistent, strictly scientific and whole.

The further development of the natural sciences and social practice gave a new impetus to the development of philosophical thought.

At the end of the eighteenth and beginning of the nineteenth centuries, as Engels points out, “geology, embryology, and physiology of plants and animals, and organic chemistry, and... based on these new sciences, brilliant conjectures arose everywhere that anticipated later theory of development... “ (*F. Engels, Ludwig Feuerbach and the end of classical German philosophy, 1952, p. 21*).

Thus, the development of natural science, which reflected successes in the development of production, invariably and

with ever greater persistence raised the question of a dialectical understanding of nature.

In the first third of the 19th century, Hegel tried to connect all the phenomena of the world with the idea of a community of their development. But his attempt was unsuccessful. Hegel's idealistic philosophy was a reaction to French materialism. As an ideologist of the German bourgeoisie, frightened by the movement of the lower classes, Hegel was a conservative thinker. And although Hegel was familiar with the most important achievements of the sciences of his time and the very idea of universal development was drawn from objective reality, he, due to the reactionary nature of his political views, presented all this in a perverted form.

Hegel declared that the unity of the world consists not in its materiality, but in the fact that everything is a product of spirit. He declared all natural phenomena the steps in the development of the "absolute idea" he had invented. Thus, according to his system, the world has a beginning and an end, its development "begins" from the moment when the "world spirit" supposedly began the process of its "self-knowledge", and "ends" when the same "world spirit" in the person of philosophy itself Hegel completes his "self-knowledge."

By virtue of this, Hegel's idealistic dialectic was not, and could not be, a scientific method of cognition. Hegel's dialectic was directed toward the past, not toward the future. Hegel denied the development of nature, and sought to put an end to the development of society, wishing to perpetuate the Prussian-Junker estate-monarchical state in Germany.

However, the idea of development, although limited by the metaphysical system and understood by Hegel pervertedly,

idealistically, was that “rational kernel” of his philosophy, which was used by philosophy in its further forward movement.

Another German philosopher, Feuerbach, who played a prominent role in the history of philosophical thought as a man who restored materialism to his rights, together with Hegelian idealism, rejected the dialectical view of the world. In addition, materialistically explaining the phenomena of nature, Feuerbach, like all materialists of the pre-Marxian period, still interpreted the phenomena and patterns of society idealistically.

Closer than all thinkers of the past, Russian philosophers—Herzen, Belinsky, Chernyshevsky, Dobrolyubov—approached the scientific, dialectical-materialistic worldview. These thinkers were revolutionary democrats who called on the masses to fight the feudal system. At the same time, they criticized capitalism with its deceitful democracy and equality. All of them considered philosophy as an instrument of struggle against social and national inequality.

It is their revolutionary democratism that explains the fact that they severely criticized Hegelian idealism and its fear of all the advanced, revolutionary. As materialists and dialecticians, they better understood the movement of nature itself “from stone to man”, emphasized the decisive role of the masses in social progress and expressed a number of brilliant thoughts about the internal causes of the development of society.

Having come closer to the scientific worldview than others, Russian philosophers nevertheless, like all other materialists before Marx, were unable to materialistically interpret the

phenomena of society - they were thus unable to develop a complete and holistic scientific worldview.

A truly scientific worldview, covering all the phenomena of nature and society, was created only by the founders of communism—Marx and Engels. This worldview is dialectical materialism, which could be created only with a certain level of development of natural sciences and social sciences and, above all, with a certain maturity of the class struggle of the proletariat against the bourgeoisie.

The successes of the natural sciences were one of the most important prerequisites for the creation of dialectical materialism.

The first half of the 19th century was marked by major discoveries in the field of natural science. Among these discoveries, it is necessary first of all to note the discovery of the law of conservation and conversion of energy.

The provision on the unity of nature, on the indestructibility of matter and motion was substantiated back in the 18th century by the founder of Russian science MV Lomonosov, who then formulated the law of conservation of matter and motion. In 1748, in a letter to Euler, Lomonosov wrote that “all changes that occur in nature occur in such a way that as much as what is added, so much is subtracted from the other. So, how much substance will be added to one body, the same amount will be taken away from the other, how many hours I will sleep, the same amount taken away from vigilance, etc. This law of nature is so universal that it extends to the rules of movement: a body that excites the impetus for the movement is different, it loses its movement as much as it gives away this movement to

another body.” (*M.V. Lomonosov, Selected Philosophical Works, State Political Publishing House, 1950, p. 160*).

Deepening the provisions of Lomonosov on the conservation of matter and motion, the Russian scientist G.G. Hess established in 1840 the basic law connecting thermal phenomena with chemical phenomena, which was the first formulation of the law of conservation and conversion of energy in relation to these specific processes. In the early 40s, R. Mayer, Joule, the Russian scientist E. X. Lenz and others formulated a general law of conservation and transformation of energy, which affirms the natural-science understanding of the unity of various forms of motion of matter.

The Russian scientist P. F. Goryaninov in 1827-1834, and then the Czech scientist Purkinje in 1837 laid the foundations of the cellular theory of the structure of living organisms. In 1838-1839, the German scientists Schleiden and Schwann further developed the cellular theory, thereby substantiating the unity of all phenomena of organic nature.

In 1859, Darwin came up with the theory of the development of the organic world, and in 1869 the great Russian scientist D.I. Mendeleev created a periodic system of chemical elements.

Engels considers the middle of the 19th century such a period in the development of natural science, “when the dialectic nature of the processes of nature began to be irresistibly imposed on thoughts and when, therefore, only dialectics could help natural science get out of theoretical difficulties.” (*F. Engels, Dialectics of Nature, 1952, p. 160*).

Engels also wrote: “Dialectics freed from mysticism becomes an absolute necessity for natural sciences, who have left the area where stationary categories were sufficient. ...” (*Ibid.*, p. 160). In short, natural science urgently required a transition from metaphysics to dialectics, from idealism to materialism, which takes nature in its dialectical development.

However, to create an integral scientific worldview, the discoveries of natural science alone were not enough. This required a certain maturity of social relations, necessary so that people could see and understand the internal springs of the development of society.

In contrast to all social formations preceding capitalism, productive forces under capitalism are developing extremely rapidly, and for the first time it becomes possible to notice the fact that it is production that forms the basis of social development, that the changes occurring in production entail changes in all other areas of social life. At the same time, capitalism simplifies and exposes class contradictions. Marx and Engels indicate in the Manifesto of the Communist Party that the bourgeois era has replaced the exploitation covered by religious and political illusions with “exploitation of open, shameless, direct, callous.” This circumstance made it possible to theoretically establish the fact that “social classes struggling with each other are at any given moment the product of relations of production and exchange.” (*F. Engels, Anti-Dühring*, 1952, p. 26).

The decisive condition for the creation of dialectical materialism was the emergence of a new class—the proletariat and its appearance in the arena of history as an independent political force.



The largest revolutionary actions of the proletariat during this period were the Lyon uprisings of 1831 and 1834 in France, the mass movement of workers in England, called the Chartist movement and culminating in 1838-1842, the uprising of Silesian weavers in 1844 in Germany. These historical events, Engels points out, “caused a decisive turn in the understanding of history.” Thus, without the emergence of the revolutionary working class in the historical arena, it was impossible to scientifically understand the history of society, and without this understanding it was impossible to develop a scientific worldview.

The working class is the only class in capitalist society that, by virtue of its social position, is interested in creating a scientific worldview, scientific philosophy. The working class is called upon by history to overthrow capitalism, put an end to all kinds of forms of economic, political and spiritual slavery forever, establish its dictatorship and use it as a lever for building a classless, communist society. Therefore, the working class is vitally interested in creating such a philosophy that would give a correct picture of the world and the opportunity not only to know the history of nature and society and the laws of their development at present, but also to foresee the course of events in the future, to master the laws of nature and society, to make them serve the interests of all mankind. This explains the fact that the enormous achievements of the sciences of the first half of the 19th century served precisely the ideologists of the proletariat as a material for developing a scientific worldview. The ideologists of the bourgeoisie, by virtue of their social position, did not and could not draw appropriate conclusions from the scientific discoveries of this period.

The proletariat sees and finds the only way to get rid of capitalist slavery only in a complete, radical change in the

foundations of the capitalist system, in the further movement of society towards a new, higher social system. That is why the doctrine of dialectics about development and change, about the victory of the new over the old, is organically perceived by the proletariat as confirmation and coverage of its class aspirations. The revolutionary proletariat, its vanguard - the communist parties - do not see and cannot see any other means of struggle for their goals other than the class struggle against reactionary forces, against the exploiters. Materialistic dialectics appears to the working class as a science that illuminates the revolutionary struggle of the masses: in the teaching of dialectics that development is the result of contradictions, the struggle of opposites,

“Just as philosophy finds its material weapon in the proletariat,” wrote Marx, “the proletariat finds its spiritual weapon in philosophy...” (*K. Marx and F. Engels, Soch., Vol. I, 1938, p. 398*).

Thus, having critically reworked all that advanced, progressive that has already been achieved in the history of human thought, Marx and Engels created an integral scientific worldview, putting it at the service of the interests of the proletariat.

Dialectical materialism, being the only scientific worldview, serves and can serve only the advanced, consistently revolutionary class of modern society—the proletariat, its Marxist party.

This is the essence of classism, partisanship of dialectical materialism. The class nature and partisanship of dialectical materialism consists precisely in the fact that the carrier of this science in our time is the working class, its Marxist party.

The laws of dialectics are as objective and exact as the laws of chemistry, physics and other sciences are objective and exact. However, if the laws of chemistry, physics and other sciences can be used equally by all classes, can serve all classes equally, then the laws of dialectics can not be used by all classes, but only by the revolutionary class—the proletariat, its party. Dialectical materialism by its nature is the worldview of the proletariat as the only consistently revolutionary class.

In his work “*The Economic Problems of Socialism in the USSR*”, Comrade Stalin points out that, in contrast to the laws of natural science, the use of economic laws in the class society has a class motive.

This fully applies to the laws of Marxism as a science and to the laws of a scientific worldview.

The party spirit of dialectical materialism consists in the fact that it is a method of cognition and the revolutionary transformation of society on the basis of socialism and communism. By virtue of the objective laws of social development, first of all, by virtue of the law of mandatory conformity of production relations with the nature of productive forces, socialism is being replaced by capitalism. However, at present, of all the classes of modern society, only one working class consciously uses these laws, which is rebuilding society on the basis of socialism and communism.

This is because the working class is vitally interested in using these laws. The bourgeoisie, on the contrary, is vitally interested in hindering the use and cognition of the laws of social development and hindering the spread of a scientific worldview. Consequently, the essence of the principle of

Marxist partisanship consists in the fact that in a modern society it is impossible to have a truly scientific worldview without sharing the worldview of the proletariat and its Marxist party.

V. I. Lenin teaches that “materialism includes, so to speak, partisanship, obliging, in any assessment of an event, to directly and openly take the point of view of a particular social group.” (*V. I. Lenin, Soch., Vol. 1, ed. 4, p. 380-381*), on the point of view of the working class.

In philosophy, partisanship is not to hang between the directions of idealism and materialism, metaphysics and dialectics, but to directly and openly take the point of view of a certain direction. The revolutionary proletariat and the Marxist party directly and openly stand on the positions of dialectical materialism and resolutely defend and develop it.

“The genius of Marx and Engels,” wrote Lenin, “consists precisely in the fact that for a very long period, almost half a century, they developed materialism, moved forward one main direction in philosophy, did not stop on repeating already solved epistemological questions, but carried out consistently, - showed how to carry out the same materialism in the field of social sciences, mercilessly sweeping away, like rubbish, nonsense, bombastic pretentious balcony, countless attempts to “open” a “new” line in philosophy, to invent a “new” direction education, etc.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 321*).

Marxist philosophy is implacably hostile to contemplation, bourgeois objectivism, and apoliticality. The party spirit of Marxist philosophy requires a decisive, passionate struggle

against all the enemies of materialism, no matter what flag they hide behind.

Nowadays, the partisanship of Marxist philosophy obliges us to wage a daily struggle against all kinds of new fashion trends and trends, which are especially widespread in the United States and England and sow extreme idealism, metaphysics, “obscurantism, to expose the servile nature of the activities of bourgeois philosophers who pervert science to please the imperialists, justifying social and national oppression and predatory wars.

A distinctive feature of the partisanship of dialectical materialism is also that it coincides with scientific objectivity, for the class interests of the proletariat do not diverge from the general line of development of history, but, on the contrary, are organically consistent with it.

If the whole development of capitalist society, contrary to the interests and will of its ruling classes, prepares the conditions for socialism, makes the victory of socialism inevitable, then it is precisely with this objective process of development of society that the activities of the proletariat are consistent - their struggle for socialism. The socialist revolution, the implementation of which is the historical mission of the proletariat, forever destroys exploitation, opens a broad path to communism, and thereby meets the fundamental interests of all working mankind.

“... The class interests of the proletariat,” comrade Stalin points out in his work “The Economic Problems of Socialism in the USSR,” “merge with the interests of the overwhelming majority of society, for the revolution of the proletariat does not mean the destruction of one form or another of

exploitation, but the destruction of all exploitation, while revolution of other classes, destroying only this or that form of exploitation, were limited by the framework of their narrow-class interests, which contradict the interests of the majority of society.” (*J.V. Stalin, Economic Problems of Socialism In The USSR, Gospolitizdat, 1952, p. 50*).

That is why the class point of view of the proletariat, its partisanship, which correctly expresses not only the interests of the proletariat, but also the development needs of the entire human society, is fully consistent with objective truth. The principle of Marxist partisanship requires a decisive struggle for objective truth in science, which not only does not contradict the interests of the proletariat, the Marxist party, but is also a condition for a successful struggle against what has become obsolete in science and public life.

In a word, the partisanship of Marxist philosophy is alien to class limitation, subjectivity, which are organically inherent in the partisanship of the bourgeoisie. And that is understandable. Even at a time when the bourgeoisie was a progressive class, its interests, as the class of exploiters, limited the horizons of its ideologists, led them to contradict reality, to subjectivity. In the era of imperialism, which is the last era in the life of capitalism, the era of its historical destruction, the class interests of the bourgeoisie contradict the further forward movement of mankind, are irreconcilably hostile to everything progressive and progressive in the life of peoples. That is why the class point of view of the bourgeoisie in philosophy and science is hostile to objective truth, it perverts and denies it. It is in the interests of bourgeois partisanship of all kinds of lackeys of imperialism—bourgeois scholars, philosophers, journalists—pervert the truth and lie, proving the eternity of capitalism. In this hostility of bourgeois ideologists

to objective, scientific truth, only the doom of capitalism, its inevitable death, is manifested.

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Dialectical materialism, as an integral and scientific worldview, is characterized by the unity of the dialectical method and materialist theory. Created by Marx and Engels and enriched and further developed by Lenin and Stalin, the dialectical method is one of the greatest achievements of science. V. I. Lenin and J.V. Stalin teach that dialectics is the soul of Marxism. The working class, its vanguard—the Marxist party—consciously use the laws of dialectics, see it as a weapon in the struggle for further social progress.

The method of cognition is not a manual artificially created and external to objective reality, it is certain objective laws of reality discovered by people in things themselves, phenomena and serving as a means of knowing them.

The idealists are in the opposite position. For example, representatives of one of the schools of modern bourgeois philosophy in the United States, calling themselves instrumentalists, like many other idealists and reactionaries, interpret the method and theory of knowledge subjectively. From the point of view of these enemies of science, there are no objective laws of nature and society. The method of cognition, according to them, is artificially constructed by people, represents a “convenient” tool with which a person supposedly forms phenomena and creates his own order in nature.

In reality, the method of cognition cannot be artificially created. The method, as was said, is the laws of the

development of nature themselves, open, correctly understood and consciously applied by people in the process of cognition.

The dialectical-materialistic consideration of the phenomena of nature and society means considering them for what they are in themselves, objectively.

Marx wrote that the “dialectical method” he created was not only fundamentally different from Hegel’s, but represented its direct opposite. For Hegel, the process of thinking, which he transforms even under the name of an idea into an independent subject, is a demiurge [creator, creator] of the real, which represents only its external manifestation. For me, on the contrary, the ideal is nothing but the material, transplanted into the human head and transformed in it.” (*K. Marx, Capital, Vol. 1, 1951, p. 19*).

To Hegel, dialectics seemed a science of the laws of absolute spirit, of the idealistically understood laws of consciousness. For Marx, it is primarily a science of the objective laws of nature and society.

The history of philosophy, sciences generally knows many unsuccessful attempts to create a universal method of cognition. Some bourgeois philosophers tried to declare the laws of mathematics as a method of studying all natural phenomena. And still, many bourgeois scholars adhere to this point of view. However, the failure of such attempts is obvious: not one of the special areas of knowledge, no matter how important and thoroughly developed, can fundamentally claim the role of a universal method. All the more untenable and reactionary are all kinds of subjective research methods: the “subjective method in sociology”, subjectivity in psychology and physiology, chemistry, physics, etc.—methods that are



especially fashionable among modern representatives of reactionary bourgeois science.

Only Marxism-Leninism discovered the only scientific, universal method of knowing nature and society. This method is universal laws that are implemented in all objects and phenomena without exception. It is these laws that Marxism-Leninism considers as a universal method of cognition.

In the “Dialectic of Nature” Engels points out that “dialectics is regarded as the science of the most general laws of all movement. This means that its laws must be valid both for movement in nature and human history, and for the movement of thinking.” (*F. Engels, Dialectics of Nature, 1952, p. 214*). In another place, Engels writes: “Thus, the history of nature and human society is where the laws of dialectics are abstracted from. They are just nothing but the most general laws of both of these phases of historical development, as well as of thinking itself.” (*F. Engels, Dialectics of Nature, 1952, p. 38*).

Science claims that all phenomena of animate and inanimate nature exist in a certain interdependence, and not in isolation from each other. But from this it follows that it is necessary to study the phenomena of animate and inanimate nature not in isolation from each other, but in their real relationship.

Science claims that in all phenomena of animate and inanimate nature there are processes of change, renewal, development. Development is the law of all objects and phenomena of animate and inanimate nature. Therefore, this law is universal, universal, everywhere and everywhere. It is only necessary to discover this universal law in things and phenomena themselves and correctly understand it, which was done for the first time in the science of Marx and Engels, so

that it becomes possible to use this objective law of nature as a method and consciously be guided by it in the study of all phenomena of nature, society and thinking .

The same must be said about such a law of dialectics as the law of the struggle of opposites. Marxism has comprehensively proved that the struggle of opposites is the internal source of development of all phenomena of animate and inanimate nature. This law of dialectics is also universal and universal. That is why knowledge of this law makes it possible to study the new phenomena that are not yet known to us in the right way: to look for the source of their development not in otherworldly external forces, but in the internal contradictory nature of the phenomena themselves.

It turns out, therefore, that thanks to the knowledge of once open and correctly understood general laws—the laws of dialectics—the study of specific laws is greatly facilitated, people confidently search and find them. This is the guiding, methodological significance of the dialectical method, its role as a powerful and faithful tool of knowledge.

In the materialist dialectic, the Marxist party finds not only a method for explaining the phenomena of social life, but also guiding principles for finding ways and means to change it.

The dialectical method is a method of revolutionary action. Guided by the Marxist dialectic method, the party of the proletariat bases its policy, strategy and tactics on a sober scientific analysis of the economic development of society, taking into account specific historical conditions, proceeds from the correlation of class forces and the real tasks facing the working class in this situation.

The provisions of materialist dialectics give a scientific idea of the laws of development of nature and society, arm the working class and all working people with the correct method of cognition and revolutionary change in the world.

Materialist dialectics theoretically justifies the need to fight for a revolutionary change in an exploitative society.

If the transition of gradual, slow quantitative changes to rapid qualitative changes is the law of development, says Comrade Stalin, it is clear that the revolutionary coups carried out by the oppressed classes represent a completely natural and inevitable phenomenon. Not a gradual, slow change in the living conditions of capitalist society through reform, but a qualitative change in the capitalist system through revolution and the creation of new foundations of social life — this is the practical conclusion that follows from the principles of materialist dialectics.

This conclusion exposes the right-wing Social Democrats who advocate reactionary views according to which capitalism, as it were, smoothly, without leaps and shocks, develops into socialism. The sworn enemies of the working people — the right-wing socialists, lacquering in front of American imperialism, climb over and over, proving the “failure” of Marxist dialectics.

However, life takes its toll. The economic crises periodically experienced by the capitalist states, wars, revolutions, increasingly mature in different countries and have already exploded capitalism in several countries of Europe and Asia, speak of the inevitable truth of Marxist dialectics and the inevitable complete defeat of its enemies.

Marxist dialectics profoundly substantiates the historical inevitability of the explosion of old social order in a society divided into hostile classes. Revealing the general laws of development of all natural and social phenomena, Marxist dialectics shows the regularity of social revolutions carried out by the oppressed classes and, thus, inflicts a serious blow on all kinds of perverters of science who defend the outdated capitalist system.

Marxism considers the development of nature and society as a process of their self-development, for nature and society change according to the laws intrinsic to them. The root causes of all development are the contradictory nature of all phenomena of nature and society: all of them are characterized by the struggle of the new with the old, emerging with the outdated.

From the point of view of Marxist dialectics, the contradictions that exist in the material world are infinitely diverse. This extremely important position was emphasized by V.I. Lenin. In his letter to Maxim Gorky, he wrote: "... life goes forward with contradictions, and living contradictions are many times richer, more diverse, more substantial, than it seems to the human mind at first." (*V.I. Lenin, Soch., Vol. 34, ed. 4, p. 353*).

In a society divided into antagonistic classes, the inconsistency of development is expressed in the struggle of classes. The history of the exploiting society is therefore the history of the class struggle.

If the struggle of opposing forces, the struggle of antagonistic classes moves the development of an exploiting society forward, then the conclusion follows: we must not gloss over

the contradictions of capitalist society, but open them, not put out the class struggle, but bring it to the end.

The Bolshevik Party has always built its tactics, searched for ways and methods of struggle for a new social system in full accordance with this law of materialist dialectics. The party mobilized the working people of Russia in a decisive struggle against the capitalists and landlords, in the victorious implementation of the Great October Socialist Revolution, in the liquidation of the capitalist elements of the city and village and the building of a socialist society, and now confidently leads our people forward to communism. These historical victories, won under the banner of Lenin - Stalin, speak of the great organizing, mobilizing and transforming power of Marxist-Leninist science.

Today, millions of working people in the countries of people's democracy, led by communist and workers parties, are successfully building the foundations of socialism. Dialectical and historical materialism, Marxist-Leninist theory, like a powerful spotlight, illuminates them the way forward.

Contradictions are the source of all development. They take place under socialism. Clarification of their features under socialism is of great importance for the practical activities of the Communist Party and the Soviet people.

In a socialist society where there are no hostile classes, contradictions do not take on the nature of the struggle of opposing classes. But here also the new and the old take place, and the contradictions and the struggle between them. However, contradictions and the struggle between the new and the old exist in the new conditions."... Under our socialist conditions," J.V. Stalin teaches, "economic

development does not take place in the order of coups, but in the order of gradual changes ...” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 53).

The transition from the old quality to the new takes place in a socialist society without explosions, because in this society there are no antagonistic classes. The development of society is carried out under socialism on the basis of new driving forces: the moral and political unity of Soviet society, the friendship of peoples, Soviet patriotism. The struggle between the new and the old in the economic, political and spiritual life of Soviet society does not require breaking the foundations of society, but is done on the basis of further strengthening the principles of socialism, on the basis of further rallying the workers, peasants, and Soviet intelligentsia around the tasks of building communism, around the Communist Party. The peculiarity of the struggle between the new and the old, conflicts between them is that the absolute majority of the people, led by the Communist Party, stand on the side of the new in socialist society. By virtue of this, Soviet society has the opportunity to overcome the lagging inert forces, without bringing the matter to a conflict between the productive forces of society and production relations. A decisive role in overcoming such inert forces that defend the old is played by criticism and self-criticism.

The contradictions between the new and the old in the development of socialism are revealed and resolved through the development of criticism and self-criticism. Criticism and self-criticism are an integral and permanent weapon of the Communist Party. Criticism and self-criticism are the key with which Soviet people reveal and eliminate shortcomings and move society forward.

In a report at the XIX Party Congress, Comrade Malenkov pointed out that in order to successfully advance the cause of building communism, a decisive struggle must be waged against shortcomings and negative phenomena, and for this it is necessary to expand self-criticism and especially criticism from below.

“The active participation of the broad masses of working people in the fight against shortcomings in work and negative phenomena in the life of our society,” says G. Malenkov, “is a clear evidence of the true democratism of the Soviet system and the high political consciousness of Soviet people. In criticism from below, the creative initiative and initiative of millions of working people, their concern for strengthening the Soviet state, finds expression. The wider the self-criticism and criticism from below will unfold, the more fully the creative forces and energy of our people will come to light, the stronger the feeling of the master of the country will grow and strengthen among the masses.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee*).

The 19th Party Congress devoted great attention to the task of comprehensively developing criticism and self-criticism and removing obstacles that impede the operation of this important dialectical regularity of the development of Soviet society. The new Party Charter, adopted at the XIX Congress, obliges each member of the party to develop self-criticism and criticism from below, to identify and eliminate shortcomings in work, to fight against ceremonial prosperity and rapture by success. The charter proclaims incompatible with being in the party ranks a clip of criticism, a substitute for its ceremoniality and praise.

These are the practical conclusions from the laws of materialist dialectics.

All this suggests that Marxist dialectics is not only the only scientific method of cognition, but also the method of revolutionary action.

The great transforming power of the dialectical-materialistic worldview lies in the fact that, being the only scientific one, it gives principles for understanding the world as a whole and at the same time points to ways and means of changing this world. Thus, Marxism-Leninism is an integral, harmonious and practically effective worldview.

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Dialectical materialism is the only scientific interpretation of the phenomena of nature and society, an instrument of cognition and change of the world.

Materialist theory, like the dialectical method, is also not artificially created, invented. A materialistic understanding of the phenomena of animate and inanimate nature is an understanding of them as they are by themselves, without any extraneous additions.

Materialist theory not only makes it possible to scientifically interpret all the phenomena of nature and society, but also serves as a powerful means of transforming reality.

Marxist materialist theory, or Marxist philosophical materialism, proceeds from the fact that the world is material, that diverse phenomena in the world are different types of moving matter, that the world develops according to the laws



of matter and does not need either God, spirit, or other idealistic fiction.

The materialist theory proceeds further from the fact that the phenomena of nature and the conditions of the material life of society are primary, and the consciousness of people, the entire sphere of the spiritual life of society, is secondary, derivative.

Considering consciousness as a reflection of the laws of nature and society, materialist theory correctly interprets the origin of ideas, views, public institutions. Thus, materialist theory correctly points to the real role of ideas and views of people in public life.

Interpreting the ideas and views of people as a reflection of the objectively existing laws of nature and society, Marxist theory affirms the knowability of the world and its laws.

These provisions of materialist theory are the most important principles of worldview. They are of great importance for the scientific understanding of all phenomena of animate and inanimate nature.

Extending the provisions of dialectical materialism to society, Marxism for the first time saw in society not an accumulation of accidents, but the implementation of certain laws characteristic of the development of society. This allowed the advanced social forces, the Communist Party to base its activity not on the requirements of “reason”, “universal morality” and other principles put forward by all kinds of idealists, but, as JV Stalin says, “... on the laws of development of society, on the study of these patterns.” (*J.V. Stalin, Questions of Leninism, 1952, p. 583*).

Marxism-Leninism teaches that not only natural phenomena occur according to objective laws independent of the will of people. The processes taking place in public life are also subject to objective laws. History, political economy and other social sciences study the objective laws of the development of society, equip people with knowledge of these laws, the ability to use them in the interests of society. "Marxism," J.V. Stalin points out in his work *"The Economic Problems of Socialism in the USSR,"* "understands the laws of science," whether it is a question of the laws of natural science or the laws of political economy, as a reflection of objective processes occurring independently of the will of people. People can discover these laws, get to know them, study them, take them into account in their actions, use them in the public interest, but they cannot change or repeal them." (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 4*).

In affirming and creatively developing the fundamental principles of dialectical materialism about the objective nature of the laws of science, J.V. Stalin subjected to crushing defeat subjective, voluntarist views. Before the advent of the work of J.V. Stalin, *"Economic Problems of Socialism in the USSR,"* these subjectivist views on the economic laws of socialism were quite widespread among Soviet economists, philosophers, historians, and legal scholars, causing great harm to ideological work. Exposing subjectivism, J.V. Stalin points out that "the laws of political economy under socialism are objective laws that reflect the laws of the processes of economic life that take place independently of our will. People who deny this position, in fact, deny science, while denying science, they deny the possibility of any foresight." (*J.V. Stalin, Economic Problems of Socialism in the USSR, pp. 9-10*).

The recognition of the objectivity of the laws of economic development should by no means lead to their fetishization. Society is not powerless in the face of objective economic laws. Knowing them, people can master objective laws, “saddle” them.

Obliging to carefully study the objective laws of social development, Marxism-Leninism at the same time assigns a huge role to the revolutionary transforming activity of people, the activities of the advanced classes and parties. Marxism-Leninism teaches that people always make history, that in the history of society, development is not carried out by itself, not automatically, but only as a result of people’s activities, through the struggle and labour of millions. Lenin and Stalin teach that the death of capitalism does not occur automatically, but as a result of a stubborn struggle against it by all working people under the leadership of the working class and its revolutionary party.

Noting the crucial role of material production in the development of society, historical materialism does not in any way deny the significance of ideas. On the contrary, dialectical materialism, in contrast to vulgar materialism, emphasizes the active role of ideas in society. In his brilliant work *On Dialectical and Historical Materialism*, Comrade Stalin pointed to the enormous role of progressive ideas, their mobilizing, organizing, and transforming significance. In the work *“Marxism and Linguistics,”* Comrade Stalin shows what the greatest active force in the development of society is the social superstructure over the economic basis, that is, social ideas, institutions.

In his work *“The Economic Problems of Socialism in the USSR,”* J.V. Stalin again emphasizes the importance of the

activity of advanced social classes using the objective laws of the development of society.

The role of people's vigorous activity, the role of advanced ideas and public institutions under socialism is especially great.

The great importance of advanced ideas and institutions under the conditions of Soviet reality is evidenced by the ever-growing activity of Soviet people, organizing the activities of the Communist Party and the Soviet state. Of great importance for accelerating the movement of Soviet society towards communism is the economic, organizational, cultural and educational function of the Soviet state, which is completely unknown to the bourgeois state. The Soviet state, relying on the basic economic law of socialism and the law of the planned, proportional development of the national economy, plans to develop all branches of the economy and culture, mobilizes Soviet people to fight for new successes in a steady movement towards communism.

The position of historical materialism that under socialism the role of people's conscious activity is growing immeasurably is most fully confirmed by the leading and directing activities of the Communist Party. The Communist Party of the Soviet Union, armed with the most advanced theory—Marxism-Leninism, determines on the basis of knowledge of the objective laws of historical development of the way forward of Soviet society. Studying the laws of the development of society, summarizing the experience of labour and the struggle of the masses, the party sets concrete tasks for the Soviet people at each individual stage in the construction of communism. The Communist Party has a decisive role in organizing and mobilizing the working people of our country to fight for the further successes of communist construction.

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The great all-conquering power of dialectical materialism is that it provides the only true picture of the development of nature and society.

One of the most important and decisive conditions for the validity of the conclusions and principles of dialectical materialism is that it itself is always being improved, assimilating new achievements of the natural and social sciences and generalizing the achievements of the working people's struggle against capitalism, for socialism, for communism.

Dialectical materialism is not a collection of forever immutable rules and regulations. Dialectical materialism is constantly developing and enriching itself. He is the enemy of all mischief, dogmatism and Talmudism.

The very nature of dialectical materialism requires this creative attitude to Marxist science.

If dialectics are the most general laws of the development of nature and society, then it follows that the laws of dialectics never appear anywhere the same. Being the most general and eternal, the laws of dialectics appear every time in a particular area and are always implemented only in a concrete historical form.

So, the position of the dialectic that everything in nature is in a state of change, development, is universal and eternal, for the change and development of nature, matter is eternal. However, it has always been different in content: in the distant past, on our planet there were only changes, the same processes of

development; the appearance of the first living organisms marked the emergence of new processes of change, development; the emergence of human society meant the emergence of new, unprecedented processes of change, development. And at every given moment in the life of nature, the eternal laws of dialectics are implemented in different ways: at the same time, the process of movement, change manifests itself as the movement of planets around the Sun, and as the oxidation of metal, and as the process of formation of a new biological species, and as creation people of the new social system, etc., etc.

This suggests that the universality and eternity of the laws of dialectics cannot be metaphysically understood: the laws of dialectics, being universal, always appear in a new way. The laws of dialectics are eternal in their universality and historical in their concrete manifestation.

Marxism-Leninism not only found general laws in things themselves, not only managed to isolate them from specific and particular laws, but also showed how these general laws manifest themselves in nature.

The laws of dialectics, as universal, argues Marxism, are manifested in things not next to specific laws, not apart from them, but in themselves - in specific laws. "The general," says V.I. Lenin, "exists only in the separate, through the separate." (*V.I. Lenin, Philosophical Notebooks, 1947, p. 329*).

In that area of nature, which is studied, for example, by physics, the laws of dialectics are manifested not only and not next to physical laws, but in themselves—in physical laws. The same holds true in all other phenomena of nature and society, where universal laws—the laws of dialectics—are manifested

only in specific laws inherent in these phenomena. That is why it is absurd to seek change and development as such, in addition to the specific processes of change and development.

In a word, dialectics, by its very nature, requires a creative attitude to itself: not to “tailor” facts to a particular position of dialectics, but, on the contrary, to find dialectics in the facts themselves, in which it always manifests itself in a peculiar way.

K. Marx in his famous work “Capital” showed how the laws of materialistic dialectics are manifested in a historically specific period of social development—in a capitalist society. While bourgeois metaphysical sociologists searched for the eternal principles of morality, law, and the eternal laws of the development of society, Marx dialectically, specifically studied a specific society—capitalist—and thereby for the first and only rightly pointed out the real laws of social development.

Engels in his work “*Dialectics of Nature*” showed how the laws of dialectics are manifested in a peculiar way in phenomena of organic and inorganic nature.

It is this peculiarity of dialectics, which always manifests itself only historically specifically, which determines the fact that the principles of Marxism can also never be implemented anywhere in the pattern, but, on the contrary, are realized and can only be implemented taking into account the specifics of the economic, political, the cultural development of this country, taking into account the characteristics of the current moment of domestic and international life.

Lenin says that Marx’s theory “... provides only general guidelines that apply in particular to England differently than

to France, to France differently than to Germany, to Germany differently than to Russia.” (*V.I. Lenin, Soch., Vol. 4, ed. 4, p. 192*).

Reality, especially social life, is constantly changing, developing. It is precisely because of this constant emergence of a new one in material reality itself that the conclusions and provisions of science cannot be unchanged, but, on the contrary, are always improved and changed.

J.V. Stalin says: “Leaders and Talmudists consider Marxism, the individual conclusions and formulas of Marxism, as a collection of dogmas that” never “change, despite changing conditions for the development of society. They think that if they memorize these conclusions and formulas and begin to quote them at random, they will be able to solve any issues, given that the learned conclusions and formulas are useful to them for all times and countries, for all occasions in life . But only such people can think that way, who see the letter of Marxism, but don’t see its essence, memorize the texts of the conclusions and formulas of Marxism, but don’t understand their content ... Marxism, as a science, further says J.V. Stalin, “is not can stand in one place—it develops and improves. In its development, Marxism cannot but be enriched with new experience, new knowledge, - therefore, its individual formulas and conclusions cannot but change over time, cannot but be replaced by new formulas and conclusions corresponding to new historical problems. Marxism does not recognize the unchanging conclusions and formulas that are binding on all eras and periods. Marxism is the enemy of all dogmatism.” (*J.V. Stalin, Marxism and Questions of Linguistics, p. 54-55*).

In that period of development of society, when exploitation of man by man everywhere took place, science knew the struggle



of the new with the old only in the form of the struggle of classes; when a socialist society was born that did not know antagonistic classes, then the doctrine of dialectics about the struggle of opposites was enriched: science now knows that in addition to the clashes of classes, the struggle of the new with the old can also be expressed in the form of criticism and self-criticism.

JV Stalin, summarizing the life experience of Soviet society, revealed the enormous significance of criticism and self-criticism as a new dialectical regularity, as a special form of struggle between the new and the old under the conditions of the socialist system. Thus, dialectical materialism was enriched and developed further, in relation to new phenomena of social life.

Not only this example, but also all the most important phenomena of the era of imperialism and proletarian revolutions, the era of building socialism and communism in the USSR, show how life itself requires a constant enrichment of the provisions of dialectical materialism.

The successors of the teachings and the whole cause of Marx and Engels—Lenin and Stalin—developed dialectical materialism further, in relation to the new historical conditions—the conditions of the era of imperialism and the proletarian revolution, the era of building socialism in the USSR. The founders and leaders of the Bolshevik party and the creators of the world's first Soviet state enriched dialectical materialism with the new experience of the revolutionary struggle of the proletariat, with new theoretical principles and conclusions, and raised Marxist philosophy to a new, higher level.

Lenin and Stalin raised dialectical materialism to the highest level, generalizing not only the experience of social life, but also the achievements of the natural sciences.

In his remarkable work *Materialism and Empirio-Criticism*, V. I. Lenin analysed the most important discoveries of natural science since the death of Engels.

The book of Lenin, writes J.V. Stalin, is "... a materialistic generalization of all that is important and essential from what was acquired by science and, above all, natural science for a whole historical period, from the death of Engels to the publication of the book of Lenin" *Materialism and empirio-criticism.*" (*"History of the CPSU (B). A Short Course"*, p. 98).

The works *Anarchism or Socialism?*, *On Dialectical and Historical Materialism*, *Marxism and Linguistics*, *The Economic Problems of Socialism in the USSR*, and all other works of J.V. Stalin are wonderful examples of creative Marxism.

Such laws and categories of materialist dialectics as the interdependence of objects and phenomena, the irresistibility of the new, the possibility and reality, the forms of transition from one qualitative state to another, the law of the struggle of opposites, etc., are enriched and developed by J.V. Stalin in relation to the latest achievements of all industries knowledge.

In his work *"On Dialectical and Historical Materialism"*, J.V. Stalin for the first time in Marxist literature gave a harmonious, integral exposition of the main features of the Marxist dialectical method and Marxist philosophical materialism. J.V. Stalin speaks of four basic features of the dialectical method: 1) the universal connection and interdependence of

phenomena; 2) about movement, change, development; 3) on the transition from one qualitative state to another; 4) on the struggle of opposites as an internal source of development.

J.V. Stalin showed the organic interdependence of all the features of the Marxist dialectical method. The law of the struggle of opposites, which is the essence of the last, fourth, feature of the dialectical method, J.V. Stalin considers as the internal content of the development process, the internal content of the transition of quantitative changes into qualitative ones, i.e., inextricably links the fourth feature of the Marxist dialectic method with the third feature preceding it .

As for the law of “negation of negation”, formulated by Hegel and materialistically interpreted by Marx and Engels, J.V. Stalin rejected this terminology and more fully and correctly expressed the essence of dialectics in this matter, putting forward the provision on the development of “from simple to complex, from the lowest to the highest. “

In the Stalinist work *On Dialectical and Historical Materialism*, Marxist philosophical materialism is equally harmoniously and fully presented.

JV Stalin formulates the main features of Marxist materialist theory: 1) the materiality of the world and the laws of its development, 2) the primacy of matter and the secondary nature of consciousness, 3) the cognizability of the world and its laws.

J.V. Stalin emphasizes the organic connection of the dialectical method and materialist theory, shows how enormous the spread of philosophical materialism to the study of social life, the

application of these principles to the history of society, to the practical activities of the proletariat party.

In his work *On Dialectical and Historical Materialism*, J.V. Stalin further developed historical materialism by formulating fundamental principles demonstrating the concrete application of dialectical materialism to understanding the laws of social development.

The works of J.V. Stalin “*Marxism and the Problems of Linguistics*” and “*Economic Problems of Socialism in the USSR*” open a new stage in the development of Marxist theory.

In the classic work “*Marxism and the Problems of Linguistics*”, JV Stalin enriches and further develops Marxist dialectics, philosophical and historical materialism.

In this work, questions have been developed about the regular nature of social development, about productive forces and industrial relations, about the basis and superstructure. Comrade Stalin revealed the characteristic features and role of language in public life, and indicated the prospects for the further development of national cultures and languages.

The greatest contribution to the treasury of Marxism-Leninism is the brilliant work of J.V. Stalin, “*The Economic Problems of Socialism in the USSR.*”

The theoretical and practical significance of this work of Comrade Stalin is truly enormous. In it, Comrade Stalin, on the basis of a deep scientific analysis of the objective processes of development of Soviet society, showed the ways of a gradual transition from socialism to communism.

The 19th Party Congress instructed the commission for the processing of the party's program to be guided by the main provisions of Comrade Stalin's work "*The Economic Problems of Socialism in the USSR*".

In his work "*The Economic Problems of Socialism in the USSR*," J.V. Stalin criticised anti-Marxist "points of view" and erroneous views on the economics of socialist society. Comrade Stalin deeply and comprehensively developed questions about the economic laws of socialism, about the prospects for the development of a socialist economy, and about the ways of a gradual transition from socialism to communism.

The largest contribution to Marxist theory is the discovery by J.V. Stalin of the basic economic law of modern capitalism and the basic economic law of socialism. Comrade Stalin formulates the main features and requirements of the basic economic law of modern capitalism as follows: "... maximizing capitalist profits by exploiting, ruining and impoverishing the majority of the population of a given country, by enslaving and systematically robbing the peoples of other countries, especially backward countries, finally, by wars and militarization of the national economy, used to ensure the highest profits." (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 38*).

The basic economic law of modern capitalism shows that under the capitalist economic system, the interests of millions of ordinary people are sacrificed to a small group of capital tycoons. This law reveals the parasitic nature of modern capitalism, which is in the stage of decay, exposes the roots of the aggressive policies of capitalist states.

On the contrary, the basic law of socialism shows that under the socialist system of economy production develops in the interests of the whole society, in the interests of the working people freed from the exploiting classes. JV Stalin formulates the main features of the basic economic law of socialism as follows: "... ensuring the maximum satisfaction of the constantly growing material and cultural needs of the whole society through the continuous growth and improvement of socialist production based on high technology." (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 40*).

Thus, if under capitalism a person is subject to the ruthless law of maximizing profit, then under socialism, on the contrary, production is subordinate to a person, to the satisfaction of his needs. This noble goal has a beneficial effect on production, on the pace of its development. The action of the basic economic law of socialism leads to an increase in the productive forces of society, to a rapid growth of production, to a steady increase in the material well-being and cultural level of all members of society. It leads to the strengthening of the socialist system, while the operation of the basic law of modern capitalism leads to a deepening of the general crisis of capitalism, to the growth and aggravation of all the contradictions of capitalism and the inevitable explosion.

Of programmatic importance are the provisions of Comrade Stalin on the transition from socialism to communism.

J.V. Stalin teaches that in order to prepare for the transition to communism, at least three basic preconditions must be implemented:

"1. First, it is necessary to firmly ensure not the mythical "rational organization" of productive forces, but the continuous

growth of all social production with the predominant growth of production of means of production. “(J.V. Stalin, *Economic Problems of Socialism in the USSR*, pp. 66-67).

“2. Secondly, it is necessary, by means of gradual transitions, carried out with benefit for the collective farms and, therefore, for the whole society, to raise collective farm property to the level of public property, and also to replace commodity circulation by gradual transitions with a product exchange system, so that the central government or some other the socio-economic centre could cover all the products of social production in the public interest.” (*Ibid.*, P. 67).

“3. Thirdly, it is necessary to achieve such a cultural growth of society that would ensure all members of the society comprehensive development of their physical and mental abilities, so that members of the society have the opportunity to receive an education sufficient to become active workers in social development, so that they can freely to choose a profession, and not be confined for life, due to the existing division of labour, to one particular profession.” (*Ibid.*, pp. 68-69).

This requires, comrade Stalin points out, to reduce the working day to at least 5-6 hours, introduce compulsory polytechnical training, radically improve housing conditions and raise the real wages of workers and employees at least twice.

Comrade Stalin teaches that “only after all these preconditions are taken together, it will be possible to move from the socialist formula—” from each according to his ability, to each according to his work “to the communist formula—” from each according to his ability, to each according to his needs.” (*Ibid.*, P. 69).

J.V. Stalin developed such new problems as the question of measures to increase collective farm property to the level of nation-wide, the gradual transition from commodity circulation to a system of direct product exchange between state industry and collective farms through the “stocking” of collective farm products, as the question of eliminating the remaining collective farms. In a socialist society, there are significant differences between town and country, between mental and physical labour.

J.V. Stalin made a clear distinction between the question of eliminating the antithesis between city and country, between mental and physical labour, and the question of eliminating the essential differences between them. Comrade Stalin showed that the antithesis between town and country, between mental and physical labour, disappeared along with the abolition of capitalism and the strengthening of the socialist system. However, under the socialist system, there are significant differences between city and country, between mental and physical labour, and the problem of eliminating these differences is a very serious problem.

Along with the development of economic problems and the problems of scientific communism, J.V. Stalin in his work *“The Economic Problems of Socialism in the USSR”* develops and concretizes dialectical and historical materialism, deepening understanding of such issues of dialectical and historical materialism as the question of the objective laws of the development of society and their use, on the dialectics of productive forces and production relations, on the possibility and reality, on the relationship of the old form and new content and many others.



The works of J.V. Stalin, *“The Economic Problems of Socialism in the USSR”* and *“Marxism and the Problems of Linguistics”*, dealt a crushing blow to the vulgarisers of Marxism-Leninism, enrich and further develop Marxist political economy, dialectical and historical materialism, and serve as a guide in the practical work of building communism .

“The theoretical discoveries of Comrade Stalin are of world-historical significance, they equip all nations with knowledge of the ways of revolutionary reconstruction of society and the rich experience of the struggle of our party for communism.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), P. 107*).

Of great importance is the struggle of Comrade Stalin against the dogmatic approach to theory.

J.V. Stalin, developing and moving forward the Marxist theory, enriched it with new provisions and conclusions, clarified and specified on the basis of historical experience some general provisions of Marxism, pointed out that certain theses of the classics of Marxism lost their force due to new historical conditions.

Comrade Stalin sharply criticized those who understand Marxism offensively, dogmatically, who establish the Arakcheev regime in science. The struggle of opinions and freedom of criticism, comrade Stalin teaches, is a decisive condition for the development of science.

By the creative development of the most important principles of Marxism, the struggle against scribbling and Talmudism,

Comrade Stalin made an invaluable contribution to the treasury of Marxist-Leninist science.

The doctrine of Marx-Engels-Lenin-Stalin brightly and far ahead illuminates the paths of the victorious movement of peoples to communism.

The doctrine of Marx-Engels-Lenin-Stalin is omnipotent and invincible, because it is true. For more than a century of the existence of the Marxist worldview, the ideologists of the bourgeoisie have repeatedly made attempts to “subvert” it and each time they broke their foreheads in the struggle against the positions and conclusions of Marxism-Leninism that are indestructible, scientifically substantiated and confirmed by socio-historical practice. Today, such a campaign against Marxism-Leninism is undertaken by the despicable servants of US-English imperialism, the malicious arsonists of a new world war.

However, they are waiting for the same inglorious fate. The worldview of the Marxist-Leninist party—dialectical materialism—illuminates the path to communism with the Communist and Workers Parties and all working people ever brighter.

# **THE MARXIST DIALECTIC ON THE RELATIONSHIP AND INTERDEPENDENCE OF PHENOMENA IN NATURE AND SOCIETY. V. S. MOLODTSOV**

In his work *On Dialectical and Historical Materialism*, Comrade Stalin gave an unsurpassed clarity and depth in the formulation of the four main features of the Marxist dialectical method.

Comrade Stalin begins the presentation of the features of the Marxist dialectical method with the doctrine of the connection and interdependence of phenomena in nature and society, indicating that the Marxist dialectical method requires that each phenomenon in nature and society be considered in connection with other phenomena. This requirement of the Marxist dialectical method reflects the essential relations of objects and phenomena of the objective material world. There is nothing in the world that exists in isolation, everything exists in relation to another, in connection with another. "Millennia have passed since the idea of a" connection of everything, "a" chain of causes, "Lenin pointed out," A comparison of how these causes were understood in the history of human thought would give an undeniably conclusive theory of knowledge." (*V.I. Lenin, Philosophical Notebooks, 1947, p. 294.*)

The Marxist doctrine of the relationship of phenomena in nature and society is fundamentally the opposite of metaphysics, which considers all objects of nature as isolated existing. Formulating the features of the Marxist dialectical method, Comrade Stalin contrasts the dialectical method with

metaphysics, reveals its anti-scientificity and reactionary essence.

### **Criticism by the Marxist philosophy of metaphysical denial of the relationship of phenomena in nature and society**

The Marxist dialectical method was forged in the struggle against idealism and metaphysics. "Dialectics has matured in the struggle against metaphysics, in this struggle it has gained fame..." (*J.V. Stalin, Soch., Vol. I, p. 303*), comrade Stalin writes. The founders of materialist dialectics, Marx and Engels, resolutely exposed all kinds of theories hostile to proletarian socialism. They criticized various bourgeois and petty-bourgeois metaphysical concepts (economic, political, philosophical) and in this struggle improved and developed the method of materialist dialectics.

The struggle against metaphysics is especially acute in the era of imperialism, when agents of the bourgeoisie penetrating the labour movement replace Marxist dialectics with metaphysics in order to impose bourgeois views on the working class and limit the scope of its revolutionary struggle. Exposing theories and political trends hostile to Marxism, Lenin and Stalin always revealed the methodological basis of these theories and currents, their metaphysics.

The metaphysical denial of the interdependence of phenomena is a characteristic feature of modern idealistic systems. In these systems, metaphysics is inextricably linked with idealism. In order to undermine scientific ideas about reality, the ideologists of imperialism, relying on the metaphysical method, "invent" an infinite number of "concepts", "pictures of the world",

which reduce to the denial of the existence of a world independent of consciousness. One of these concepts belongs to the Machist philosophy, which still has circulation in the countries of capital. In the work *Materialism and Empirio-Criticism*, which constituted an era in the development of Marxist philosophy, Lenin, exposing the idealism of Machist philosophy, at the same time strongly criticized its metaphysical method. The Machists tried to prove that only sensations really exist; they examined the sensations on their own, in isolation from reality, out of touch with surrounding objects and phenomena. The Machists declared the external material world in this way an illusion. On this basis a monstrous “brainless”, as Lenin called it, philosophy of the Machists grew up.

“The sophism of idealistic philosophy is,” wrote Lenin, “that sensation is not accepted as a connection of consciousness with the outside world, but as a partition, a wall that separates consciousness from the outside world...” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 40*).

Lenin’s criticism of Machism clearly shows that Machists, in substantiating their idealistic theories and in the struggle against materialistic natural science and materialistic philosophy, relied on metaphysics as a method that makes it possible to distort reality.

Lenin and Stalin, waging a relentless struggle against theories hostile to Marxism, show how pulling out phenomena from their mutual connection inevitably leads to an idealistic and metaphysical distortion of reality, and in the field of politics to opportunism.

The history of the struggle of the Communist Party against various falsifiers of Marxism provides many examples showing how the abstract, non-dialectical approach to reality invariably served the vile purposes of the enemies of the party.

Exposing the Trotskyists and Bukharinites—the worst enemies of proletarian revolution and socialism—Comrade Stalin repeatedly pointed out that this gang of spies and murderers, for their vile purposes, misinterpreting reality, replaced Marxist dialectics with metaphysics and scholasticism.

In 1925, when the recovery period was ending under the leadership of the Communist Party, when socialist industry became the predominant force, the Trotskyists denied the socialist nature of our industry, trying to portray the socialist industry as state-capitalist.

Speaking at the Fourteenth Party Congress in 1925, Comrade Stalin exposed the Trotskyists' identification of socialist industry with state capitalism. Comrade Stalin testified that the Trotskyists considered the issue of state capitalism “scholastically, not dialectically, without regard to the historical situation.” (*J.V. Stalin, Op. Vol. 7, p. 366*).

Comrade Stalin showed that one cannot mix two different periods in the development of Soviet industry: “... to speak now, in 1925, about state capitalism, as the predominant form of our economy, means distorting the socialist nature of our state industry, it means not understanding the whole difference between the past and the current situation, it means approaching the issue of state capitalism not dialectically, but scholastically, metaphysically.” (*Ibid., p. 367*).

This example from the history of the struggle of our party against the enemies of Marxism-Leninism clearly shows how metaphysics was used by the enemies of the proletarian revolutionary movement in order to distort reality.

In modern conditions, the proponents of anti-people, reactionary theories are the ideologists of US-English imperialism; they also act as propagandists of idealism and metaphysics.

A clear illustration of the metaphysical perversion of reality is the so-called semantic philosophy of modern American imperialism. Semantics wage a fierce struggle against materialism in general, against dialectical materialism in particular. Representatives of this subjective-idealistic philosophy (Karnap, Wittgenstein, Ayer, Chase, etc.) teach that all the contradictions in life are due to the arbitrary interpretation of words and concepts. Ayer argues that “there is no philosophical question about the relationship of spirit and matter, there are only linguistic questions about the definition of certain symbols ...”. Semantics are trying to convince that the concepts of “capitalism”, “fascism” are supposedly made-up words that do not reflect anything real.

Semantics metaphysically tear concepts from objects, consider concepts as not related to objects, not reflecting the phenomena of the material world.

Although this philosophy is very primitive, nevertheless, it is widely used by severed political businessmen to dull the consciousness of the working masses. The ideologists of imperialism are trying to convince the masses that if the word “capitalism” is eliminated, this will save the capitalist system from troubles and upheavals. They entertain themselves with

the illusions that with the help of this sophistry they will be able to deceive the working people. But no matter how semantics try to fool the masses of the people, the capitalist system will inevitably collapse, and only with it will such a concept as capitalism hate the masses go into the realm of history.

Bourgeois metaphysical and idealistic theories penetrate into the environment of those Soviet people who have not yet freed themselves from the remnants of capitalism.

Noting that in Soviet society there is no class basis for the rule of bourgeois ideology and that socialist ideology dominates in our country, Comrade Malenkov recalls that we have remnants of bourgeois ideology against which a decisive struggle is necessary. "We are not safe," says Comrade Malenkov, "also from the penetration of alien views, ideas and moods from the outside by us, on the part of the capitalist states, and from the inside, by the uninvited parties of the remnants of groups hostile to the Soviet regime. We must not forget that the enemies of the Soviet state are trying to spread, heat up and inflate all sorts of unhealthy moods, ideologically decompose the unstable elements of our society." (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.)*, P. 94.).

In recent years, metaphysical and idealistic theories that have delayed the development of Soviet science have penetrated into a number of fields of knowledge alien to Marxism. This can be illustrated by the penetration into some circles of Soviet biologists of the metaphysical and idealistic concept of Weismannism-the organism. Examining a living organism in isolation from the environment, the Weismannite-Morganists tried to prove the immutability of heredity under the influence



of the living conditions of the organism and the impossibility of purposeful changes in plant and animal forms.

The great Russian transformer of nature J.V. Michurin and his followers comprehensively showed that organisms should be considered only in their inextricable connection with the environment that determines their development, and substantiated the possibility of a directed change in the heredity of plants and animals. By defeating the Weisman-Morganists, the Michurinians opened up wide scope for the development of Soviet science, for the knowledge of new laws in the development of the organic world and the use of the forces of nature in the interests of building communism in our country.

Weismannism-the organism in biology demonstrates the reactionary essence of metaphysics, which inhibits the disclosure of patterns in the development of nature.

Metaphysics and idealism also penetrated Soviet linguistics. Exposing the idealistic concept of Marr's linguistics, JV Stalin also revealed its metaphysics. Marr and his followers failed to apply dialectics to the interpretation of such a social phenomenon as language. In particular, they ignored the dialectical relationship of language with the history of the people, the relationship of language and thinking. Marr argued that thinking can occur without language. Criticizing this metaphysical theory, Comrade Stalin showed that the Marrowites tear their thinking away from language, consider it possible for people to communicate without the help of language. The metaphysical separation of language from thinking, ignoring the dialectical relationship between them ultimately led the Marrowites to an idealistic interpretation of thinking, to an attempt to justify the existence of thinking outside of its material, linguistic shell.

A serious danger to the development of Soviet science is the attempt of some economists to push metaphysics and idealism into political economy. During the discussion on economic issues in November 1951, it turned out that some economists took an idealistic position on the fundamental issues of economic science. At the same time, of course, they completely departed from Marxist dialectics, taking the position of the metaphysical method. Departing from dialectics as a whole, these economists ignored the dialectical interconnection of the phenomena of economic life.

For example, the dialectical law of the connection of phenomena was ignored by some economists and philosophers when considering the problem of the relationship between productive forces and production relations. Productive forces were considered in isolation from production relations, the latter simply dissolved in productive forces. This separation of productive forces from production relations was a restoration of the idealistic and metaphysical Bogdanov-Bukharin concept.

The departure of some economists from dialectics and a slide into the position of metaphysics was revealed when approaching many other problems. These economists, for example, regarded production as an end in itself, not in connection with human needs, but in isolation from them. They considered social formations in isolation, in isolation from each other, as a result of which the role of economic laws common to all formations was underestimated.

Comrade Stalin exposed the metaphysical and idealistic interpretation of issues by some economists and gave a solution to economic problems based on the disclosure of the dialectic of public life. Moreover, Comrade Stalin showed that

metaphysics and idealism in economic science lead to adventurism in economic policy.

Denying the interdependence of phenomena in nature, metaphysics undermines the possibility of knowing nature as a whole. Metaphysical denial of the interconnectedness of phenomena in nature and society inevitably gives rise to a false view of nature and social life as an accidental accumulation of objects and phenomena isolated from each other.

### **Marxist dialectics on the connection and interdependence of phenomena**

In contrast to metaphysics, Marxism-Leninism has developed a truly scientific method of cognition and change of reality. This method first of all contains a requirement to consider all phenomena of nature and society in their connection and interdependence.

Dialectics, Engels wrote, “takes things and their mental reflections mainly in their mutual connection, in their cohesion, in their movement, in their appearance and disappearance ...” (*F. Engels, Anti-Dühring, 1952, p. 22* ) In an incomplete article on dialectics, Engels set the task “to develop the general character of dialectics as a science of connections as opposed to metaphysics.” (*F. Engels, Dialectics of Nature, 1952, p. 38*).

Lenin attached the greatest importance to the dialectical doctrine of the connection of objects and phenomena of the material world. Comprehensively developing Marxist dialectics, Lenin pointed out the need to consider in the analysis of a thing the whole “totality of the many different relationships of this thing to others.” In the dialectical analysis of reality, Lenin included the requirement to disclose the

comprehensive, universal connection and interdependence of all the phenomena of the world. Lenin pointed out that in the cognition of the phenomena of the material objective world, science goes “from coexistence to causality (causality, - Ed.) And from one form of communication and interdependence to another, deeper, more general.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 193*).

Comrade Stalin comprehensively revealed the essence of the Marxist position on the connection and interdependence of the phenomena of nature and society, considering the doctrine of communication as the first main feature of the Marxist dialectical method.”In contrast to metaphysics,” comrade Stalin points out, “dialectics does not consider nature as an accidental accumulation of objects, phenomena torn from each other, isolated from each other and independent of each other, but as a connected, unified whole, where objects and phenomena organically linked to each other, depend on each other and condition each other.

Therefore, the dialectical method believes that not a single phenomenon in nature can be understood if we take it in an isolated form, without connection with the surrounding phenomena, for any phenomenon in any area of nature can be turned into nonsense, if it is considered without connection with the surrounding conditions , in isolation from them, and, conversely, any phenomenon can be understood and justified if it is considered in its inextricable connection with the surrounding phenomena, in its conditionality from the phenomena surrounding it “. (*J.V. Stalin, Questions of Leninism, 1952, p. 575*).

Describing the doctrine of communication, the interdependence of the phenomena of nature and society as the main feature of

the Marxist dialectical method, as the most important requirement of a scientific analysis of reality, Comrade Stalin further developed Marxist dialectics, enriched it with new conclusions and provisions.

Marxist dialectics is the only scientific method of knowing reality; laws, the provisions of dialectics are not introduced into nature and public life from outside, but are a reflection of the objective material world. The task both in understanding nature and in understanding the history of society “is not,” Engels wrote, “to invent connections from the head, but to discover them in the facts themselves.” (*F. Engels, Ludwig Feuerbach and the end of classical German philosophy, State Political Publishing House, 1952, p. 52*).

The requirement of the Marxist dialectical method to consider phenomena in their interdependence is determined, therefore, by the fact that in nature itself and in social life, objects and phenomena do not exist in isolation. In the world, all objects and events are conditional on each other, are in interaction with each other, and because of this, as Engels wrote, “all nature available to us forms a certain system, a kind of aggregate connection of bodies, and here we understand the word body as all material realities, starting from a star and ending with an atom... “. (*F. Engels, Dialectics of Nature, 1952, p. 45*).

Only a consideration of phenomena in their interdependence gives us the opportunity to understand nature as a whole.

The doctrine of Marxist dialectics on the unity of nature, on the connection and interdependence of natural phenomena is vividly confirmed in all areas of science and, in particular, in natural science. Already in the XIX century, natural science

developed in the direction of cognition of the interconnection of the processes of nature.

Engels wrote that, until the end of the eighteenth century, natural science was a collective science, the science of finished things, in the nineteenth century it became a science of processes, “of the origin and development of these things and of the connection that unites these processes of nature into one great whole.” (*F. Engels, Ludwig Feuerbach and the End of Classical German Philosophy, Gospolitizdat, 1952, p. 38*).

Of great importance for proving the interconnection of the processes of nature is the law of conservation and conversion of energy. “The unity of the whole movement in nature is now no longer just a philosophical statement, but a natural science fact.” (*F. Engels, Dialectics of Nature, 1952, p. 155*), Engels wrote about this law.

The unity of organic nature was clearly shown by the discovery of the cellular structure of organic matter, which established the unity of the plant and animal worlds and the interconnection between them, as well as the theory of Darwin, who proved that all organisms occurred as a result of a long evolution from simple living forms, which in turn (as it was proved later), formed during the long history of the natural development of matter.

In the book Ludwig Feuerbach, Engels, pointing to these three great discoveries—the discovery of the cell, the law of energy conversion, and Darwin’s evolutionary theory—emphasizes their great influence on the development of the dialectical understanding of nature. Engels also showed great interest in the discovery of D. I. Mendelev. In the “Dialectic of Nature”

Engels notes that by creating a periodic system of elements Mendeleev “made a scientific feat.”

The periodic system of chemical elements of D. I. Mendeleev is the most important natural-science discovery, proving that nature is a single, connected whole.

Mendeleev discovered the connection between the elements, the pattern of their interaction. He put an end to the metaphysical notion prevailing in science about the existence of separate and unrelated elements.

Noting the special significance of the discoveries of natural science for dialectical materialistic generalizations, Engels points out that the data obtained by empirical natural science allow “to give a fairly systematic form of the general picture of nature as a coherent whole.” (*F. Engels, Ludwig Feuerbach and the end of classical German philosophy, Gospolitizdat, 1952, p. 39*).

Natural science of the 20th century has yielded many new facts in various fields of science that clearly confirm the provisions of dialectical materialism on the unity of nature, on the interdependence of phenomena and objects of nature.

The development of sciences in Soviet socialist society confirms the vitality and scientific significance of the principles of dialectical materialism. Soviet scientists Pavlov, Timiryazev, Michurin, Lepeshinskaya, Lysenko and many others with their scientific studies have significantly enriched our knowledge about the unity of nature and its endless relationships.

Modern science convincingly shows how each new discovery confirms the Marxist teaching on the interconnections of the processes of nature. Among these discoveries is the doctrine of the great Russian physiologist I.P. Pavlov.

Of great philosophical significance is the decision of I. P. Pavlov to the problem of the connection of psychic phenomena and the external environment. Idealistic psychology tried to “comprehend” psychic phenomena without going beyond the inner world of animals and humans. Such an approach to the study of mental activity does not allow us to develop any objective criterion for assessing mental phenomena and leads to the interpretation of the “soul” as an incomprehensible entity.

In contrast to idealistic psychologists, I. P. Pavlov considered the main task - to disclose “the infinitely complex relationship of the organism with the outside world in the form of an exact scientific formula.” (*I.P. Pavlov, Lectures on Physiology. 1912-1913, ed. Academy of Medical Sciences of the USSR, M. 1949, p. 55*).

Studying the higher nervous activity of animals and humans, I.P. Pavlov created the doctrine of conditioned reflexes, convincingly proving that the psychic world of animals and humans develops under the influence of the external environment and that in general the vital activity of an organism is a unity of external and internal. Under reflexes I. P. Pavlov refers to the natural reactions of the body to external stimuli. From the physiological point of view, the totality of reflexes is the main fund of the nervous activity of humans and animals. So the materialistic basis of the study of mental phenomena was established by I.P. Pavlov through the



disclosure of the mechanism of the relationship between mental phenomena and the outside world.

One of the latest discoveries confirming the dialectical relationship in nature is O. B. Lepeshinskaya's theory of non-cellular forms of living matter, the origin of cells from non-cellular living matter and the role of pre-cellular living matter in the body.

O. B. Lepeshinskaya dealt a decisive blow to Virkhov's metaphysical theory that prevailed in biology for a long time, which proved that all life comes only from a cell, that there is supposedly no life outside a cell, that a living organism is a mechanical sum of cells, a "federation" of cells.

Even Engels, refuting such metaphysical theories, pointed to the existence of structureless moners, pre-cellular formations.

Guided by the principles of Marxist-Leninist philosophy, O. B. Lepeshinskaya overcame the metaphysical Virkhovian concept and experimentally proved the existence of non-cellular forms of living matter. As a result of many years of research on the yolk balls of a chicken egg, she achieved such scientific results that convincingly indicate that the formation of new cells occurs not only by dividing the old cell, but also from living non-cellular substance. Without denying the appearance of new cells from old cells during their division, O. B. Lepeshinskaya argues that new cells can arise not only from cells, but also from protoplasm. Describing protoplasm as an active substance capable of metabolism, O. B. Lepeshinskaya argues that "various forms of organized matter arise from it - at least primary". (*O. B. Lepeshinskaya, The origin of cells from living matter and the role of living matter in the body, ed. Academy of Medical Sciences of the USSR, M. 150, p. 13.*). The data on the

structure of organic matter, obtained by outstanding studies of O. B. Lepeshinskaya, are a new confirmation of the position of Marxist dialectics on the unity of nature, a further step forward on the path of experimental discovery of the connection between living and non-living matter, the conversion of inorganic matter into organic.

A vivid confirmation of the teachings of Marxist dialectics about the relationship and conditionality of the objects of the material world is the history of society.

Unlike idealistic theories of social development, which reduced social life to a chaos of chance, Marxism-Leninism created a genuine science of society, considering the development of society as a natural historical process.

“Like Darwin,” writes Lenin, “he put an end to the view on species of animals and plants as unrelated, random,” created by God “and unchangeable, and for the first time set biology on completely scientific soil, establishing species variability and continuity between them, - so Marx put an end to the view of society, as the mechanical aggregate of individuals, allowing any changes by the will of the authorities (or, nevertheless, by the will of society and the government), arising and changing by chance, and for the first time put sociology on a scientific basis, established Having embraced the concept of a socio-economic formation as a combination of these production relations, having established that the development of such formations is a natural-historical process.” (*V.I. Lenin, Soch., Vol. 1, ed. 4, p. 124-125*).

Historical materialism, being the extension of dialectical materialism to the knowledge of social relations, reveals the

objectively existing relationship between social being and public consciousness.

In his work *On Dialectical and Historical Materialism*, Comrade Stalin reveals the relationship between the conditions of the material life of society and public consciousness. Comrade Stalin shows that the sources of ideas are the material relations of people and that the differences in ideas and political institutions at different times are explained by different conditions of the material life of society. On the other hand, the interconnection of public consciousness and the material conditions of society is also in the inverse effect of ideas on the material life of society.

The disclosure by Marxism of the relationship between the material conditions of society and social ideas, the proof of the primacy of social life and secondary, the productivity of public consciousness, the clarification of the role of ideas in the development of society is of great importance for the practical activities of the Marxist-Leninist party. "... The party of the proletariat," writes Comrade Stalin, "must rely on such a social theory, on such a social idea that correctly reflects the needs of the development of the material life of society and, therefore, can set in motion the broad masses of the people, is capable of mobilizing them to organize from they are the great army of the proletarian party, ready to break up the reactionary forces and pave the way for the advanced forces of society." (*J.V. Stalin, Questions of Leninism, 1952, p. 586-587*).

In his work "Marxism and Linguistics," Comrade Stalin severely criticized the primitive-anarchist view of society as the sum of unrelated phenomena.

Representatives of the primitive-anarchist view considered the class struggle as an indicator of the collapse of society, as a break in communication between hostile classes. Comrade Stalin revealed the inconsistency of this view. "As long as capitalism exists," comrade Stalin points out, "the bourgeois and the proletarians will be interconnected by all the threads of the economy, as part of a single capitalist society." (*J.V. Stalin , Marxism and Questions of Linguistics*, p. 19). The class struggle of the proletariat against the bourgeoisie not only does not lead to disintegration, but, on the contrary, leads to the overthrow of capitalism and to the establishment of a higher socio-economic formation—communism.

In this work, while developing the Marxist theory of language, Comrade Stalin also showed the connection of language with the history of the people. Comrade Stalin showed that language is a means of communication between people, that language and the laws of its development can be understood only in connection with the history of society, with the history of the people. The vulgarisers of Marxism in linguistics, considering the language to be class and identifying it with the superstructure, created the theory of explosions of the language in the process of its development. Criticizing this vulgar theory, Comrade Stalin showed that such a sudden liquidation of the language would steadily lead to a breakdown in relations between people, "to a complete breakdown in the work of people communicating with each other."

Having shown the inconsistency of the Marr theory of language, Comrade Stalin deeply revealed the dialectics of language and thinking, indicating that language and thinking exist only in their relationship. Thinking necessarily takes place on the basis of linguistic material. "Bare thoughts," writes Comrade Stalin, "free from linguistic material, free from

linguistic” natural matter “- do not exist.” Language is the immediate reality of thought” (Marx). The reality of thought is manifested in language. Only idealists can talk about thinking that is not related to the “natural matter” of language, about thinking without language.” (*J.V. Stalin, Marxism and Questions of Linguistics, p. 39*).

In the work “*The Economic Problems of Socialism in the USSR*”, Comrade Stalin, solving the most complicated problems of political economy, gives classical examples of dialectical analysis of reality. Considering social life in a state of continuous development, J.V. Stalin reveals the interdependence and interdependence of social phenomena. Exposing the Bogdanov-Bukharin concept, which dissolves production relations into productive forces, Comrade Stalin reveals its idealistic essence. At the same time, J.V. Stalin reveals the dialectical relationship between the productive forces and production relations, as two inextricably linked parties to social production. Although they are different, they are interconnected as content and form and do not exist without one another. The interaction between them is manifested in

“This peculiarity of the development of production relations from the role of the brake of productive forces to the role of their main forward engine and from the role of the main engine to the role of the brake of productive forces is one of the main elements of Marxist materialist dialectics.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 62*).

Comrade Stalin reveals the manifestation of the dialectical law of interconnection in the analysis of other economic facts. For example, pointing out that the law of value is not a regulator of production under socialism, JV Stalin emphasizes that the

continuous growth of socialist production is impossible without the primacy of the production of means of production. Thus, the organic connection between the continuous growth of the national economy and the primacy of the production of means of production is revealed. The dialectics of the connection and interdependence of phenomena is revealed by J.V. Stalin when considering the problems of economic laws and the conditions of their operation, the connection between production and consumption and when considering other economic phenomena.

The doctrine of the relationship of phenomena in nature and society is of fundamental importance for understanding the process of cognition. Unlike metaphysics, which focuses only on individual objects, on particulars, Marxist dialectics indicate that in nature and society all phenomena are interconnected, and therefore gives us the opportunity to comprehend nature and society as a whole.

## **Marxist dialectics about the laws of development of nature and society**

Considering the objects of nature and social phenomena in their multilateral relations, we open in this way the chain of interactions of things and historical events, the sequence of their occurrence, the conditionality of their existence. This is a state of universal connection of phenomena in nature and society and is characterized by the Marxist dialectic method as a pattern of development of nature and social life. Comrade Stalin points out that “the diverse phenomena in the world represent different types of moving matter, that the interconnection and interdependence of phenomena established by the dialectical method represent the laws of development of moving matter...”. (*J.V. Stalin, Questions of Leninism, 1952, p.*

580-581). Marxist philosophy, therefore, recognizes objective law, the need for nature and society.

The Marxist doctrine of the laws of development of nature and society is the basis for the development of knowledge. V.I. Lenin and J.V. Stalin comprehensively developed the problem of the objectivity of the laws of science and their use in the practical activities of people. The laws of science express the objective logic of the development of nature and society, reflect the interconnectedness, interdependence of phenomena, objects and historical events, their consistent and continuous development. V. I. Lenin notes that “every single thing by the thousands of transitions is connected with another kind of separate (things, phenomena, processes).” (*V.I. Lenin, Philosophical notebooks, 1947, p. 329*). Lenin points out that “a natural connection, a connection between natural phenomena exists objectively...”. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 143.*). Defining the concept of law, Lenin writes: “... the concept of law is one of the stages of a person’s knowledge of the unity and connection, interdependence and integrity of the world process.” (*V.I. Lenin, Philosophical Notebooks, 1947, p. 126*). Lenin characterizes the law as substantial, identical, durable (remaining) in the phenomenon. Lenin points out that the laws formulated by science are a reflection of the essence of the diverse phenomena of the objective material world. “The law is a reflection of the essential in the movement of the universe” (*V. I. Lenin, Philosophical Notebooks, 1947, p. 127*)—notes Lenin.

The problem of law has been thoroughly and comprehensively studied in the work of J.V. Stalin, “*Economic Problems of Socialism in the USSR*.” First of all, J.V. Stalin reveals in detail the Marxist doctrine of the objectivity of the laws of science. Nature and society are developing naturally. The laws

of science reflect the objective processes occurring in nature and society. "Marxism understands the laws of science, whether it is the laws of natural science or the laws of political economy, anyway, as a reflection of objective processes occurring independently of the will of people." (*J.V. Stalin, Economic Problems of Socialism in the USSR, 1952, p. 4*), — teaches J.V. Stalin.

Comrade Stalin emphasizes that not only the laws of nature are objective, but society is developing according to objective laws, in particular, the objective nature is inherent in the laws of economic development of society. According to objective laws, a socialist society and a socialist economy are also developing.

Marxist dialectics proceeds from the materiality of the world and the laws of its development.

The Marxist understanding of law is fundamentally different from its idealistic interpretation. Idealism denies the objective nature of law. In the most pronounced form, the objective regularity and necessity are denied by representatives of subjective-idealistic, in particular Machist philosophy. The Machists advocated the neo-Kantian idealistic point of view on necessity. At one time, Kant argued that in the objective world there is no need, no pattern, that necessity is a category inherent only in reason. The Machists adopted this line of idealistic interpretation of laws. "Apart from the logical," Mach wrote, "there is no other need, for example, physical." Another Machist, Pearson, argued that "the laws of science are much more products of the human mind,

The well-known Bogdanov, who also idealistically interpreted the laws of science, belonged to the same group of



Machists. He wrote that “laws do not belong to the sphere of experience... they are not given in it, but are created by thinking, as a means of organizing experience, harmoniously harmonizing it into a harmonious unity.” Exposing the idealism of Bogdanov and others in understanding the laws of science, V.I. Lenin showed that the Machists completely broke with science and embarked on the path of propaganda of mysticism and fideism.

Special zeal in replacing the objective laws of mysticism and symbolism is shown by modern philosophical obscurantists. The leitmotif of imperialist philosophy is mysterious, mystical, otherworldly, incomprehensible, unknowable. For example, the head of the American philosophical school of personalists, Fluelling, states that nature exists by the will of a divine person, the highest and most powerful person. There is no objective law, he says, everything is directed by a divine person. About Fluelling, one can rightfully repeat what Lenin said about a philosophical obscurantist like him - the American philosopher Karus: “It is absolutely clear that we are facing the leader of a company of American literary crooks who are engaged in soldering people religious opium.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 213*).

Modern right-wing socialists are also supporters and propagandists of anti-scientific subjective-idealistic philosophy. Preachers of agnosticism, they prove the impossibility of knowing the laws of nature and especially society. One of the “theorists” of the English Labour Party, Gordon-Walker, argues that reason supposedly deals only with symbols of reality and “it would be a mistake to assume that these symbols are identical with reality.” The social meaning of this theory is completely clear: its adherents are trying to prove

that the laws of public life cannot be known, that such laws simply do not exist.

The idealistic interpretation of laws penetrates into the sphere of Soviet science. Under socialism, there are ideologically hardened, unstable and greedy for bourgeois theories people who become conductors of subjective-idealistic views. Some economists began, for example, to argue that under the conditions of socialism there are supposedly no objective laws of development, that economic laws arise at the behest of people, therefore, people, at their discretion, can cancel some laws, create others or transform laws.

A similar mistake was made by some philosophers. Among economists and philosophers, the idealistic point of view on planning was popular. It was proved that planning was the economic law of Soviet society. Since planning was identified by these people with objective law, and plans, as you know, are created by the state, it turned out that the state supposedly can cancel, transform, create objective laws. This is clearly an idealistic voluntaristic interpretation of objective laws. The propagandists of these provisions were both economists and philosophers.

Criticizing the denial by some economists of the objective nature of the laws of social development, J.V. Stalin showed that these people “break with Marxism and embark on the path of subjective idealism.” Revealing the dialectical nature of the development of reality, J.V. Stalin substantiated the position of Marxism that both the laws of nature and the laws of society exist objectively, regardless of the will and consciousness of people, and that people should reckon with these laws in their activities.

Marxism teaches that the task of people is to learn the objective laws of the development of nature and society, to master them and use them for their own purposes. The task of the builders of communism is to learn the objective laws of development of a socialist society and to rely on these laws in their work.

Marxist dialectics is a scientific method of knowing, displaying the laws of nature and society. Guided by Marxist dialectics, J.V. Stalin discovered new laws of social development. Comrade Stalin owns the discovery of the basic economic law of modern capitalism and the basic economic law of socialism.

Relying on the economic laws of socialism, mastering them and using them, the Communist Party and the Soviet state outline plans for the economic development of socialist society, plans that reflect the requirements of the objective economic laws of the development of socialism - the basic economic law of socialism and the law of the planned, proportional development of the national economy.

A striking document of the era of socialism is the *“Directives of the 19th Party Congress on the Fifth Five-Year Plan for the Development of the USSR for 1951-1955.”* In these directives of the Communist Party, the action in our society of the basic economic law of socialism and the law of the planned, proportional development of the national economy is comprehensively reflected. A new powerful upsurge in all sectors of the national economy and a further increase in the material well-being and cultural level of the Soviet people are outlined. These directives reveal the reality of our plans; they are drawn up by the Communist Party on the basis of knowledge of the laws of economic development.

Marxist dialectics reject both the voluntaristic interpretation of laws and the fetishistic attitude towards them. Voluntarists disregard objective laws, interpret them idealistically. According to the understanding of voluntarists, laws do not have an objective basis; they supposedly depend entirely on people. This is an anti-Marxist, idealistic interpretation of the law. The classics of Marxism resolutely exposed the idealistic interpretation of the law by various philosophical “schools.”

Arguing that nature and social life develop according to laws inherent in them, independent of the will of people, Marxism-Leninism at the same time denies a fetishistic interpretation of the law and emphasizes the role of the masses, classes, parties and individuals in the development of society.

Marxism rejects fatalism. The Marxist understanding of the law contains the obligatory recognition that people are able to influence the course of social development. People make history, people are the creator of history. In the process of historical creativity, people discover objectively existing laws, recognize them, and in their practical activities rely on these laws and use them. In giving a dialectical solution to the problem of freedom and necessity, Engels pointed out that “freedom, therefore, consists in the domination of ourselves and the external nature based on the knowledge of the necessities of nature (Naturnotwendigkeiten)...”. (*F. Engels, Anti-Dühring, 1952, p. 107*).

Comrade Stalin teaches that people cannot arbitrarily pass the stages of the lawful development of society, but they can influence the course of events and use the laws of their development in their interests. “It has been proved,” writes J.V. Stalin, “that society is not powerless in the face of laws, that

society, knowing economic laws and relying on them, can limit their scope, use them in the public interest and” saddle “them...”. (*J.V. Stalin, Economic Problems of Socialism in the USSR, 1952, p. 107*).

A striking example of the conscious use of the laws of social development is the construction of communism in the USSR. The Communist Party confidently leads the Soviet people to communism along a path based on an accurate knowledge of the laws of historical development.

## **Marxist dialectics on the causation of phenomena**

The relationship of objects and phenomena of nature and society exists in diverse forms and is reflected in cognition in the form of various concepts and categories. The connection between the phenomena of nature and society is expressed in the relationship between quality and quantity, between form and content, new and old, positive and negative, necessity and chance. There are also causal relationships between natural phenomena and society. Causal relations differ from all other relations expressing the connection of objects in that they reveal the origin of phenomena and objects. Through the relationship of cause and effect, a continuous and endless chain of events in nature and society is revealed. Causality expresses the moment of universal connection of the phenomena of the material world.

In the history of philosophy, the interpretation of causality has always been the scene of a fierce struggle between materialism and idealism. Lenin pointed out: “The question of causality is especially important for determining the philosophical line of this or that newest”ism”...” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p.*

140). In *Materialism and Empirio-Criticism*, Lenin resolutely exposed the Machist, idealistic interpretation of causality. The Machists denied the objective significance of causal relationships and restored the Humean concept of causality. They imposed an idea that there is no causal dependence in the phenomena themselves, that sensation and experience seem to not tell us anything about causal relationships. The Machist subjective-idealistic point of view on causality is predominant in modern bourgeois philosophy and natural science.

Bourgeois idealist physicists deny objective causal relationships in the world of microparticles, and try to refute the existence of objective laws of intra-atomic phenomena.

Idealist physicists in the Machianist way say that we are dealing only with sensory experience and mathematical calculations that do not say anything about the existence of a material, objective world independent of consciousness. Such statements on the part of bourgeois physicists are nothing but a betrayal of science, an expression of a crisis hopeless for bourgeois science.

Refuting the fabrications of the idealist physicists of the United States and England, Soviet physicists reject the idealistic theory of indeterminism (the denial of the laws and causality of phenomena). They proceed from the fact that the principle of causality, which prevails in classical mechanics, must be refined when applied to particles of the microworld and should not be refuted in any way by new discoveries in physics.

Marxist dialectics recognize the objective nature of causality. The application of a materialistic solution of the fundamental question of philosophy to the understanding of

causality means that this philosophical category is a reflection of the causal relations inherent in the phenomena of the objective world. Causal relationships are universal, they are inherent in all phenomena of the world; in nature and society there are no causal unconditioned phenomena.

The universal nature of causality is evidenced by the whole multifaceted practical activity of man. Engels points out that man not only finds that another movement follows a certain movement, but also creates new forms of movement, for example, industry. Knowing the reasons for the appearance of any phenomenon, we find ourselves in a position to cause it ourselves. "Thanks to this, thanks to human activity, the notion of causality, the notion that one movement is the cause of another, is grounded." (*F. Engels, Dialectics of Nature, 1952, p. 182*).

Lenin pointed out that the disclosure of the causal relationship of things and objects is an important condition for understanding their essence. Lenin wrote that "real knowledge of the cause is a deepening of knowledge from the appearance of phenomena to substance." (*V.I. Lenin, Philosophical notebooks, 1947, p. 134*).

In the analysis of phenomena, Lenin demanded to disclose their causal relationships and did not consider the analysis complete if the causal relationships of phenomena were not disclosed.

Marxist dialectics also teach that causality expresses the pattern of development of natural phenomena and society. Causality expresses the most characteristic side of the connection and interdependence of the phenomena of nature and society, through the cause, the conditions for the emergence of the new are revealed.

A striking example of the disclosure of the laws governing the development of social events is the analysis of the causes of the Stakhanov movement, given by Comrade Stalin in his speech at the first All-Union Meeting of the Stakhanovites. In his speech, Comrade Stalin shows that in a socialist society the Stakhanov movement is a more natural phenomenon, it is the most vital and insurmountable movement of our time. Comrade Stalin points out four reasons that led to the Stakhanov movement. To these reasons, Comrade Stalin refers to a radical improvement in the material conditions of the workers, the lack of exploitation in our country, the availability of new equipment and, finally, the presence of people, cadres of workers and workers who have mastered the technology and are able to move it forward.

Describing causality as an expression of the laws of development of the phenomena of the objective material world, Marxist dialectics considers causality as a particle, one of the sides of the universal connection that exists in reality. "Cause and effect," wrote Lenin, "ego, only moments of worldwide interdependence, communication (universal), interconnection of events, only links in the chain of development of matter." (*Ibid.*). Lenin pointed out that "causality, which is usually understood by us, is only a small particle of global communication, but (materialistic addition) a particle of not subjective, but objectively real communication." (*V.I. Lenin, Philosophical notebooks, 1947, p. 134*).

Marxist dialectics recognizes the diversity of forms of causality. When analysing various social phenomena, Lenin and Stalin point to the presence of external and internal causes, long-term and opportunistic, subjective and objective. Examining the question of the ripening of the revolution in 1917, Lenin said that "revolutions are not made to



order, do not coincide with one or another moment, but mature in the process of historical development and break out at the moment caused by a complex of a number of internal and external reasons.” (*V.I. Lenin, Soch., Vol. 27, ed. 4, p. 506*).

When considering social phenomena, it is necessary to investigate their subjective and objective causes. So, for example, in the report to the XV Congress of the CPSU (B.), Comrade Stalin, analysing the processes of agricultural development, pointed out that the party had taken many measures to transfer agriculture to collectivization, but far from everything was done that the conditions allowed. Pointing out that collective farms and state farms accounted for just a little more than two percent of all agricultural products, Comrade Stalin revealed both objective reasons for this lag and subjective ones and outlined a concrete program for involving peasant farms in the mainstream of socialist construction.

Causal relationships are also characterized by the duration of their action. In a concrete study of social phenomena, it is important to distinguish the main causes from temporary and opportunistic ones. For example, analysing the causes of the grain difficulties that arose in 1928, Comrade Stalin separated the temporary and market factors from the main causes that caused the grain procurement difficulties and pointed out the real way to overcome these difficulties. (*See J.V. Stalin, Soch., Vol. 11, p. 179 et seq.*).

Studying social phenomena, the classics of Marxism-Leninism have always highlighted their basic, root causes. Lenin, revealing the reasons for the collapse of the Second International, argued that “the main reason for this collapse is the fact that it was dominated by petty-bourgeois opportunism, the bourgeoisie of which and danger have long been pointed

out by the best representatives of the revolutionary proletariat of all countries.” (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 2*).

We can refer to many other works of Lenin and Stalin, from which it is clear that in analysing social events, Lenin and Stalin identify the main, root, deep reasons. This allows you to accurately determine the specific tasks of the practical activities of the party.

In contrast to the metaphysical juxtaposition of cause and effect, when they were regarded as unchanging and not turning into each other, Marxist dialectics establish the interconvertibility of cause and effect. In expounding the teachings of Marxist dialectics about cause and effect, Engels writes: “... cause and effect are notions that matter, as such, only as applied to this particular case; but as soon as we consider this particular case in its general connection with the whole world, these ideas converge and intertwine in the idea of universal interaction, in which the causes and effects are constantly changing places; what is the cause here or now becomes a consequence there or then and vice versa.” (*F. Engels, Anti-Dühring, 1952, p. 22*).

This position is easy to illustrate on the development of the Stakhanov movement. One of the reasons for the emergence of the Stakhanov movement, as Comrade Stalin points out, was a radical improvement in the material conditions of the working class. But, having arisen, the Stakhanov movement significantly increased labour productivity in the national economy and turned into a reason for the further growth of the material well-being of workers.

Marxist dialectics also teach that the phenomena of nature or social life can be caused not by one but several reasons. For

example, noting the exclusively militant and revolutionary nature of Leninism, Comrade Stalin points out two reasons for this. "But this feature of Leninism," writes Comrade Stalin, "is due to two reasons: first, the fact that Leninism emerged from the bowels of the proletarian revolution, the imprint of which it cannot but bear on itself; secondly, by the fact that he grew up and got stronger in the battles with opportunism of the Second International, the struggle against which was and is a necessary precondition for a successful struggle against capitalism." (*J.V. Stalin, Soch., Vol. 6, p. 71*).

In the work "The Economic Problems of Socialism in the USSR," Comrade Stalin showed that under socialism the means of production are not goods. However, they talk about the cost of the means of production, their cost, price, etc. What explains this? Comrade Stalin here points out two reasons for the importance and vitality of the value category: "First, it is necessary for calculation, for calculations, for determining the profitability and loss-making of enterprises, for checking and controlling enterprises. But the ego is just the formal side of things.

Secondly, this is necessary in order to sell the means of production to foreign states in the interests of foreign trade." (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 52*).

From all that has been said about causality, it follows that Marxist dialectics obliges us to specifically study the various forms of causal dependence in nature and society.

## **Marxist dialectics about the diversity of types of communication in nature and society**

The types and forms of the relationship of objects and phenomena of reality are extremely diverse.

In his work *“Marxism and Linguistics,”* Comrade Stalin points to the existence of indirect and direct connections between phenomena. Finding out the difference between the superstructure and the language, Comrade Stalin shows that language is directly related to human production. Language directly reflects the changes taking place both in production and in the basis and superstructure. The superstructure is connected with production indirectly, it reflects changes in production only through the basis. Pointing to the existence and role of direct and indirect connections in social phenomena, Comrade Stalin enriched Marxist dialectics with a new position, deepened and specified the doctrine of the connection and interdependence of the phenomena of reality.

The most important position of Marxist dialectics is also the doctrine of essential and non-essential connections in nature and society. Each phenomenon of nature and social life is always connected by diverse parties with other phenomena. But only significant connections reveal the nature of phenomena. Therefore, the Marxist dialectic method obliges one to find essential connections in phenomena and to distinguish them from non-essential ones. Lenin has repeatedly pointed out that attempts to characterize an object through its insignificant connections, the pursuit of particulars inevitably lead to a distortion of reality. Exposing the Social Revolutionary Chernov and other “critics” of Marx’s economic doctrine, ignoring the essential features of capitalism and focusing on particulars, Lenin wrote: “... how characteristic is

this, so fashionable at present, quasi-realistic, and in fact, an eclectic pursuit of a complete list of all individual attributes and individual “factors”. As a result, of course, this senseless attempt to introduce into the general concept all particular features of individual phenomena, or, on the contrary, “to avoid a collision with an extreme variety of phenomena,” an attempt that simply indicates an elementary misunderstanding of what science is, leads the “theoretician” to the fact that behind the trees he does not see the forest.”(*V.I. Lenin, Soch., Vol. 5, ed. 4, p. 130*).

The disclosure of the essential connections of objects involves a comprehensive examination of them, clarification of their relations to other objects, a dialectical approach to reality. On the contrary, ignoring essential connections is always accompanied by an eclectic combination of various aspects of phenomena and inevitably leads to a distortion of reality and to a substitution of eclecticism for the dialectic. Lenin and Stalin fought stubbornly against those who replaced dialectics with eclecticism. In a number of his works, Lenin exposes the eclectic approach of the Kautskyites to questions about the state. In the pre-revolutionary years, especially on the eve of the Great October Socialist Revolution, the renegades of the Second International, Kautsky and Vandervelde, worked hard to distort the Marxist doctrine of the state. They tried to obscure the most important thing in this teaching - the question of the violent demolition of the bourgeois state machine, of the proletarian revolution. For these purposes, Vandervelde did everything possible to circumvent the Marxist definition of the state as an instrument of violence of one class against another and replaced it with an abstract eclectic definition borrowed from bourgeois sources.”On the one hand, the state can be understood as the” totality of the nation “... on the other hand, the state can be understood as the” government”...(V.I. Lenin,

*Collected Works, Vol 28, Vol 4, p 299....*),—wrote Lenin’s views on the state of Vandervelde, describing them as “a scientific platitude.”

Lenin pointed out that eclectics, perverting reality, very often “connect” unconnected phenomena in life.

Quite at random quoting Engels, the opportunists “combined” Engels’ arguments about the violent revolution with his words about the “withering away” of the state, silent about the fact that the latter refers to the proletarian state.

This was a combination of parties unconnected in life. “Usually they combine both with the help of eclecticism,” wrote Lenin, “without ideological or sophistic grasping arbitrarily (or to please those in power) one or the other reasoning, and in ninety-nine cases out of a hundred, if not more often, it comes to the fore namely “withering away.” Dialectics are being replaced by eclecticism...” (*V.I. Lenin, Soch., Vol. 25, ed. 4, p. 372*). As a result of these sophisticated tricks, it turned out that a bourgeois state would die out without a violent revolution and without breaking the state machine, and capitalism would grow peacefully into socialism.

Restoring the Marxist provisions on the state, Lenin shows that Marx and Engels pointed out the need for a violent revolution in relation to the bourgeois state and that their position on the withering away of the state refers only to the proletarian state, which will begin to die off when the necessary historical conditions are created.

Lenin exposed the Trotskyite-Bukharin raid on the question of trade unions decisively. Trotskyist-Bukharin geeks opposed the economic approach to the political approach, trying to prove

their equivalence and equivalence. Lenin, they shouted, approached the trade unions politically, but they must, they say, have to approach them from the economic side. Lenin clearly showed that these enemies of communism were eclectically solving the question of the relationship between politics and economics. ”“ Both that and another “,” on the one hand, on the other hand “- this is the theoretical position of Bukharin. This is eclecticism.” (*V. I. Lenin, Soch., Vol. 32, ed. 4, p. 69*)—wrote Lenin. A dialectical solution to the problem required finding the essential aspects of the relationship between politics and the economy. This essential relationship between politics and economics is that politics, as Lenin pointed out, is a concentrated expression of the economy and therefore “cannot but have primacy over the economy”. (*Ibid., p. 62*).

The enemy of the people Bukharin eclectically decided the question of the role and tasks of the trade unions. He defined trade unions, on the one hand, as a school, and on the other, as an apparatus.

Lenin called this definition an eclectic dummy, showing that Bukharin’s eclectic definition does not contain a grain of Marxism.

On an example with a glass, Lenin showed the difference between dialectics and eclecticism. Eclectic does not see the essential aspects of the relationship of objects, but randomly grabs individual features of phenomena and mechanically combines them, for example, says that a glass is a glass cylinder and a tool for drinking. An eclectic examines the glass regardless of its use. The dialectician believes that the glass has an infinite number of properties, sides, relationships with the

rest of the world, and determines its attitude to the glass based on specific practical needs.

A glass can be a vessel for drinking, it can matter as an artistic value, it can serve as an object for throwing, etc. The dialectician determines the attitude to the glass depending on the needs. If we need a glass as a vessel for drinking, then the main thing is the fact that this glass has a bottom and could not cut lips. If a glass is important as an artistic value, then it can fulfil this function without being fit for drinking. The dialectic requires consideration of the subject in connection with specific historical conditions. Eclectic arbitrarily and without regard to practical goals connects the individual sides of the subject and therefore cannot find the main thing in the phenomena under study.

Exposing the eclecticists, Lenin formulated four rules of dialectical logic, namely: "In order to really know an object, it is necessary to embrace, study all its sides, all connections and" mediations ". We will never achieve this fully, but the requirement of comprehensiveness will warn us against mistakes and from necrosis. This is the first. Secondly, dialectical logic requires to take an object in its development, "self-movement" ... change. In relation to the glass, this is not immediately clear, but the glass does not remain unchanged, but in particular the purpose of the glass, its use, its connection with the outside world change. Thirdly, all human practice must enter into the complete "definition" of an object, both as a criterion of truth and as a practical determinant of the connection between an object and what a person needs. Fourth, dialectical logic teaches that "there is no abstract truth." (*V.I. Lenin, Soch., Vol. 32, ed. 4, p. 72*).



Having shown the essential aspects of relations between trade unions, the state and the party, Lenin gave a dialectical definition of trade unions and pointed out that in the system of the proletarian state, trade unions are on all sides a school of communism, a school of association, a school of solidarity, a school for defending the interests of the working class, a school of management, and a school of government.

Consequently, insignificant connections of objects do not reveal to us the essence of phenomena and do not provide the basis for formulating the laws of development of nature and society. "... The inconsequential, apparent, surface often disappears, is not so" tightly "held, not so" firmly sits "as" essence". (*V.I. Lenin, Philosophical notebooks, 1947, p. 104*). And vice versa, the discovery of significant, organic connections between the phenomena of nature and society allows us to discover patterns and formulate the laws of development of the material world.

### **Marxist dialectics on the correlation of necessity and chance**

The natural development of the phenomena of nature and society is comprehended by us through the disclosure of significant relationships, the most important relationships of the phenomena under study with the world around them. However, recognizing the regularity of the development of the objective world, Marxist dialectics does not deny the existence of random phenomena and recognizes the influence of randomness on the course of events.

Such a dialectical understanding of the interaction of necessity and chance was inaccessible to metaphysical, mechanistic materialism.

For example, the French materialists of the XVIII century completely denied chance, and all natural phenomena were considered only as necessary. "... Everything that we observe is necessary or cannot be otherwise than it is..." (*P. Holbach, System of Nature, 1940, p. 35*), Holbach wrote. Thus, Holbach actually preached a fatalistic view of nature and social life. "... Necessity," wrote Holbach, "controlling the movements of the physical world, also controls the movements of the spiritual world, in which, therefore, everything is subject to fatality." (*Ibid., p. 131*). But if everything is only necessary, then necessity itself is reduced to the level of randomness, and "with the necessity of this kind, we also still do not go beyond the theological view of nature." (*F. Engels, Dialectics of Nature, 1952, p. 173*). Denial of the objective existence of chance and the assertion of the fatal necessity of all processes of nature and social life leads to the recognition of some otherworldly force in relation to nature and society, imposing its will on nature and man, which determines the fate of mankind.

Marxist dialectics do not confuse chance with necessity, but it does not absolutely contrast them. K. Marx wrote that "history would have a very mystical character if" accidents "did not play any role. These accidents, of course, are themselves part of the general course of development, balanced by other accidents." (*K. Marx and F. Engels, Selected Letters, 1948, p. 264*). F. Engels emphasized the same thing when he wrote that necessity "paves its way through an infinite number of accidents..." (*Ibid., P. 422*).

Necessity and chance, although they are not in an absolute gap, but differ from each other in their role in the processes of the objective material world. Marxist dialectics requires distinguishing necessity, regularity from chance.

The classics of Marxism-Leninism, analysing the facts of nature and social life, always consider randomness in relation to necessity, regularity. Describing the alignment of class forces in Russia at the beginning of 1907, Lenin wrote: “It was not an accident, but an economic necessity that the proletariat, the peasantry and the urban petty-bourgeois poor became terribly illiterate, revolutionized, and the Cadets corrected terribly after the dispersal of the Duma.” (*V.I. Lenin, Soch., Vol. 12, ed. 4, p. 153*). Describing the revolutionary upsurge of 1911-1912, Lenin emphasized that “there is nothing accidental in this upsurge, that its offensive is completely logical and inevitably caused by all the previous development of Russia.” (*V.I. Lenin, Soch., Vol. 18, ed. 4, p. 86*).

In his work “The Economic Problems of Socialism in the USSR,” Comrade Stalin emphasizes that if we took the standpoint of denying the existence of objective laws, it would lead to the fact that “we would fall into the realm of chaos and chance, we would find ourselves in slavish dependence from these accidents, we would deprive ourselves of the opportunity not only to understand, but simply to understand this chaos of accidents.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 85*).

Marxist dialectics recognize the objective nature of chance, but it requires distinguishing between random and necessary.

What is chance? How to characterize random phenomena in contrast to the necessary phenomena? We will receive an exhaustive answer to this question if we carefully follow in what sense the notion of chance is used by the classics of Marxism-Leninism when they analyse socio-historical phenomena.

Revealing the signs of capitalism, Lenin pointed out that “a product takes the form of a commodity in a wide variety of social production organisms, but only in capitalist production is this form of the product of labour a general, and not exclusive, not single, not random.” (*V.I. Lenin, Soch., Vol. 1, ed. 4, p. 417*). Thus, randomness is characterized by the fact that, firstly, it is opposed to the general, and, secondly, it is identified with a single, exceptional. Lenin gives the same characterization of randomness when he criticizes the Struvist attack against Marx’s doctrine of value. Lenin writes: “If price is an exchange ratio, then it is inevitable to understand the difference between a single, exchange ratio and a constant, between random and mass, between instant and covering long periods of time. If this is so - and this is undoubtedly the case - we will inevitably rise from the random and the individual to the stable and the mass, from price to value.” (*V.I. Lenin, Soch., Vol. 20, ed. 4, p. 182*). We see that Lenin here also characterizes randomness as an expression of singularity and contrasts randomness with general and mass phenomena that have been acting for a long time.

In the article “*On a Caricature of Marxism and on Imperialist Economism*”, Lenin shows that the imperialist war of 1914-1918 was not an accidental occurrence, not an exception, not a departure from the general and typical, but a natural product of the imperialist era. In this case, Lenin characterizes randomness as a departure from the general and the typical. (*See V.I. Lenin, Soch., Vol. 23, ed. 4, p. 19*). Therefore, by random should be understood a departure from the general, atypical, individual, not having an organic connection with the whole.

Speaking as atypical, external to the law, random does not reveal the essence of objects and phenomena. Exploring the

question of the dialectics of the general and the special, of chance and necessity, of essence and phenomenon, Lenin pointed out that in defining the concepts of “we discard a number of signs as random, we separate the essential from the being and contrast each other.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 329*). Random signs are discarded because they do not reveal the essence of objects.

Lenin and Stalin, characterizing random phenomena, also indicate that random does not have strong roots in phenomena. Comrade Stalin contrasts the accidental as transient and temporary to the long. In the work “Lenin and the question of an alliance with the middle peasant,” Comrade Stalin wrote: “... Lenin and the party consider the policy of agreement with the middle peasant not a random and transient, but a long-term policy...” (*J.V. Stalin, Soch., Vol . 11, p. 110*). Thus, we can conclude that random has no solid roots in objects and events, is an expression of the temporal relationships of phenomena.

Comrade Stalin noted that, for example, the states of Cyrus or Alexander cannot be considered nations, since these were “random and loosely connected conglomerates of groups that disintegrated and united depending on the successes or defeats of this or that conqueror.” (*J.V. Stalin, Soch., Vol. 2, p. 293*).

At the same time, chance acts as a form of manifestation of necessity and an addition to necessity. Necessity does not always manifest itself in the form of randomness, but there are also such relationships between events when randomness acts as a form of manifestation of necessity. F. Engels points out that in a capitalist society people make history without being guided by a single will, without a single plan, therefore, economic necessity there makes its way through a multitude of

contingencies, appears in the form of chance. (*See K. Marx and F. Engels, Selected Letters, p. 422, 470*).

By random things and events, Engels also understands those whose internal connection is very distant. (*See ibid., pp. 422-423*).

Thus, random appears in diverse forms, by random Marxist dialectics means that which does not have strong roots in phenomena, does not express the essence of objects, is a departure from the general and typical, has no organic connection with phenomena, and in some phenomena acts as a form manifestations of necessity and its complement.

It should also be noted that a random phenomenon is not causeless, all randomness has a reason.

Marxist dialectics reject any causeless phenomena, everything in the world has its own causes, and in this regard, randomness is also causally determined. The line between chance and necessity is not absolute. Randomness in some conditions may become necessary in other conditions, randomness may turn into a necessity. For example, Marx in the first chapter of *Capital* shows how the exchange of labour products from a random economic phenomenon turned into a historical necessity under commodity production conditions, without which modern society cannot exist.

A correct understanding of the role of chance in objective reality is of great importance in cognition, in the disclosure of the laws of nature and society. Exposing the Weisman-Morganists, T. D. Lysenko showed that all the “laws” of Mendelism-Organism are built solely on the idea of chance. ”... Wildlife,” says Lysenko, “seems to the Morganists a chaos of

random, torn phenomena, beyond the necessary connections and patterns. Around dominated by chance.” (*T. D. Lysenko, Agrobiology, ed. 4, Selkhozgiz, 1948, p. 652*).

Soviet biology, in contrast to Weismannism-Organism, develops on the basis of mastering the laws of nature, it is guided by a rule that says that science is the enemy of chance.

Since randomness is a phenomenon inherent in objective material reality, and is in a certain ratio with necessity, regularity, the first task is to distinguish random from necessary.

In the work *On the Right Deviation in the CPSU (B.)*, Comrade Stalin showed how the enemies of the people, Bukharin and his accomplices, tried to interpret the aggravation of the class struggle during the transition from capitalism to socialism as an accidental phenomenon. They replaced necessity with chance. Comrade Stalin showed that the aggravation of the class struggle in the country was not an accident.

The aggravation of the class struggle during the transition period is a historical regularity reflecting the resistance of class enemies to the building of socialism.

Considering the aggravation of the class struggle as a natural phenomenon, Comrade Stalin made important practical conclusions from this.

“What should be the party’s policy in view of this state of affairs?

It must consist of awakening the working class and the exploited masses of the countryside, raising their fighting

capacity and developing their mobilization readiness for the struggle against the capitalist elements of the city and the village, for the struggle against the opposing class enemies.

The Marxist-Leninist theory of the struggle of the classes is, incidentally, good that it facilitates the mobilization of the working class against the enemies of the dictatorship of the proletariat. “ (*J.V. Stalin, Soch., Vol. 12, p. 38*).

### **The practical significance of the provisions on the relationship and interdependence of the phenomena of nature and society**

A fundamental feature of Marxist-Leninist philosophy is its inextricable connection with practice, with the struggle for communism. The theoretical principles of Marxism-Leninism arise on the basis of a generalization of the experience of practical activity and, having arisen, become an instrument of knowledge of reality and its change. In his work *On Dialectical and Historical Materialism*, Comrade Stalin clearly shows what important conclusions follow from each feature of the Marxist dialectical method and philosophical materialism for the activities of the Marxist-Leninist party.

From the first feature of the Marxist dialectical method, the need for a concrete historical approach to the phenomena of reality follows. “If there are no isolated phenomena in the world, if all phenomena are interconnected and conditional on each other,” writes Comrade Stalin, “it is clear that every social system and every social movement in history must not be regarded from the point of view of” eternal justice “or another any biased idea, as historians often do, but from the point of view of the conditions that gave rise to this system and this



social movement and with which they are associated. “(*J.V. Stalin, Questions of Leninism, 1952, p. 578*). Comrade Stalin points out the special importance of the historical approach to social phenomena, for everything depends on conditions, place and time.

Metaphysics, denying the interconnectedness of phenomena, inevitably gives rise to an abstract approach to reality, which in fact leads to a distorted interpretation of natural phenomena and historical events.

The sworn enemies of the people—the Trotskyists and Bukharinites, distorting historical events for their vile purposes, used metaphysics to misinterpret the phenomena of public life. Scholastically, dogmatically using the provisions of Marxism, the Trotskyists arbitrarily transferred from some conditions to other assessments of historical events made by Marx.

Comrade Stalin pointed out that the enemies of Marxism are replacing the point of view of Marx with “quotes from certain provisions of Marx taken without regard to the specific conditions of a particular era”. (*J.V. Stalin, Soch., Vol. 9, p. 89*).

Marxist dialectics requires a historical approach to events, a concrete analysis of them. When considering any issue, any historical event, it is necessary to proceed from specific historical conditions, and only such an analysis of reality is a truly scientific analysis, makes it possible to correctly reflect events and determine their attitude to them.

Lenin pointed out that a concrete analysis of a specific situation is the living soul of Marxism. (*See V.I. Lenin, Soch., Vol. 31, ed. 4, p. 143*).

“It is necessary for the party to develop slogans and directives not on the basis of memorized formulas and historical parallels,” said Comrade Stalin, “but as a result of a careful analysis of the specific conditions of the revolutionary movement, domestic and international, with the experience of revolutions of all countries taken into account.” (*J.V. Stalin, Soch., Vol . 7, p. 38*).

Since all phenomena in nature and society are interconnected and interdependent, it is therefore possible to understand these phenomena only when considering the specific conditions of their existence and development.

In the work “Marxism and the problems of linguistics”, criticizing the scholars and Talmudists, Comrade Stalin once again draws our attention to the importance of a concrete historical approach to social phenomena.

The position of Marx and Engels on the impossibility of a victory of the socialist revolution in one country and the position of Lenin on the possibility of such a victory, although they are mutually exclusive, indicates Comrade Stalin, but they are both true - each for certain historical conditions.

“Some scholars and Talmudists who, without delving into the essence of the matter, quote formally, in isolation from historical conditions, can say that one of these conclusions, which is certainly wrong, should be rejected, and the other conclusion, as certainly true , should be extended to all periods of development. But Marxists cannot but know that the

scholars and Talmudists are mistaken, they cannot but know that both of these conclusions are correct, but not unconditionally, each for its own time: the conclusion of Marx and Engels is for the period of pre-monopoly capitalism, and the conclusion of Lenin is for period of monopoly capitalism.” (*J.V. Stalin, Marxism and questions of linguistics, p. 49-50*).

In the same work, Comrade Stalin criticizes those who Talmudistly perverted Engels’ position on the withering away of the state.

Engels argued that after the victory of the socialist revolution, the state should die out. Proceeding from this, the scouts and Talmudists demanded the adoption of measures to the withering away of the Soviet state. Our party, Comrade Stalin, exposed the Talmudists and leaders and proved that Engels’ position on the withering away of the state after the victory of the socialist revolution cannot be applied in conditions when this victory took place in only one country. Comrade Stalin shows that the Soviet Marxists, on the basis that the socialist revolution won in one country, concluded that it was necessary to strengthen the Soviet state, intelligence agencies, and the army so that our country would not be crushed by the capitalist encirclement. ”The Russian Marxists came to the conclusion,” writes Comrade Stalin,

Of the two different formulas about the fate of the socialist state, the Talmudists could not draw the correct conclusion, they demanded that one of these formulas be discarded and the other extended to all times and periods of history. Comrade Stalin further points out that “the leaders and Talmudists are mistaken, because both of these formulas are correct, but not absolutely, but each for its time: the formula of the Soviet Marxists is for the period of the victory of socialism in one or

several countries, and the formula for Engels is for that period, when the consecutive victory of socialism in individual countries will lead to the victory of socialism in most countries and when the necessary conditions are thus created for applying the Engels formula.” (*J.V. Stalin, Marxism and questions of linguistics*, p. 50, 51).

Answering A. Kholopov, J.V. Stalin criticizes the Talmudist approach to the question of crossing languages. In his work “Concerning Marxism in Linguistics,” Comrade Stalin, analysing the past history of the language, pointed out that as a result of crossing languages one of them is usually the winner, as a result of which when crossing two languages there is no third language, but one of the existing languages. A. Kholopov compared this position of Comrade Stalin with the position put forward by Comrade Stalin in a report at the 16th Party Congress, which indicated that under communism languages would merge into one common language. As a spokesman, Kholopov decided that one of these provisions should be discarded, and the other recognized absolutely correct, regardless of specific conditions, and thus fell into a hopeless situation.” This is always the case with scholars and Talmudists.” (*J.V. Stalin, Marxism and Questions of Linguistics*, p. 53-54).

Comrade Stalin clarifies that both formulas are correct subject to a concrete historical consideration of them. The formula of the impossibility when two or more languages are crossed of the appearance of one new language refers to the period before the victory of socialism on a global scale, “when there is still no national equality, when the crossing of languages takes place in the struggle for the domination of one of the languages, when there are still no conditions for a peaceful and friendly cooperation of nations and languages, when the next

priority is not cooperation and mutual enrichment of languages, but assimilation of some and the victory of other languages. It is clear that in such conditions there can only be victorious and defeated languages.” (*Ibid.*, p. 53).

The situation of Comrade Stalin, expressed by him at the 16th Party Congress, that the fusion of languages will lead to one common language, relates to completely different historical conditions. This position of Comrade Stalin refers to the period after the victory of socialism on a global scale, when there will be no imperialism, when the exploiters will be overthrown, national and colonial oppression will be destroyed and mutual trust between nations will be established. This will be the period when “national equality will be implemented, the policy of suppressing and assimilating languages will be eliminated, the cooperation of nations will be established, and national languages will be able to freely enrich each other in the manner of cooperation. It is clear that in these conditions there can be no question of suppressing and defeating some and the victory of other languages. Here we are not dealing with two languages.” (*J.V. Stalin, Marxism and Questions of Linguistics*, p. 53-54).

Analysing the phenomena of social life, characterizing the laws of social development, JV Stalin always indicates the need to proceed from the concrete historical conditions of social development. In the work “Economic Problems of Socialism in the USSR”, summarizing the processes of development of a socialist society, JV Stalin shows the historical peculiarity of the manifestation of the laws of social development in a socialist society.

For example, the law of value is valid in socio-economic formations where commodity production exists. However,

specific historical conditions modify the operation of this law. So, under socialism, the operation of the law of value is limited by the new economic conditions. The presence of public ownership of the means of production, the operation of the law of planned, proportional development of the national economy limit the scope of the law of value. Comrade Stalin points out that “the lack of private ownership of the means of production and the socialization of the means of production in both the city and the village cannot but limit the scope of the law of value and the degree of its impact on production.” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 22).

The law of value is an objective economic law; it cannot be repealed or transformed. The task of the researcher; is to study the specific conditions of operation of this law. Some economists, ignoring the concrete historical analysis of the economic phenomena of socialist society, tried to identify the effect of the law of value under capitalism with its action under socialism. They argued that, allegedly, under socialism, the law of value acts the same as under capitalism, that is, it is a regulator of production, a regulator of proportions in the distribution of labour and means of production between different branches of production. This metaphysical approach led to the rejection of the primacy of the production of means of production,

Thus, only a concrete historical approach to the analysis of commodity production under socialism makes it possible to correctly understand the essence of the law of value, to study the actions of this law under socialism and, armed with this knowledge, use this law to further develop the country's national economy.

Another position of Marxist dialectics, arising from the first feature of the Marxist method and extremely important for the practical activities of the Marxist-Leninist party, is the doctrine of the main link in the chain of historical development. Since historical events are a chain of interrelated social phenomena, in practical activity it is very important to be able to find special, crucial links in this chain. Revealing the essence of tactical leadership, Comrade Stalin teaches that it is necessary to find at any given moment that special link “in the chain of processes, grasping which you can hold the whole chain and prepare the conditions for achieving strategic success.” (*J.V. Stalin, Soch., Vol. 6, p. 163*).

Analysing the history of the Bolshevik Party, Comrade Stalin pointed out that during the formation of the Marxist Workers Party, the main link in the chain of tasks of the Russian Marxists was the task of creating the all-Russian illegal newspaper *Iskra*.

In the post-October period, during the transition from civil war to economic construction, the main link turned out to be the development of trade, since only through trade could a link be established between industry and peasant farming.

Special links in the chain of historical development that allowed us to raise our country to a higher level were the industrialization of the country and the collectivization of agriculture. Advancing consistently these special links in the development chain of Soviet society as leading and decisive, the Communist Party elevated the Soviet people to heroic labour feats, culminating in a significant victory of socialism.

The historical decisions of the XIX Party Congress determined the prospects for the further movement of Soviet society, the

movement towards communism; they express the specific tasks of the struggle of the Soviet people for communism. Under the relentless leadership of the Communist Party, armed with a deep knowledge of Marxist-Leninist science, the decisions of the congress and the new works of J.V. Stalin, Soviet people will successfully fulfil the great goal of mankind—the construction of the highest form of organization of society—communism.

The demand of Marxist dialectics to take a concrete historical approach to reality, to find and put forward special, leading links in the chain of historical development helps to correctly orientate in events, successfully solve specific tasks of communist construction and wage a struggle against the imperialist camp.

Currently, the main link in the activities of progressive people of the world is the struggle for peace, the expansion of the movement of peoples in defence of peace, an increase in the number of participants in the struggle for peace and the national independence of their states.

In a historical speech at the XIX Party Congress, JV Stalin emphasized that the modern bourgeoisie was selling the rights and independence of its nations for dollars and that it had thrown overboard the banner of national independence, just like the banner of bourgeois-democratic freedoms. The communist and democratic parties are called upon to raise this banner and carry it forward, expressing the patriotic feelings of their people, fighting against the instigators of war, for peace between the peoples of all countries of the world. "As for the Soviet Union, its interests are generally inseparable from the cause of world peace" (J.V. Stalin).



The doctrine of materialist dialectics about the interconnectedness and interdependence of phenomena in nature and society serves as a powerful means of understanding reality and its revolutionary transformation.

## **MOVEMENT AND DEVELOPMENT IN NATURE AND SOCIETY. D. M. TROSHIN**

From the fact that everything in the material world is in universal connection and interdependence, a dialectical view of the world around us as being in motion and development follows.

Engels wrote: “When we mentally examine the nature or history of mankind, or our own spiritual activity, we first have a picture of the endless interweaving of connections and interactions, in which nothing remains motionless and unchanged, but everything moves, changes, arises and disappears”. (*F. Engels, Anti-Dühring, 1952, p. 20*).

Disclosure of the connection and interdependence of phenomena gives a picture of the development and change of nature and society.

And J.V. Stalin points out:

“In contrast to metaphysics, dialectics does not consider nature as a state of peace and stillness, stagnation and immutability, but as a state of continuous movement and change, continuous renewal and development, where something always arises and develops, something collapses and outlives its own age.

Therefore, the dialectical method requires that phenomena be considered not only from the point of view of their mutual connection and conditioning, but also from the point of view of their movement, their change, their development, from the point of view of their occurrence and withering away. “(*J.V. Stalin, Questions of Leninism, 1952, p. 576*).

Materialist dialectics is the science of the most general laws of the development of nature, society and thought. "... Dialectics," said V. I. Lenin, "... the doctrine of development in its most complete, deepest and free from one-sided form...". (*V.I. Lenin, Soch., Vol. 19, ed. 4, p. 4*).

Dialectics as a science turned out to be possible only after it was proved that movement and development is a form of being, a way of existence of matter. Engels says: "... dialectics is regarded as the science of the most general laws of every movement." (*F. Engels, Anti-Dühring, 1952, p. 350*). With all the infinite diversity of the material world at all stages of its existence, from the smallest elementary particles to colossal accumulations of matter in galaxy systems, from an atom to a complex organism, everywhere, despite the variety of states of matter, motion and development are common.

## **The reactivity of metaphysics, which denies the development of nature and society**

The dialectical understanding of development is confirmed and justified by the data of the science of nature and society. The very idea of dialectical development was formed in the process of summarizing the data of individual sciences about nature and society. The general movement is so obvious that the ancient Greek philosophers Heraclitus, Democritus, Aristotle and others recognized the movement and development in nature. For example, Heraclitus taught that there is nothing immutable: "Everything flows, everything changes," and Aristotle believed that ignorance of movement entails ignorance of nature.

But the views of the ancient Greek philosophers were not fully substantiated by natural science, since science at that time was

only just beginning to develop. Considering nature as a whole, ancient Greek scholars have not yet reached dismemberment, an analysis of nature. Therefore, the relationship and the general movement in nature was for them not a scientifically proven position, the result of in-depth analysis, but the result of reflection on a movement accessible to direct contemplation. "In this," Engels points out, "the lack of Greek philosophy, because of which it would subsequently have to give way to other views" (*F. Engels, Anti-Dühring, 1952, p. 314*), metaphysical views. The metaphysical method developed in the XVII-XVIII centuries on the basis of the rapid development of the natural sciences, and the natural sciences of that time, having accumulated factual knowledge of nature, still did not have the opportunity to move from the accumulation of facts to their generalization.

The period of collection and classification was a necessary stage in the development of human knowledge, since it is impossible to reveal the connections between phenomena and their movements without knowing the particulars.

"It was necessary," Engels wrote, "to investigate things before one could begin to study processes. You must first know what this thing is, so that you can deal with the changes that are taking place in it. (*F. Engels, Ludwig Feuerbach and the End of Classical German Philosophy, 1952, p. 37*).

Speaking about this period in the development of natural science, Engels wrote that this "method of study left us the habit of considering the things and processes of nature in their isolation, outside their great common connection, and because of this—not in motion, but in a stationary state, not like changing in a substantial way, but as eternally unchanging, not alive, but dead. Transferred by Bacon and Locke from natural

science to philosophy, this way of understanding has created a specific limitation of recent centuries - a metaphysical way of thinking.” (*F. Engels, Anti-Dühring, 1952, p. 21*).

Thus, the Marxist dialectic method was preceded by the metaphysical method as an inevitable stage in the history of the development of thinking and cognition, associated with the need to collect facts about individual objects and phenomena of nature.

Revealing the reasons that gave rise to metaphysics, V. I. Lenin wrote that, until they knew how to start studying processes, they always composed a priori general fruitless theories.” A metaphysicist-chemist, still not able to investigate actually chemical processes, composed the theory of what chemical affinity is like? Did the metaphysical biologist talk about what life and vitality are? The metaphysician psychologist talked about what is the soul? Absurd there was already a reception. You can’t talk about the soul without explaining in particular the mental processes: the progress here should consist precisely in abandoning general theories and philosophical constructions about what the soul is, and being able to put the study of facts characterizing certain mental processes on a scientific basis”. (*V.I. Lenin, Soch., Vol. 1, ed. 4, p. 126-127*).

The limited metaphysical methodology has very often led naturalists of the seventeenth and eighteenth centuries to idealistic conclusions.

Thus, Newton, who discovered the law of gravity, believed that the conjunction of the Sun and the planets could not have occurred other than by the intention and power of a powerful and wise being.

Linnaeus, making a classification of animals and plants, argued that there are as many species as there were created by God.

Analysing the metaphysical period in the development of natural science and philosophy and showing the unscientific and limited metaphysics, Engels wrote:

“According to this view, nature, no matter how it arises, once it is already present, has always remained unchanged as long as it exists. The planets and their satellites, once set in motion by the mysterious “first impulse”, continued to circle the ellipses they had designated for ever and ever, or, in any case, to the end of all things. The stars rested forever motionless in their places, holding each other in this position by means of “universal gravitation.” The earth has remained invariably the same from the century or from the day of its creation (depending on the point of view). The present “five parts of the world” always existed, always had the same mountains, valleys and rivers, the same climate, the same flora and fauna, if not to say that it was changed or moved by a person’s hand. (*F. Engels, Dialectics of Nature, 1952, p. 6*).

This view of natural phenomena, as eternal and unchanging, was already refuted at the end of the 18th century by accumulated factual data.

At this time, individual sciences are moving from the collection of facts to their generalization and theoretical interpretation. In natural science, major discoveries are made and theories are created that claim that the world is in development and change. Among these discoveries is the Kant-Laplace hypothesis about the origin and development of the solar system. Engels calls it the first hypothesis to breach the wall of metaphysics.

At the same time, Lomonosov put forward the idea of a historical approach to the study of the earth's crust, showing that mountain ranges, minerals, coal and oil deposits were formed as a result of the historical development of the earth. Later, the science of geology was created. Together with geology, a science is being created about fossil animals—palaeontology, which showed that existing animals and plants are significantly different from those that inhabited our planet in earlier eras.

However, scientists tried to squeeze these new facts into the Procrustean bed of metaphysical theory. The changes were understood only superficially, the appearance of the new was denied in these changes. So, in biology for a long time the anti-scientific theory of preformism was preached, according to which the body has in the bud all the signs and organs of an adult animal or person. The development process was understood as a process of growth, an increase in ready-made organs. It is clear that such an understanding of development ultimately led to a denial of development.

How strongly metaphysics prevailed in views on nature at the beginning of the 19th century can be judged by such a case. The French zoologist Cuvier, studying the fossil remains of animals and discovering that previously living animals are different from modern ones, instead of drawing a conclusion about the development of the organic world, tried to explain these facts by the fact that the earth seemed to have survived several disasters. As a result of these catastrophes, animals and plants allegedly died each time, and the earth remained uninhabited for a long time, until the divine power created them anew.

Subsequently, the metaphysical method of thinking more and more came into conflict with scientific data on nature and turned into fetters for science. The development of the natural sciences in order to generalize the evidence they obtained more and more urgently required a new, dialectical method.

Of great importance for substantiating the theory of development, as Engels pointed out, were three great scientific discoveries of the 19th century:

“The knowledge of the interconnection of processes occurring in nature has taken giant steps forward, especially thanks to three great discoveries:

Firstly, due to the discovery of the cell, as that unit, from the reproduction and differentiation of which the whole body of the plant and animal develops. This discovery not only convinced us that the development and growth of all higher organisms is carried out according to one general law, but, having shown the ability of cells to change, it also outlined the path leading to species-related changes in organisms, changes due to which organisms can make a development process that represents something more than individual development alone.

Secondly, thanks to the discovery of the transformation of energy, which showed that ... all movement in nature is reduced to a continuous process of transformation from one form to another.

Finally, thirdly, thanks to the first coherent evidence presented by Darwin that all the organisms around us, not excluding humans, arose as a result of a long development process from the few initially unicellular embryos, and these embryos, in turn, were formed from the chemical by protoplasm, or



protein.” (*F. Engels, Ludwig Feuerbach and the end of classical German philosophy, 1952, p. 38-39*).

The discoveries of natural science revealed the connections and interdependencies between natural phenomena and showed that nature is in motion, in the process of development and change.

The Russian scientists Lomonosov, Mendeleev, Lebedev, Mechnikov, Sechenov, Timiryazev, Pavlov, brothers A. and V. Kovalevsky, Michurin, Williams, Dokuchaev, Gamaleya and others made a huge contribution to the natural science basis of materialist dialectics.

Russian materialist philosophers and advanced naturalists conducted a view of nature as being in development and change.

MV Lomonosov first put forward the idea of the origin of rocks as a result of a long process of development of the earth's surface. Long before Lamarck and Darwin, Lomonosov expressed a number of brilliant provisions on the historical process of development of animals and plants on earth. Being a consistent materialist, he directed his research genius to discovering the laws of the development of nature.

Russian scientist Vladimir Kovalevsky, summarizing the data of paleontological finds, created a new evolutionary paleontological science, which serves as evidence of the development and change of animals and plants as a result of the historical development of the earth. I.I. Mechnikov was a consistent advocate of the theory of the development of life on earth and did much to substantiate and prove it. The great Russian biologist K. A. Timiryazev made a huge contribution to the theory of the development of organic forms of matter,

comprehensively substantiating the theory of the origin and development of plants.

I.M. Sechenov convincingly proved that the human senses and brain are the result of a long development of organic matter, its complication and improvement, and laid the foundations of materialistic psychology.

Academician I.P. Pavlov, developing and deepening Sechenov's teachings, revealed the essence of the higher nervous activity of animals and humans. Pavlov's doctrine of conditioned and unconditioned reflexes, of the role of the cerebral cortex of the brain is the greatest achievement of modern physiological science and serves as the natural science foundation of the Marxist-Leninist theory of knowledge.

The outstanding Russian scientist J.V. Michurin raised Darwinism, biological science, to the highest level. Michurin biology is a new, highest stage in the development of biological science, because it more convincingly and consistently proved the development of wildlife and revealed its truly dialectical nature, because only Michurin biology makes it possible to go from explaining the development process to an active effect on it, i.e. consciously supervise this process, direct it, create such organisms as are necessary for the person.

Dokuchaev, Kostychev and Williams created a new science about the origin and development of the soil. They convincingly proved that the soil is a special historical body of nature, which is in continuous change and development. The main soil-forming factors are organisms that determine the direction of the soil-forming process. So, depending on plant communities, podzolic soil forms under the forest, swamp soil

under grassy vegetation, etc. The zoning of the soil is a historical process, it is constantly changing.

The doctrine of Dokuchaev-Kostychev-Williams about the process of soil development not only explains, but also makes it possible to consciously direct the soil-forming process, which, on the one hand, confirms the correctness of the theory, and on the other, makes this theory effective and revolutionary.

The new theory of the soil-forming process is an integral part of Michurin agrobiological science, which not only explains the development of wildlife, but also serves as the theoretical basis for its change.

Modern geological science is unthinkable without the outstanding discoveries of Russian naturalists. The Soviet geologists Karpinsky, Gubkin, Obruchev, Fersman and others made a particularly large contribution to geological science.

Soviet scientists, guided by the only scientific method of research - materialistic dialectics, penetrate deeper into the essence of the phenomena of the material world, revealing its laws, substantiating the dialectical view of nature, enriching science with new outstanding discoveries. Among these outstanding discoveries in the history of the development of science are the studies of O. B. Lepeshinskaya, doctor of biological sciences, who refuted the view that has been formed since Virkhov and Pasteur on the boundaries between living and nonliving and the role of cells in the body.

Soviet scientists made a huge contribution to cosmogony - the science of the origin and development of the universe, the solar system and our planet (the discoveries of Ambartsumyan, the theory of Schmidt, Fesenkov, etc.).

Thus, the metaphysical view of nature is completely and irrevocably refuted by the development of science, each outstanding discovery of which confirms the truth of the dialectical view.

However, it would be a mistake to consider metaphysics as a historical past that does not have a place at the present time. Metaphysics is still alive. But if in the era of Marx and Engels, metaphysics openly opposed development, now it is most often masked by an alleged “recognition” of development. This is because in the 20th century it is no longer possible to simply deny the idea of development, since it is “driven into” people’s heads by the whole growth of scientific knowledge about nature and society. Therefore, metaphysicians in words, although they do not deny development, but in reality they in every possible way distort the true understanding of the objective laws of the development of nature and society, creating various metaphysical “theories of development”, which, according to V. I. Lenin, “strangle and vulgarize the truth.”

A vivid example of such a “theory of development”, which “smothers and vulgarizes the truth,” is Weismannism-the organism. Weismans do not deny development in words, they appear under the guise of “neo-Darwinism.” But according to the idea of the Weismannists, nothing new is supposedly being created in the process of the life of organisms, but the properties previously embedded in them are only manifested. Weismannism, like Preformism, denies development as the emergence of new and understands “development” as the growth of what is already ready.

The Weisman-Morganists believe that the emergence of new species is possible only as a result of recombination by

mutation of ready-made, existing species. Over the course of 10-15 thousand years, the species supposedly remains completely unchanged, but suddenly there comes a moment when the species “explodes” for unknown reasons and budges new species. Denying the possibility of the emergence of new species, new properties in the process of evolution, Weismannists invent false theories that in the process of evolution the reserve of mutations is gradually “wasted” and therefore the “hereditary substance” becomes less able to diversify, due to which a period should supposedly come when evolution will stop. So, Schmalhausen, who created the pseudoscientific theory of “stabilizing selection” and the dying evolution of organic nature, wrote that organisms, wasting “reserve mutations”,

Such is the metaphysical essence of this theory of “development”, according to which the whole variety of living organisms is, as the Weismannist Betson wrote, “the result of unpacking the amoeba—the ancestor of life.”

Similar metaphysical theories that distort the laws of the development of nature are widespread in modern bourgeois science. They are an instrument of the struggle of reactionary forces against progressive trends in the natural sciences, against advanced scientists striving to study nature and spontaneously attracted to dialectics and materialism. These theories hamper the development of science and ultimately serve as a means of imposing and propagating a bourgeois worldview among natural scientists and among the general public.

In philosophy and sociology, reactionary metaphysical theories that distort the laws of development of society, the laws of history, directly serve the interests of the ruling classes.

In an era when the death of capitalist society becomes inevitable, all kinds of metaphysical theories are called upon to “justify” the eternity of capitalism. Metaphysics in our time is used by the ideologists of imperialism to fight against peace, democracy and socialism.

In conditions when the course of historical events objectively leads to the inevitable death of capitalism, to the triumph of socialism, the reaction is trying to direct all its efforts to delay the progressive course of history along the path to a brighter future - to communism.

All sorts of attempts are made to discredit the very concept of progress, the development of civilization. The means for these purposes are the dilapidated weapon of reaction — the metaphysical negation of development, the negation of progress.

The reactionary bourgeois sociologists—Wall Street’s henchmen—are trying in every possible way to “prove” that there is no development in society, no movement forward. Reactionary sociologists try to portray social phenomena as eternal, unchanging categories. They preach the eternity of private ownership of the means of production, the eternity of dividing society into rich and poor, into slaves and masters. They argue that classes will forever exist, one of which, the bourgeoisie, is supposedly called to govern and possess all wealth, the other, the proletariat, is supposedly doomed to work and beggar.

Metaphysics is used by US-English racists and Malthusians in their misanthropic ravings about overpopulation of the globe. In an effort to enslave and enslave the peoples of other countries, American Malthusians earnestly yell about the

alleged mismatch of population growth to an increase in the amount of material wealth, about the imbalance between them. Moreover, they, distorting the actual state of affairs, metaphysically consider the production of means of production and consumption outside development, outside progress. The practice of building socialism in the Soviet Union and in the countries of people's democracy smashed the metaphysical reactionary ravings of racists and Malthusians, proving the unlimited possibilities for the development of productive forces and the growth of means of production and consumption.

Metaphysics is now taken by American reactionaries to the service of the ideology of war and the extermination of people. The life of society is regarded as a state of peace and immutability. The only means of setting society in motion is war. Hence, if a certain movement of society forward is recognized, it is only as a result of the war. With the help of these flat, metaphysical considerations, war is declared a public good, the basis of progress. The English reactionary sociologist Arthur Keyes writes: "War provides civilization," "war is a powerful factor in the evolution of mankind."

Metaphysics penetrates us too; it is propagated by the backward part of scientists in the natural sciences. This is evidenced, for example, by Comrade Ivanov's articles in the *Botanical Journal* (1952, XXXVII, No. 6) and in the *Bulletin of the Moscow Society of Naturalists* (1952, vol. VII, issue 6), in which he takes protection Malthusianism. Metaphysical views take place in other fields of science, including philosophy.

From the foregoing, it is clear that metaphysics in our time serves the purpose of reaction and is a real danger. Exposing metaphysics is one of the most important tasks of Marxist philosophy and Soviet science.

## **Movement, development - the form of existence of matter**

“Movement,” says Engels, “considered in the most general sense of the word, that is, understood as a form of being of matter, as an attribute intrinsic to matter, embraces all the changes and processes taking place in the universe, starting from simple movement and ending with thinking.” (*F. Engels, Dialectics of Nature, 1952, p. 44*). Engels emphasizes that “nowhere has never been and never can be matter without motion.” (*F. Engels, Anti-Dühring, 1952, p. 57*).

The fact that movement and development is a universal form of the existence of matter is proved by everyday human experience and all the data of modern science and technology. Science again and again confirms that all matter from elementary particles—electron, proton, neutron, photon, etc.—to huge celestial bodies is in a state of change and development. Elementary particles undergo endless changes and transformations, celestial bodies, in turn, arise, develop and change.

Among the infinite number of celestial bodies and systems, the solar system is only some part that arose in the process of the development of matter. There was a time when there was neither the Sun, nor the planets of the solar system, including the Earth. In the process of development of matter, the Sun was formed and at certain distances around it - planets and their satellites.

The surface of the globe was different than now, and its modern appearance is the result of a long history of development, which includes both slow, evolutionary changes



and grandiose coups that moved continents, changed river beds, formed seas and lakes, mountain ranges and plains.

At a certain stage in the development of matter, a new form of motion of matter arose - organic life.

Science has established that the organic form of the motion of matter has existed on Earth for about a billion years and that during this period enormous changes have taken place in it.

With the advent of life on the surface of the Earth, a new layer has formed—the biosphere—which is of great importance in changing the surface of our planet. Organisms, changing, affect their external environment, being in particular the main cause of the soil formation process. Thanks to living organisms, deposits of coal, peat, huge underground pools of oil, chalk mountains, limestone and coral islands were formed.

At a certain stage of its development, the organic form of the motion of matter was divided into two branches - plant and animal - with their characteristic types of metabolism, various lifestyles and various properties. Plants caused free oxygen in the Earth's atmosphere. This created the necessary conditions for the development of animals breathing the lungs and humans.

The earth survived several eras and periods, each of which was characterized by its climatic zones, its distribution of land and water basins, its geological features, as well as its plant and animal inhabitants in water and on land.

Man as the highest link in the chain of evolutionary development of organisms appeared on Earth in the very last geological era of its existence, about a million years ago.

The isolation of man from the animal world and its further development occurred on the basis of labour activity. The decisive condition that created man was labour, starting in the proper sense of the word with the manufacture of implements.

The ancestor of man did not know how to make tools and lived like other animal gifts of nature. Man first learned how to make the simplest tools: a stone axe, a knife, and later a bow and arrow. Through these tools he obtained his food and built a dwelling. But human society moved forward, and at a certain stage of development, man learned to tame animals and grow the plants he needed. This is how cattle breeding and agriculture developed.

At a certain stage in the development of the social division of labour, private property arose, and on its basis the division of society into classes, with the advent of which the state inevitably arose as a result of the irreconcilability of class contradictions, as an instrument of suppression and oppression of one class by another.

Marxism-Leninism refuted the ideologies of the exploiting classes about the eternity of the class division of people into slaves and masters, about the eternity of the state, proving that there was a time when there were neither classes nor a state, that they arose only at a certain stage of social development and that further development social relations will lead to a classless communist society.

The greatest merit of Marx and Engels is the discovery of the objective laws of social development. Marx and Engels proved that human society develops depending on changes in the mode of production. With a change in the mode of production, all other social relations also change.

The development of human society has passed through a number of stages—social formations. Primitive society was replaced by a slave system, which was replaced by a feudal system. Feudalism was replaced by capitalism, which will everywhere be replaced by a new system - the communist one.

The development of each of these socio-economic formations and the change of one formation to another occur due to objective economic laws.

Creatively developing materialistic dialectics, the Marxist-Leninist science of society, of the objective laws of the development of society, JV Stalin in the classic work “The economic problems of socialism in the USSR” showed that economic laws are historical in nature. They arise on the basis of certain economic conditions and die off with the disappearance of these conditions. “One of the features of political economy,” says JV Stalin, “is that its laws, unlike the laws of natural science, are short-lived, that they, at least most of them, operate for a certain historical period, after which they give way to new laws. But they, these laws, are not destroyed, but lose their force due to new economic conditions and leave the stage to give way to new laws that are not created by the will of people, (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 5-6*).

Guided by this crucial provision of Marxism on the historicity of the laws of economic development, JV Stalin discovered the basic economic law of modern capitalism and the basic economic law of socialism. The teachings of J.V. Stalin on the objective nature of the laws of social development, which exist independently of the will of people, on the historicity of these laws, on their turnover, is of great importance for a correct

understanding of the processes of development of society, this highest form of the movement of matter.

Such is the outline of the movement and development of nature and society.

Philosophically summarizing all the rich factual material proving the development of nature and society, Comrade Stalin in his work *Anarchism or Socialism?* he wrote: "... starting from astronomy and ending with sociology, the idea is everywhere confirmed that there is nothing eternal in the world, that everything changes, everything develops. Therefore, everything in nature should be considered from the point of view of movement, development. And this means that the spirit of dialectics permeates all modern science. " (*J.V. Stalin, Soch., Vol. 1, p. 301*).

## **Movement and peace**

Movement, development is a form of being of matter. Just as motion is unthinkable without matter, so matter is unthinkable without motion, change, development. However, the correct dialectical understanding of movement and development includes recognition of relative peace, temporary equilibrium in the process of movement and development. This relative peace, temporary equilibrium can be represented in two ways.

Firstly, in the process of movement, understood as movement, the body can be temporarily at rest at one point or another. However, such peace is only relative, because in the world around us there is no matter without movement. There are no resting tal in the universe, everything moves, moving in space. The smallest particles of cosmic dust move in space, cosmic rays, and clusters of nebulae also move. Colossal

clusters of stars (galaxies) are moving with great speed. In one of these galaxies, the Sun moves, carrying with it the planets of the solar system with their satellites. The Earth moves both around the Sun and around its axis.

Thus, there are no material bodies that would not move in space. But in this infinitely diverse movement of galactic systems, individual galaxies, the Sun, the globe, etc., etc., one or another object located on the globe can be in relative peace.

Secondly, temporary rest, relative equilibrium, is the most important moment of the development of matter itself. Engels wrote that peace is an indispensable condition for the differentiation of matter. From the point of view of the dialectical understanding of development, peace, temporary equilibrium, is the state when imperceptible quantitative changes accumulate in an object, which will ultimately lead to a qualitative change in the given object or phenomenon to another, new, different from the past.

The process of change and development is not a continuous flow. On the contrary, in the constant development of the material world there are faces, steps in development, various forms of motion of matter—a qualitative variety of material bodies, objects and phenomena.

Temporary rest in the process of development of matter is always associated with the formation of certain laws inherent in this form of motion of matter. One form or another of the motion of matter, which arose on the basis of general dialectical laws of the development of matter and is subordinate to these general laws, has its own specifics, its own characteristics, its own laws. The laws of the physical, chemical, and organic forms of the motion of matter are

specific. The laws of the social form of the motion of matter are different from them. The laws inherent in a certain form of movement qualitatively separate it from other forms.

Within each of the forms of motion of matter, there is development and change. Similarly, the boundaries between them are not dead, but mobile. Therefore, transitions from one form of motion to another, for example, physical to chemical, occur all the time, but the difference and a certain stability remain.

Materialist dialectics does not recognize absolute peace, absolute stability, but it does not deny the development of relative peace and relative stability. Relative peace, temporary equilibrium is also movement and development, but occurring within a given form of motion of matter, say, a given organic species, a given social formation, before the transition to a new qualitative state, before the formation of a new organic species, a new social system.

The negation of relative peace ultimately leads to the negation of movement and development. Development is always a change, a transition from one state to another.

Development proceeds from a given state of an object to a new one, different from it. Therefore, sophists, depicting the reality surrounding us as a stream in which there is nothing stable, inevitably come to the denial of development.

Metaphysics in the fight against dialectics goes in two ways. On the one hand, indivisible “elements of the world” (Dühring and other mechanists) are sought, invented, permanent elements of heredity—“ides”, “genes”, “determinants” (Mendelism-organism) and similar

metaphysical entities. On the other hand, relative peace and stability in development are denied. Ultimately, the one and the other path of metaphysical distortions of reality leads to idealism.

Criticizing Dühring, Engels pointed out that the recognition of the presence of unchanging elements of the world inevitably leads to the recognition of the presence of absolute peace, but from absolute peace there is no transition to movement, there is no bridge that would connect absolute peace with movement. Hence, in turn, inevitably recognition of the first impulse, divine power, the “creator” of the universe. Thus, the recognition of absolute peace leads directly and directly to idealism. Moreover, the negation of relative peace leads.

## **The main forms of motion of matter**

“Once we have known the forms of motion of matter ... then we have known matter itself...” (*F. Engels, Dialectics of Nature, 1952, p. 184*), Engels wrote.

In the variety of processes of changing bodies and natural phenomena, materialist dialectics distinguishes a number of basic qualitatively peculiar forms of the motion of matter. These forms of movement are as follows: mechanical, physical, chemical, organic (life) and social.

These forms are stable, distinct from one another and at the same time linked to one another. They are united in their materiality, since they are only various forms of motion of matter.

A relatively simple form of movement is mechanical. Mechanical movement is the spatial movement of

bodies relative to each other. The laws of mechanical motion are studied by mechanics. Engels points out that any movement is associated with some kind of movement - the movement of celestial bodies, earthly masses, molecules, atoms. "The higher the form of movement, the more insignificant this movement becomes. It in no way exhausts the nature of the corresponding movement, but it is inseparable from it. Therefore, it must be investigated before everything else. " (*Ibid.*, p. 44).

A more complex form of movement is physical. The physical form of motion is understood as the totality of such types of motion as thermal processes studied by thermodynamics and the so-called statistical physics; electromagnetic (and in particular light) processes studied by electrodynamics (and optics); atomic processes—a special form of motion of microobjects studied by the so-called quantum mechanics; nuclear processes studied by nuclear physics.

The mechanical and physical forms of motion are inherent in all areas of the material world. They are present in all other forms - chemical, organic and social.

Chemical processes that occur in bodies form a special form of motion - chemical. Chemical processes occurring in inorganic nature are studied by inorganic chemistry. Chemical processes in organic bodies are a subject of a special science called organic chemistry.

With the advent of life on Earth, a new form of movement emerged—organic, studied by a group of biological sciences; with the advent of society—social, which is the highest of all forms of movement of the objective world. It is studied by a group of social sciences whose common basis is historical materialism. The methodological basis of all sciences



that study nature and society is dialectical materialism—the science of the laws of development of nature and society.

All forms of movement are not isolated from each other, but are closely related.

Engels emphasizes the transitions of some forms of movement to others, points to their connection and interdependence.

“The mechanical movement of the masses passes into heat, into electricity, into magnetism; heat and electricity go into chemical decomposition; for its part, the chemical compound process again generates heat and electricity, and through the latter - magnetism; and finally, heat and electricity in turn produce a mechanical movement of the masses.” (*F. Engels, Dialectics of Nature, 1952, p. 52*).

Each new higher (complex) form of motion of matter arises on the basis of the lower and includes it in itself. But the laws of the lower form of movement do not exhaust the essence of the higher form of movement that has developed on its basis; the laws of the higher form of movement are not reduced to the laws of the lower. On the other hand, the laws of the higher form do not extend to the lower ones. So, the laws of electromagnetism cannot at all be reduced to the laws of mechanics, and the mechanical motion contained in electromagnetic processes in a subordinate form does not exhaust the essence of electromagnetic processes. All attempts to reduce electrodynamics to mechanics, repeatedly made throughout the history of physics of the 18th-19th centuries, ultimately failed completely. Like this chemical form of motion, which includes physical processes as a subordinate moment, is not reduced to physical movement. The irreducibility of complex chemical motion to physical

processes with complete clarity was found, in particular, in the failure of the so-called “resonance theory”, the root defect of which was precisely in an attempt to subordinate chemistry to physics. In the same way, chemistry does not exhaust the essence of the organic form of motion.

Metaphysicists, perverting reality and the data of science, have made and are making many attempts to identify the laws of higher forms of motion with the laws of lower forms. On this basis, anti-scientific barren theories have arisen that regard the body either as a heat engine or as a chemical laboratory. Attempts to explain life phenomena by chemical or physical laws alone have no scientific basis and inevitably lead to a dead end, leading to idealism.

The highest form of movement—the social one—has its own specific laws of development inherent only to it. In our time, bourgeois sociologists, perverting the dialectics of the development of society, are trying to apply the laws of mechanical, biological, and other phenomena to the life of society.

For example, in 1951, the American journal *Science* (*Science*) published an article by two authors, E. V. Liver and J. Brown, entitled “The Need for General Laws in the Social Sciences”. Although the authors write at the beginning of the article that “today we urgently need some laws dealing with the dynamics and statics of society,” the article does not even contain a shadow of a desire or attempt to reveal the objective laws of social development. The authors call society “sociocosmos” and consider social phenomena using the laws of physics, chemistry, biology. Biologising social phenomena, they bring to light the false theory of Virchow (“the organism is the state of cells”) and put it at the basis of the consideration

of society. The desire to prove the eternity of such categories as private property, the eternity of the capitalist class and the class of wage workers, etc.,

In another American magazine (Journal of Philosophy, No. 8, 1951), a certain Wilson published the work Mechanics and Historical Laws. Wilson's writings are an attempt to give an overview of literature published in the USA on this issue, therefore the article shows not only the author's point of view, but also the general direction of the "research" of modern bourgeois sociologists.

A characteristic feature and general tendency of all points of view given by the author is the denial of the laws of development of society, economic laws in particular, and the transfer of the laws of physics, chemistry, biology, psychology to social phenomena.

So, one of the "researchers", Silsel, thoughtfully notes that "some economic facts can be understood through psychological insight." "Psychological penetration" instead of scientific research! Translated into ordinary language, this means: religion instead of the science of society.

The goal of all these reactionary speeches, "theoretical" discoveries is to lead social science astray, to substitute mysticism for the study of social phenomena, to "prove" that the development of society is not a natural historical process, but a chaos of chance, controlled by the will of the Almighty. It is clear that all such attempts to distort the scientific understanding of social development are made in order to hide the social causes leading the capitalist system to inevitable death.

The Machists and their followers in Russia - Bogdanov et al. "Accused" Marxism of the fact that the latter did not use biological categories to explain social phenomena, such as, for example, the "struggle for existence", "natural selection", etc.

V. I. Lenin, in the book "Materialism and Empirio-Criticism", exposing the sophistry of the Machists, showed that the "non-biological" approach to society is not a drawback, but a merit of Marxism. The Marxist science of society rejects the so-called "social Darwinism", which tries to explain social phenomena by biological categories. Marxism provides the only scientific understanding of the laws of development of society as a new, higher form of the movement of nature. Marxism considers social life as a process carried out on the basis of its own laws inherent in it. The laws of the biological or physical forms of movement are not applicable to society and cannot explain the social development process.

Exposing the Machists, V. I. Lenin wrote: "... the application of the concepts of" selection ",", assimilation and disassimilation "of energy, energy balance, etc. etc., as applied to the field of social sciences, there is an empty phrase. In fact, no study of social phenomena, no understanding of the method of social sciences can be given using these concepts. There is nothing easier than sticking an "energy" or "biological-sociological" label on phenomena like crises, revolutions, class struggles, etc., but there is nothing more barren, scholastic, dead than this occupation." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 314*).

This characteristic, given by Lenin to all attempts to reduce the higher forms of motion to lower ones, is the most important methodological indication for the scientific understanding of the correlation of the basic forms of motion of matter.

## **Development as the emergence of the new and the withering away of the old**

Lenin has repeatedly pointed out that in the 20th century “everyone agrees” with the principle of development. However, not every “recognition” of development is a correct, dialectical-materialistic understanding of development. Moreover, numerous theories of development in bourgeois philosophy, sociology and natural science have been specially created and are now being created in contrast to and in defiance of the only scientific dialectical concept of development.

There are two concepts of development, one of which is scientific, dialectical. The scientific, dialectical concept of development is an integral element of the worldview of the proletariat. The second concept—metaphysical, unscientific, reactionary - is in our time the theoretical weapon of the ideologists of the imperialist bourgeoisie.

These two concepts of development are diametrically opposed in understanding the most important development issues. There are essentially three such questions: what is development, how is development happening, and what are the driving forces of development? Our task is to consider the first question, the question of what development is.

Marxist-Leninist dialectics teaches that movement, development is not a simple movement of finished, unchanging objects, a recombination of eternal essences taking place in a vicious circle with a constant, inevitable return to the old. Development is the constant emergence of a new, higher, progressive and withering away, the destruction of the old, obsolete.

Lenin wrote about this:

“Everyone agrees with the” principle of development “in the 20th century (and at the end of the 19th century), - Yes, but this superficial, ill-conceived, random, philistine” consent “is the kind of consent that strangles and vulgarizes the truth, - If everything is developing, then everything is moving from one to another, for development is obviously not simple, universal and perpetual growth, increase (respective decrease) etc.— If so, then ... we need to more accurately understand evolution as the emergence and destruction of everything, mutual transitions.” (V.I. *Lenin, Philosophical notebooks, 1947, p. 239*).

Dialectical development as the emergence and destruction, as the emergence of the new and the death of the old is the most important, immutable law inherent in all forms of motion of matter. Science indicates that development is the irresistible emergence of a new, higher, more complex one.

Soviet scientists have established that the emergence and destruction of celestial bodies is an ongoing process. This process of the death of some celestial bodies and the emergence of others is taking place at the present time, as the Soviet scientist V. A. Hambartsumyan convincingly proved.

Confirmation that development occurs from the lowest to the highest, from simple to complex is the staged development of plants discovered by academician Lysenko.

The theory of stage development shows that the body in its individual development passes from one stage to another, a new stage is higher in relation to the previous stage. So, at the vernalisation stage, the plant cannot give a stem and, moreover,

form an ear and grain. Their formation occurs at new, higher stages, but these higher stages themselves are impossible without the stage of vernalisation.

A striking example of development as the emergence of the new and the withering away of the old is the development of society. JV Stalin in his work “Anarchism or Socialism?” writes:

“They say that social life is in a state of constant movement and development. And this is true: life cannot be considered something unchanged and frozen, it never stops at the same level, it is in perpetual motion, in the perpetual process of destruction and creation. Therefore, in life there is always a new and old, growing and dying, revolutionary and counter-revolutionary. “ (*J.V. Stalin, Soch., Vol. I, p. 298*).

Submitting to the general law of development as the death of the old and the emergence of a new, development from lower to higher, mankind has gone through various socio-economic forms of society.

The change of one social formation to another, the death of the old, the emergence and development of the new is an objective law of social development. Each new formation in relation to the old, old, is higher, more progressive, since it corresponds to a new level of productive forces.

The initial, earliest and lowest, social formation is the primitive communal system. The primitive communal system was replaced by a slave system, which corresponded to a higher level of development of productive forces. The slave system is the first class formation. But the slave system gave way to a higher one in relation to it—the feudal system, which was

replaced by a new system - the capitalist one. Being more progressive in comparison with the feudal system, the capitalist system, due to the general law of development, also naturally should perish as not corresponding to the new level of development of the productive forces of society. This process of destruction of the old, capitalist system is happening before our eyes.

The Great October Socialist Revolution ushered in a new era in the history of mankind - the era of the revolutionary transition from the old, capitalist world to the new, socialist world. As a result of the emergence of the world's first Soviet socialist state, the world split into two camps - the camp of socialism and the camp of capitalism. The world capitalist system is weakening more and more, and the forces of socialism and democracy are steadily growing and gaining strength. After the Second World War, a number of states of Central and Southeast Europe fell out of the capitalism system, in which the popular democratic system was established and which embarked on the path of socialist construction. The imperialism suffered a severe blow from the historic victory of the great Chinese people. The peoples of the colonies and dependent countries rose to the active struggle for their freedom and national independence. More and more masses of people all over the world are embroiled in a decisive struggle against American imperialism, and stand up for the peace and national independence of their countries.

Thus, human society naturally developed and develops, obeying the general law of development as the death of the old and the emergence of the new, as a movement from the lowest to the highest.



## **The irresistibility of the new, progressive**

The irresistibility of the new, progressive is the immutable law of development inherent in matter at all stages of its development, in all its forms. The new, having arisen, enters the struggle with the old. The process of this struggle weakens the old and strengthens the new.

The irresistibility of the new is based on the following objective points inherent in the process of development of nature and society.

In the process of development, the nucleation of the new takes place in the bowels of the old. Each subsequent step naturally follows the previous one, and each previous one paves the way, creates the conditions for the next. Therefore, each phenomenon contains a past, present and future, old and new.

For example, in order to make life possible on our planet, it was necessary that such forms of motion of matter, physical and chemical, reach a certain level of development and complication, create the conditions necessary for the appearance of life.

Academician Oparin describes the process of the complication of chemicals that led to the formation of living things: "First, simple solutions of organic substances arose, their behaviour was determined by the properties of their constituent atoms and the location of these atoms in the molecules. But gradually, as a result of the growth of these molecules and their complication, new qualities arose, and new colloid-chemical laws were superimposed on the simplest organochemical relations. They were determined already by the mutual arrangement of molecules in space. However, for the

emergence of primary living beings, these patterns were still insufficient. For this, it was necessary that colloidal formations in the course of their evolution acquire qualities of an even higher order, allowing them to go to the next stage of organization of matter. Here, in the process of becoming the foreground, biological laws have come to the fore. "Competition" for growth rate and natural selection created a form of organization of matter that is inherent in modern living beings." (A. I. Oparin, *The Emergence of Life on Earth*, ed. Of the USSR Academy of Sciences, M.-L. 1941, p. 264).

Only through the complication of chemicals and the emergence of new physical features could life emerge as a new form of motion of matter. Its appearance was prepared by the lower forms of motion of matter - physical and chemical, and only when these forms created the necessary conditions, the emergence of life became possible.

The process of the emergence of the new in the bowels of the old is even more pronounced in social development.

This feature in the development of society is indicated by J.V. Stalin.

"The third feature of production is," writes J.V. Stalin, "that the emergence of new productive forces and the corresponding production relations does not occur separately from the old system, not after the disappearance of the old system, but in the bowels of the old system, does not occur as a result "deliberate, conscious activity of people, and spontaneously, unconsciously, regardless of the will of people." (J.V. Stalin, *Questions of Leninism*, 1952, p. 598).

Since the new arises and develops in the bowels of the old, it conflicts with the old, and these contradictions between the new and the old pour into a form of struggle. The new fights for its existence, for its growth, and the old stubbornly resists, does not want to leave the historical scene, and resists the new.

The struggle of the new with the old is the driving force of the development process, the source of this development.

Since the process of regular development always goes from the old to the new, progressive, the new, appearing and developing in the bowels of the old, is always at first much weaker than the old. However, the further the development process goes, the more the new, progressive grows and strengthens. The old, by virtue of the development of the new, becomes reactionary; its elimination is inevitable.

This law of the invincibility of the new, progressive is especially pronounced in public life during the transition from one social formation to another. The new social forces are always at first weak and insignificant, but no matter how weak they are, in the end they win, and the old system is replaced by the new.

So, for example, in Russia in the second half of the 19th century the proletariat was still small in number, and the labour movement was weak. However, the proletariat, being a new to the end revolutionary class, grew and developed along with the development of capitalism and at the beginning of the 20th century (1905) proved itself to be a great revolutionary force, and in 1917, fulfilling its historical mission, it completed a socialist revolution.

Thus, what was initially weak was in the process of development powerful and irresistible.

The irresistibility of the new is the law of social development. However, the process of the struggle of the new with the old does not go smoothly, in the form of a straight line. The history of social development knows many examples when the new, progressive, suffered a temporary defeat and the progressive forces in the struggle against the reaction had to retreat. Summing up the results of the 1848 revolution, Marx and Engels wrote: "At present, everyone knows that every time revolutionary upheavals occur, they always and everywhere have a well-known social need, the satisfaction of which is hindered by outdated institutions. This need may not be felt so strongly, it may not yet enter the general consciousness so as to ensure immediate victory; but any attempt to violently suppress it only makes her come forward with increasing force until, finally, she will not break her fetters. Therefore, if we are defeated, we have no choice but to start over." (*K. Marx, Selected Works, vol. II, State Political Publishing House, 1941, p. 32*).

It follows from Marx's cited statement that if a given social movement is progressive, if advanced social forces are behind it, then let it fail now, let the old turn out to be stronger and triumph at this stage - all the same, the death of the old and the victory of the new are equally inevitable.

Therefore, the task boils down to ensuring that the social forces behind the new, after failure and defeat, do not abandon the struggle, so that, accumulating forces, they wage it until the victory over the old is completely won.

Developing this position of Marx, V. I. Lenin wrote:

“Historical activity is not the sidewalk of Nevsky Prospect, said the great Russian revolutionary Chernyshevsky. Who “admits” the revolution of the proletariat is only “under the condition”, that it proceeds easily and smoothly, that the combined action of the proletarians of different countries is at once, that the guarantee against defeats is given in advance, that the road of the revolution is wide, free, straight, so that it does not occur at times going to victory, to bear the heaviest sacrifices, to “sit out in a besieged fortress” or make their way along the narrowest, impassable, winding and dangerous mountain paths - he is not a revolutionary, he did not free himself from the pedantry of the bourgeois intelligentsia, he was on e will be found constantly slipping into the camp of the counter-revolutionary bourgeoisie, like our Right Socialist-Revolutionaries, the Mensheviks...”. (*V.I. Lenin, Soch., Vol. 28, ed. 4, p. 50*).

In the work “Economic Problems of Socialism in the USSR” N. V. Stalin again emphasized the enormous role played by the struggle of the advanced classes against the outdated forces of society. Having opened the class background of the use of economic laws, JV Stalin showed that “the standard-bearer of the use of economic laws in the interests of society is always and everywhere the advanced class, while the obsolete classes resist this cause.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, pp. 49-50*). Therefore, in the economic field, the discovery and application of a new law that offends the interests of the obsolete forces of society is impossible without struggle, without overcoming the resistance from these forces.

The victory of the new must be prepared, it must be fought for, and not expected that it will come by itself, as the great leaders of the proletariat V. I. Lenin and J.V. Stalin teach.

A striking example of the struggle for a new, advanced, progressive is the heroic history of the Communist Party of the Soviet Union. Historical events such as the Great October Socialist Revolution, the industrialization of the country, the transition from fragmented peasant farming to collective agricultural production, are the historical milestones through which the working class, led by the Communist Party and its leaders Lenin and Stalin, led to the victory of socialism in the USSR.

In the Great Patriotic War, the new, socialist system in its entirety demonstrated its great strength and power, its vitality, and invincibility.

On the strength and power of the Soviet system, on its invincibility V. I. Lenin wrote:

“They will never defeat the people in which workers and peasants for the most part have learned, felt and saw that they are defending their own, Soviet power — the power of the working people, that they are defending a cause whose victory will provide them and their children with the opportunity to enjoy all the benefits of culture, all creatures of human labour.” (*V.I. Lenin, Soch., Vol. 29, ed. 4, p. 292*).

Under the leadership of the Communist Party of the Soviet Union, the Soviet people are successfully moving forward, which is reflected in the unprecedented development of the economy and culture in history, in such a strengthening of the moral and political unity of Soviet society and the rise of Soviet patriotism that “now there is no such force in the world that could turn our people back, back to capitalism.” (*V.M. Molotov, Stalin and the Stalinist Leadership, Gospolitizdat, 1949, p. 11*).

The decisions of the XIX Congress of the Communist Party of the Soviet Union are of the greatest historical significance.

The directives of the congress on the fifth five-year development plan of the USSR outlined a grandiose program for the development of the national economy, socialist culture, technology, science, art, and planned a further increase in the material and cultural level of the people. The fulfilment of the fifth five-year plan will be a major step forward along the development path from socialism to communism. Strengthening and developing socialist economy and culture, we consolidate the cause of world peace.

We are witnessing a fierce struggle between the new and the old on the world stage, the struggle of the progressive camp of supporters of peace and democracy with the reactionary camp of imperialism and the instigators of war.

In the course of the struggle of the new with the old, the forces of the new, the camp of peace and democracy, continuously digging, and, conversely, the weakening of the forces of the old, the camp of war and imperialism.

The forces of the camp of peace, democracy and socialism, united by a community of interests, are growing and gaining strength every day, the strength and power of the Soviet Union, which is the leading force of the anti-imperialist camp, is steadily increasing. More and more successes in economic and cultural construction are achieved by the countries of people's democracy, developing along the path to socialism. The economy and culture of the People's Republic of China are rapidly developing, whose people are building a new life with great enthusiasm. Successfully carried out peaceful construction in the German Democratic Republic.

On the contrary, in the camp of imperialism and war, deep internal contradictions are observed, there is a mutual squabble of the imperialists because of sales markets, raw materials and the spheres of capital application.

As a result of the collapse of the single world market, the sphere of application of the forces of the main capitalist countries has narrowed and will continue to decline steadily; the conditions of the world capitalist market are constantly deteriorating. This aggravates the contradictions between the imperialist countries. Contradictions between the USA and England, the USA and France, the USA and other European capitalist countries are growing. The struggle between West Germany and France within the so-called European coal and steel union is intensifying due to the competition of the capitalists of these countries, a conflict is brewing between them over the Saar region.

Trying to find a way out of the general crisis of capitalism, which was aggravated after the Second World War, the imperialists embarked on the path of preparing and unleashing a new war, and the main aggressive power - the United States - is intensely pushing other capitalist countries to war. Accompanying the preparation for war by the offensive of democratic forces and the fascization of state order both in the USA and in other capitalist countries, as pointed out by G. M. Malenkov, American imperialism acts as a world gendarme against which "a wave of hatred and resistance from peoples suppressed by him."

A powerful national liberation movement of peoples is growing in the rear of the imperialists, the forces of peace supporters in the person of millions of honest people of physical and mental labour are constantly increasing.



All this is the source of the internal weakness of the camp of imperialism and war.

In the classic work, *“The Economic Problems of Socialism in the USSR,”* J.V. Stalin showed with all conviction how all the escalating contradictions in the camp of imperialist countries inevitably lead to the outbreak of imperialist wars between capitalist countries. J.V. Stalin exposed the inconsistency of the assertion that the United States of America supposedly subjugated the other capitalist countries to such an extent that they would not allow them to fight among themselves.

Showing the inconsistency of this point of view, JV Stalin formulated the most important requirement of Marxist analysis—to draw conclusions not on the basis of external phenomena flickering on the surface, but on the basis of “those deep forces that, although they act so far imperceptibly, will still determine course of events”.

Uncovering the deep-seated processes taking place now in the capitalist countries, J.V. Stalin teaches: “Outwardly, everything seems to be” safe “: the United States of America has lined Western Europe, Japan and other capitalist countries; Germany (Western), England, France, Italy, Japan, who fell into the clutches of the United States, obediently obey the orders of the United States. But it would be wrong to think that this “prosperity” could remain “forever and ever”, that these countries will endlessly endure the domination and oppression of the United States of America, that they will not try to break out of American bondage and embark on the path of independent development. “

“They say that the contradictions between capitalism and socialism are stronger than the contradictions between

capitalist countries. Theoretically, of course, this is true. This is true not only now, at the present time - it was also true before the Second World War. And this was more or less understood by the leaders of the capitalist countries. And yet, the Second World War did not begin with a war with the USSR, but with a war between capitalist countries. Why? Because, firstly, the war with the USSR, as with the country of socialism, is more dangerous for capitalism than the war between capitalist countries, because if the war between capitalist countries raises the question of the predominance of such and such capitalist countries over other capitalist countries, then war with the USSR, the question of the existence of capitalism itself must be raised. Because, secondly, the capitalists,

“But it follows from this that the inevitability of wars between capitalist countries remains in force” (*J.V. Stalin, Economic Problems of Socialism in the USSR, pp. 33, 34, 35*).

## Opportunity and Reality

Development from the old to the new is a natural process of the withering away of the old and the birth of the new. The process of development from old to new is the unity of possibility and reality. Each step reached in the development of matter is reality, but it carries the possibility of the emergence of new forms of reality. For example, each existing organic species, changing under the influence of the environment, conceals the possibility of a new species. Each step in cognition contains the possibility of a new, deeper cognition.

Turning opportunity into reality is a complex and controversial process. Opportunity does not always become reality: certain conditions are needed to turn opportunity into reality. For example, it is possible to split atomic nuclei by a stream of

protons (nuclei of a hydrogen atom), but for this it is necessary that the protons have a sufficiently high speed that allows them to overcome the electrostatic repulsive forces acting between positively charged atomic nuclei and protons.

Another example. The possibility of the origin of life is laid in the basis of matter, but this possibility in the solar system turned into reality only on individual planets, in particular on the Earth, and, as some scientists suggest, on Mars and Venus. On other planets and planetary satellites, this possibility has not become a reality due to the absence of a number of conditions necessary for life.

Like development in nature, the process of development of social life is the transformation into reality of what initially exists as an opportunity, a development tendency. The decisive condition for turning opportunities into reality in public life is the practical activity of people, the conscious activity of classes, parties, and leaders.

JV Stalin points out that dying classes do not voluntarily leave the stage. They strive to use every opportunity to extend their existence. Through all their activities, reactionary classes impede the transformation of progressive opportunity into reality and often achieve temporary victory if progressive forces do not show sufficient activity and perseverance in the struggle for the new.

So, in 1918-1920, in a number of European countries (Germany, Hungary, etc.) there were objective conditions for the victory of the proletariat over the bourgeoisie and the overthrow of capitalism. However, due to the betrayal of social democracy, the weakness of the communist parties in these

countries, and a number of other reasons, the possibility of victory was not turned into reality.

On the contrary, in Russia in 1917 the Communist Party managed to organize the masses to fight against autocracy and imperialism, managed to take advantage of the prevailing domestic and international situation, and in the revolution defeated the forces of reaction that defended the old. Without this revolutionary struggle that the masses carried out during the October period under the leadership of the Communist Party, a victory over capitalism would have remained an opportunity, albeit a real opportunity.

The opportunity in the development of society does not turn into reality by itself, automatically. A struggle is necessary for the realization of a progressive opportunity, the mobilization of the masses to overcome the resistance of the reactionary classes defending the old.

The ability to distinguish an opportunity from reality, not to confuse them, not to take the possible for reality, the ability to identify all possibilities in a given reality and use them completely to win the new is of great importance both for a correct understanding of the process of development of society and for guiding this process.

V.I. Lenin and J.V. Stalin have repeatedly pointed out the theoretical and practical importance of distinguishing between categories of possibility and reality.

“It is in the” methodology “... that it is necessary to distinguish the possible from the real” (*V. I. Lenin, Soch., Vol. 35, ed. 4, p. 194*),—wrote Lenin.

Exposing attempts by the enemies of the Soviet people — the Bukharinites—to replace the dialectical understanding of the development of the opportunist theory of “gravity” and “spontaneity,” J.V. Stalin in his report to the 16th Party Congress said that the Soviet system offers tremendous opportunities for the complete victory of socialism. “But opportunity is not yet a reality. To turn an opportunity into reality, it is necessary, first of all, to discard the opportunistic theory of gravity, it is necessary to rebuild (reconstruct) the national economy and launch a decisive attack on the capitalist elements of the city and village.” (*J.V. Stalin, Soch., Vol. 12, p. 339*).

“It turns out, therefore,” J.V. Stalin went on to say, “that it is necessary to strictly distinguish between the opportunities available in our system and the use of these opportunities, the transformation of these opportunities into reality.

It turns out that there are quite acceptable cases when there are opportunities for victory, but the party does not see these opportunities or does not know how to use them correctly, because of which defeat can turn out instead of victory.” (*Ibid., p. 341*).

The possibility of the victory of socialism in the USSR was provided by the establishment of the dictatorship of the proletariat. The remnants of the incomplete exploiting classes tried in every possible way to restore capitalism. The Communist Party and the Soviet Government took all measures to eliminate the possibility of the restoration of capitalism and turn the possibilities of building socialism in the USSR into reality. The party defeated the worst enemies of the working class—the Trotskyists and Bukharinites, who pushed our country on the path to the restoration of capitalism. The party

took a firm course towards the industrialization of the country and the collectivization of agriculture, mobilized the working people to eliminate the kulaks as a class, and prepared the offensive of socialism on the whole front.

With the building of socialism in the USSR and the affirmation of such new driving forces as the moral and political unity of the whole people, friendship between peoples, Soviet patriotism, further profound changes took place in the nature of the dialectical transformation of opportunity into reality.

First of all, the very content of the opportunity has changed dramatically. As long as exploiters and kulaks existed, while there were antagonistic contradictions between those who were breastfeeding and exploiters, there were two possibilities in the development of the country — either to move forward, towards socialism, or backward, towards capitalism. The nature of these possibilities was diametrically opposite.

Speaking at a conference of Marxist agrarians in 1929, JV Stalin said: “So the question is this: either one way, or the other, or backward—to capitalism, or forward—to socialism. There is no third way and cannot be.” (*J.V. Stalin, Soch., Vol. 12, p. 146*).

With the victory of socialism, such diametrically opposite opportunities that the opposing classes stand for did not exist. All the social groups that make up Soviet society follow the same line—they go to communism.

However, even under socialism, opportunity becomes reality through the struggle against the old. That is why the idea of conflict-free life in a socialist society is harmful. The “theory” of conflict-free has its methodological basis the “theory” of

gravity, which is essentially unscientific. The “theory” of gravity and the “theory” of conflict-freeness based on it distort the actual development process.

The preaching of the absence of any conflicts under socialism is extremely harmful to practical activity. It distracts from the struggle against shortcomings, with remnants of capitalism. Under socialism, it is necessary to reveal and overcome in the struggle the remnants of bourgeois ideology in the minds of people, to fight against attempts to smuggle corrupt ideas of decaying bourgeois culture into science, literature, and art, it is necessary to fight against nationalism, cosmopolitanism and other types of reactionary ideology that can penetrate into the consciousness of the backward part of our intelligentsia. In a report to the XIX Party Congress, G. Malenkov pointed to the struggle against the remnants of capitalism in the minds of people as one of the most important tasks of the party.

Thus, the struggle for a new reality involves and requires the exposure of the remnants of the old.

The movement of Soviet society towards communism is a process of turning the possibility of building communism into reality. In order for communism to become reality, it is necessary to seize the opportunities laid down in socialism and develop them. The transformation of opportunity into reality is under socialism a process of the struggle of the old with the new, the process of the struggle of the entire Soviet people for further successes in the field of economy, science, culture, the struggle of the Soviet people for an even higher, even more progressive one in Soviet life.

J.V. Stalin in his work *“The Economic Problems of Socialism in the USSR”* raised the Marxist-Leninist doctrine of the relationship between possibility and reality, about the transformation of opportunity into reality, to a new higher level.

Comrade Stalin teaches that in order to use all the possibilities of socialism and turn them into reality, it is necessary to study the objective economic laws of the socialist mode of production and learn to apply them competently. ”... The law of the planned development of the national economy,” teaches J.V. Stalin, “makes it possible for our planning bodies to plan social production correctly. But opportunity cannot be confused with reality. These are two different things. In order to turn this opportunity into reality, you need to study this economic law, you need to master it, you need to learn how to apply it with full knowledge of the matter, you need to draw up plans that fully reflect the requirements of this law. It cannot be said that our annual and five-year plans fully reflect the requirements of this economic law.” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, pp. 8-9).

This instruction of J.V. Stalin has the most important methodological significance for the correct understanding of the correlation of possibility and reality, for the management of the matter of turning possibility into reality.



## **The practical significance of the provisions on universal movement, change and development in nature and society**

Marxist dialectics do not recognize anything eternal, unchanging, they consider everything in motion, change, formation and dying off.

The position of the Marxist dialectical method of movement and development in nature and society is of great importance for science. This is clearly seen in the example of the struggle of Michurin biology with Weismannism-organism. Weismannism-organism denied the emergence of new matter in the development of living matter and reduced its development to recombination and simplification of the eternal, unchanging and immortal hereditary substance. As a result, Weismannism-the organism inevitably came to idealism.

On the contrary, Michurin biology is based on a correct, dialectical view of organic nature, as a process of continuous development and change.

Describing the development of wildlife, Michurin wrote:

“Some excursionists, the number of which reaches up to 5,000 people every year, sometimes ask about the following questions:” Why bring up some more improved new varieties of fruit plants when we have a lot of our old varieties? “So naive people I have to repeat the following thing I said forty years ago in many articles: the life of all nature is not something frozen in its forms, it goes on non-stop and continuously changes, and all forms of living beings, for some reason have stopped in their development, inevitably doomed

to destruction. Much that previously seemed the best, in terms of suitability for the living conditions of the past years, is now unusable and needs to be replaced.” (*J.V. Michurin, Selected Works, M., Selkhozgiz, 1948, p. 548-549*).

Michurin biology, successively applying the dialectical doctrine of development, was able to reveal and explain the factors of the variability of organisms, to understand the properties of heredity, to prove the direction and heredity of changes that occurred in the body under the influence of environmental conditions, to reveal that the only reason for the variability of organisms is a change in the conditions of their existence. On this basis, Michurin biology was able to raise biological science to a new, higher stage of its development. Michurin biology was able to not only explain the development of life, but also actively guide this process in accordance with the interests of the national economy - to create new animal breeds and varieties of agricultural plants.

The provisions of the Marxist dialectical method on the universality of development, on the struggle of the new with the old, on the invincibility of the new can be directly attributed to science itself.

If everything develops, then science cannot stand still. The demand for development protects science from ossification and dogmatism. It obliges scientists not to rest on their laurels, to seek new ways in science, to overcome the old, to see the sprouts of the new in science, to support this new and strengthen it.

The Central Committee of the Communist Party posed new serious tasks for science.

Comrade Malenkov in a report at the XIX Congress said: "To further develop advanced Soviet science with the task of taking first place in world science. To direct the efforts of scientists to a faster solution to the scientific problems of using the enormous natural resources of our country. "To strengthen the creative community of science with production, bearing in mind that this community enriches science with practical experience, and helps practical workers to quickly solve the problems they face." (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), P. 78*).

Setting the task of Soviet science to take first place in world science, the party indicates specific ways to solve this problem.

The most important condition for the development of science is the fight against everything that is old, obsolete, which impedes the movement of science forward. "However," G.M. Malenkov said at the XIX Congress, "in a number of branches of science the monopoly of certain groups of scientists, wiping the growing fresh forces, protecting themselves from criticism and trying to solve scientific issues in an administrative way, has not yet been completely eliminated. No branch of science can successfully develop in a musty atmosphere of mutual praise and suppression of errors; attempts to establish the monopoly of certain groups of scientists inevitably give rise to stagnation and decay in science." (*Ibid., P. 96*).

The party calls on scientists to fight dogmatism, Talmudism, and eliminate the Arakcheev regime, grouping, and underestimation of the growing young scientific forces in some branches of science. Only in this way, the party teaches, can the successful development of advanced Soviet science be ensured.

Not recognizing the eternal and unchanging social order, economic systems, political system, eternal law, unchanging moral principles, considering them as a product of historical development, dialectics directs people's attention to changing the existing, obliges to look for new ways to transform nature, actively contribute to the revolutionary transformation of society.

Marx, Engels, Lenin, Stalin, applying the theory of development to the analysis of social life, determined the ways of transforming the social system and became the head of the mighty movement of the proletarian masses along the path to communism.

All the activities of the Marxist-Leninist party is a vivid expression of the practical application of development theory to society.

"If the world is in continuous movement and development," says I. Stalin, "if the withering away of the old and the growth of the new is the law of development, then it is clear that there are no more" unshakable "public orders," eternal principles "of private property and exploitation, "Eternal ideas" of subjugation of peasants to landlords, workers to capitalists.

This means that the capitalist system can be replaced by the socialist system, just as the capitalist system at one time replaced the feudal system.

This means that we must focus not on those sections of society that are not developing anymore, although they currently represent the predominant force, but those layers that are developing that have a future, although they do not currently represent the prevailing force.

In the eighties of the last century, in the era of the struggle of the Marxists against the Narodniks, the proletariat in Russia represented a small minority in comparison with the sole peasantry, which constituted the vast majority of the population. But the proletariat developed as a class, while the peasantry, as a class, disintegrated. And precisely because the proletariat developed as a class, Marxists were guided by the proletariat. And they were not mistaken, because, as you know, the proletariat later grew from an insignificant force into a paramount historical and political force.

So, in order not to make a mistake in politics, we must look forward and not backward.” (*J.V. Stalin, Questions of Leninism, 1952, pp. 579-580*).

Guided by the Marxist doctrine of development and considering capitalism as a transient socio-economic formation, the Marxist-Leninist party set the task of overthrowing capitalism and building communism. The Communist Party rallied and led the masses of workers, overthrowing the bourgeois-monarchist system in Russia in 1917. Understanding the process of development of society as the withering away of the old, obsolete and the emergence of a new, emerging, the Communist Party led the movement of new, progressive forces in the struggle for a new, higher social system - communism - and in a short historical period carried out the construction of socialism in the USSR.

Today, the building of socialism is carried out by the people's democratic countries of Central and Southeast Europe. At the head of this mighty movement are the Communist Parties, guided by the Marxist-Leninist science of the laws of the development of nature and society, of the revolution of the

oppressed and exploited masses, of the victory of socialism in all countries, of the building of a communist society.

Proceeding from the dialectical principle that in the process of social development a new, progressive is irresistible, the Communist Party in the struggle for a new social system has never retreated from the implementation of its tasks. No matter what difficulties stood in the way, the party overcame them, being confident in the triumph of the cause of the working class, in the triumph of communism.

During the years of difficult trials - the temporary defeat of the 1905 revolution and the subsequent Stolypin reaction, during the preparation of the October Revolution, during the years of the Civil War, when 14 capitalist countries marched on the young Soviet Republic, during the years of siege, famine and devastation, in the midst of vile betrayal Mensheviks to the cause of socialism and the active opposition of the enemies of socialism - the Trotskyists and Bukharinites - the Communist Party, led by Lenin and Stalin, confidently followed the intended path. The Communist Party led an implacable struggle against the old and always stood on the side of the new, progressive.

“... The party,” says JV Stalin, “did not succumb to either the threats of some or the cries of others, and steadily moved forward, no matter what. The party’s merit lies in the fact that it did not adapt to the backward, was not afraid to go against the tide and kept the position of a leading force all the time.” (*J.V. Stalin, Speeches at the Election Meetings of Voters of the Stalin Electoral District of Moscow on December 11, 1937 and February 9, 1946, State Political Publishing House, 1953, p. 20*).

The Communist Party at every historical moment was able to find a new, progressive and support it. As a result of the party's activity, the new, progressive, initially weak, became strong, all-conquering.

After the October Revolution, during the transitional period, there were five economic structures in the Soviet Republic: patriarchal (natural), small commodity, private capitalist, state capitalist and socialist. The socialist system was still weak, but the party proceeded from the progressive nature of the socialist system, from the fact that only it can and should become dominant. By directing the efforts of the Soviet people towards the comprehensive development of the socialist system, the party has ensured that all other economic systems have been supplanted, and the socialist system has become powerful and solely dominant in our country.

Already in the first years of Soviet power, V. I. Lenin noticed on Saturday the new with respect to the masses to work and resolutely supported this new. V.I. Lenin characterized subbotniks as a "great initiative" and attached great historic significance to them, seeing in them a prototype of the communist attitude to work. Lenin pointed out that this was the beginning of a coup, more significant than the overthrow of the bourgeoisie, for it was a victory over one's own licentiousness, inertness, petty-bourgeois egoism, over the habits that cursed capitalism had left as a legacy to the worker and peasant.

J.V. Stalin noticed and strongly supported the Stakhanov movement when it was just beginning. At the very beginning of the development of the Stakhanov movement, J.V. Stalin, with brilliant insight, saw the new that it carried with him, foresaw its historical significance, its strength and invincibility. "Today there are still few Stakhanovites," said

Comrade Stalin in 1935, “but who can doubt that tomorrow there will be ten times as many? Is it not clear that the Stakhanovites are innovators in our industry, that the Stakhanov movement represents the future of our industry...” (*J.V. Stalin, Questions of Leninism, 1952, p. 543*).

JV Stalin in his work “*The Economic Problems of Socialism in the USSR*” showed that raising the cultural and technical level of workers to the level of technical personnel, the beginnings of which was discovered by J.V. Stalin in the Stakhanov movement, is of paramount importance for the transition from socialism to communism. If it were not for individual groups of workers, but the majority of workers, that raised their cultural and technical level to the level of engineering and technical personnel, then, says J. V. Stalin, “our industry would be raised to a height unattainable for the industry of other countries.” (*J.V. Stalin, Economic problems of socialism in the USSR, 1952, p. 28*).

J.V. Stalin pointed out that one of the basic conditions for preparing the transition to communism is raising collective farm property to the level of public property. J.V. Stalin also discovered a way to increase collective farm property to the level of nation-wide in the buds of the exchange of products between state industry and collective farms, which is available in the form of “stocking” of agricultural products. J.V. Stalin says that “the task is to organize these rudiments of product exchange in all sectors of agriculture and develop them into a broad system of product exchange” in order to eliminate commodity circulation and “include the basic property of collective farms, collective farm production in general system of nationwide planning.” (*Ibid., P. 94*).



Based on the fact that development is the emergence of the new and the withering away of the old, JV Stalin teaches that the feeling of the new is a precious quality that every employee should possess.

Our era, the great socialist era, is the era of innovators, creators of a new, socialist economy, new forms of labour, a new, communist culture, art, morality, a new social system—communism. The period of transition from socialism to communism is replete with examples showing the truth and enormous practical significance of the provisions of the Marxist dialectical method.

The ability of the Communist Party to find a new one and to support it in time we see in every decision of the party and government on issues of economy, science, culture. The party reveals to the Soviet people the inexhaustible possibilities lurking in the socialist - economic and political system, carries out tremendous work to mobilize the masses to fight for the use of these opportunities, for turning the possibility of building communism into reality.

The Central Committee of the Party, in its daily leadership of the party and the country in building a communist society, provides brilliant examples of the ability to find new things and achieve victory. The decisions of the Central Committee of the Party on ideological issues, discussions on philosophy, biology, physiology, linguistics, political economy, conducted under the directing influence of the Central Committee of the party and personally Comrade Stalin, provide an example of how to identify new, progressive ideological work. At the same time, these decisions expose everything rotten, obsolete and reactionary, representing remnants of bourgeois ideology. Guided by a dialectical understanding of

development, exposing the theory of gravity, the party teaches the Soviet people to fight the old, conservative, to eliminate the remnants of capitalism in the minds of people.

Uprooting the old, the party calls for vigilance and intransigence to all kinds of remnants of capitalism, the remnants of bourgeois ideology, to the views and moods alien to socialism, spread and inflated by the remnants of the hostile Soviet party groups.

Guided by Marxist dialectics, the law of the invincibility of the new, progressive in the fight against the old, conservative, the Communist Party exposes the old, ensuring the victory of the new over the old, confidently leads our people to a brighter future, to communism.

Noting the great organizing and mobilizing role of the party in the progressive movement of the Soviet country, G. Malenkov said at the XIX Congress: "Our mighty Motherland is in the prime of life and is heading for new successes. We have everything we need to build a complete communist society. The natural wealth of the Soviet country is inexhaustible. Our state has proved its ability to use these huge wealth to the benefit of the working people. The Soviet people have shown their ability to build a new society and are confidently looking to the future.

At the head of the peoples of the Soviet Union is a tried and battle-hardened party that is steadily pursuing Leninist-Stalinist politics. Under the leadership of the Communist Party, the world-historic victory of socialism in the USSR was won and the exploitation of man by man was forever destroyed. Under the leadership of the party, the peoples of the Soviet Union are

successfully fighting for the great goal of building communism in our country.

There are no forces in the world that could stop the progressive movement of Soviet society. Our cause is invincible. "You need to hold the steering wheel firmly and go your own way, not succumbing to provocations or intimidation." (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), Pp. 108-109*).

# **DEVELOPMENT AS A TRANSITION OF QUANTITATIVE CHANGES TO INDIGENOUS, QUALITATIVE CHANGES.**

**K.V. Moroz**

## **Metaphysical and dialectical understanding of development**

In the famous fragment “On the Question of Dialectics” V. I. Lenin, comparing two mutually opposing concepts of development, wrote:

“The two main (or two possible? Or two observable in history?) Concepts of development (evolution) are: development as a decrease and increase, as a repetition, and development as a unity of opposites (dividing one into mutually exclusive opposites and the relationship between them). With the first concept of movement, the movement itself, its motive power, its source, its motive (or this source is transferred outside - God, the subject etc.) remains in the shadow. In the second concept, the main focus is precisely on knowing the source of the “self” movement. The first concept is dead, poor, dry. The second is vital. Only the second gives the key to the “self-movement” of all things; only it gives the key to “leaps”, to “a break in gradualness”, to “turning into the opposite”, to destroying the old and the emergence of the new.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 327-328*).

Metaphysicists reduce motion to the mechanical movement of bodies in space, represent development only as quantitative changes in phenomena, as an increase or decrease in the same thing or phenomenon once and for all. For a metaphysical

concept, development is a flat evolution, without a break in continuity, without leaps, without transitions from the old qualitative state to the new, without the struggle of opposites as a source of development.

The metaphysical concept gives a perverse, one-sided view of the objective development of the world, in which everything comes down to simple growth or decrease, to purely quantitative changes.

A metaphysical understanding of development developed in the XVII-XVIII centuries, although its elements were already in ancient Greece. In the eighteenth century, materialistic philosophers, as well as naturalists, believed that the atoms that make up matter are the simplest and at the same time homogeneous for all forms of matter indivisible, smallest bodies. Therefore, naturalists saw their task only in “finding uniform matter as such and reducing qualitative differences to purely quantitative differences formed by combinations of identical tiny particles...”. (*F. Engels, Dialectics of Nature, 1952, p. 236*).

In biology, the metaphysical point of view was most clearly manifested in the theory of preformism, according to which the germinal seed contains a ready-made microscopic organism—a prototype of a future adult living being. Naturally, the development of the organism from the point of view of this theory is only a quantitative increase, a simple growth of the parts of the organism that are present in the embryonic form.

One of the representatives of a metaphysical understanding of development was the French philosopher Robinet (1735-1820), who believed that all objects and phenomena of the material world have the same property—organic (animal), the

increase or decrease of which determines the difference between objects and phenomena. The formation of stone, oak, horse, etc., according to Robinet, is a purely quantitative process, where everything depends on the number, proportion, order and combination of the same principle of life—organicity for stone, oak, horse, etc.

The metaphysical understanding of development as a simple quantitative growth was due to the level of development of science of that time. The most advanced sciences were the mechanics of earthly and celestial bodies and mathematics. Physics, chemistry, biology and other sciences were in their infancy. A feature of such sciences as mechanics and mathematics is that they, when studying natural phenomena, abstract from the qualitative certainty of phenomena, and consider them only from the side of quantitative properties and relations. This circumstance, while ignorant of dialectics, was one of the reasons why philosophers and natural scientists of the 17th–18th centuries tried to explain every change with the movement of bodies in space, and reduced all the qualitative differences observed in nature to quantitative ones.

The natural science discoveries of the 19th century (especially the discovery of an organic cell, the law of energy conversion, and Darwin's doctrine of the evolution of organic nature) made significant changes to the prevailing views on the outside world. Natural science has shown that various forms of matter are not homogeneous, that there are qualitative differences between them, that development cannot be reduced only to quantitative changes, and that development is also fundamental, qualitative changes in objects and phenomena.

The metaphysical concept of development was alien to the view that there is an interaction between quantity and quality, that development takes place as a break in continuity and the discrete parts of various steps (atoms, masses, celestial bodies) “are different nodal points that determine various qualitative forms of the existence of universal matter...”. (*F. Engels, Dialectics of Nature, 1952, p. 236*).

The metaphysical understanding of development as a simple quantitative growth has its class roots. Metaphysics is stubbornly upheld by the bourgeoisie and its ideologists. The bourgeoisie and its defenders use the metaphysical concept of development in order to deny the regularity of the proletarian revolution, in order to limit the movement of the masses to the struggle for minor reforms within the framework of the capitalist system. The metaphysical concept of development in modern bourgeois science serves as the basis for various idealistic, reactionary theories that are directly intertwined with the clericalism and hateful nonsense of the American imperialists.

In biology, for example, the metaphysical concept of development is defended by the Weismann-Morganists. Weismann-Morganists deny the role of the external environment in the development of organic nature, exclude the transfer of acquired properties to subsequent generations. They are alien to the idea of development as the emergence of the new and the withering away of the old. According to their statements, the basis of the life of every organism is a certain fictitious unchanged substance—the gene. The gene allegedly determines the nature of the organism, acts as a carrier of hereditary continuity, the only condition for the development of plants and animals.

“All these theories of heredity,” says Academician Lysenko, “lay the foundation for the same wrong position, although they present it in different ways. This situation boils down to the fact that the development of organisms is a simple increase or decrease, that new properties in organisms can only appear, but not appear, not arise from the old. Indeed, in biological science, many still continue to argue that in the body cells can be obtained only from cells, chromosomes only from the same chromosomes, etc. Meanwhile, all people know that any organ in the body develops from an original, completely different from this organ, for example, the eye - not at all from the eye, or from the leaf - not from the leaf, etc. Why should there be special laws for chromosomes that are not characteristic of the general laws of development of organisms?” (*T. D. Lysenko, Agrobiology, ed. 4, 1948, p. 329*).

Speaking about the immutability of the imaginary hereditary substance—the gene, the Weismann-Morganists openly preach vile racist theories, justify imperialist violence, national oppression and the mass extermination of supposedly “inferior” peoples.

Michurin biology, being one of the most important components of the natural science basis of the Marxist-Leninist worldview, considers the development of wildlife as a transition of quantitative changes to fundamental, qualitative ones, as the emergence of new and the destruction of old signs and forms.

The Marxist dialectical method is fundamentally opposed not only to various forms of metaphysics, but also to Hegel’s idealistic dialectic.

If, from the point of view of the philosophy of Marxism, the transition of quantitative changes to fundamental, qualitative



changes is one of the basic laws of the development of the material world, then, according to Hegel, the transition of quantitative changes to qualitative changes does not act as a law of the development of nature, but as a stage in the development of a certain absolute idea. Does Hegel speak of quantity, quality or measure, of the transition from one qualitative state to another, he always does not mean objects and phenomena of material reality, but the abstract-logical concepts absolute by him - “quality”, “quantity”, “measure” as such.

On the contrary, the Marxist materialist dialectics asserts that the objects and phenomena of nature themselves have qualitative and quantitative certainty, that the transition of quantitative changes to radical, qualitative ones appears in it as a law of the development of objective reality, which is recognized by people and used by them as one of the logical principles of the study of others us objects and phenomena.

The classical exposition of the third main feature of the Marxist dialectical method in which this law is embodied is given by Comrade Stalin in his work *On Dialectical and Historical Materialism*. “In contrast to metaphysics,” writes J.V. Stalin, “dialectics does not consider the development process as a simple growth process where quantitative changes do not lead to qualitative changes, but as a development that moves from minor and hidden quantitative changes to changes open, to fundamental changes, to qualitative changes, where qualitative changes do not occur gradually, but quickly, suddenly, in the form of an abrupt transition from one state to another state, they occur not by chance, but by a law but they come as a result of the accumulation of imperceptible and gradual quantitative changes.” (*J.V. Stalin, Questions of Leninism, 1952, p. 576*).

## Quality and quantity. Measure

What is included in the concept of quality?

Quality is a philosophical category that serves to indicate the internal certainty, specificity of things and phenomena of the world around us. Quality expresses a fundamental property, the essence of an object or phenomenon.

The quality of some objects and phenomena is found in comparison with the quality of other objects and phenomena. Quality points to the boundaries separating some phenomena of material reality from others. A change in quality entails a fundamental change in the subject or phenomenon itself.

Quality, expressing the essence of objects and phenomena, is inextricably linked with a certain stable form of movement or a series of movements. Engels says that an object is a moving substance, and various forms and types of matter itself can be known only through movement. "Movement is not only a change of place; in supra-mechanical areas, it is also a change in quality." (*F. Engels, Dialectics of Nature, 1952, p. 201*).

The generally accepted division of natural phenomena into mechanical, physical, chemical, and organic life phenomena in science indicates the largest qualitative differences in the material world, and qualitatively different forms of motion of matter. The inseparability of quality from movement, the conditionality of quality by certain processes of change and development, clearly emerge when new phenomena of both inorganic and organic nature arise. Thus, the modern slate, Engels points out, is fundamentally different from the sludge from which it is formed; chalk—from unconnected

microscopic shells of which it consists; sandstone—from unbound sea sand, which in turn arose from the smallest particles of granite.

The variety of forms of motion of matter determines the variety of forms of qualitative certainty. Organic life as a form of motion of matter is richer than physical and chemical forms, for it includes other forms of motion (mechanical, physical, chemical). Higher animals have organs and parts of the body that are not found in unicellular organisms (nerve tissue, brain, bones, etc.).

Quality is an objective property of objects and phenomena. In contrast to metaphysical and idealistic philosophical systems, which consider quality as a subjective category, depending only on a person and his senses, dialectical materialism considers quality to be as objective reality as moving matter itself is objective and real.

Speaking of red, warm, solid and various other properties of objects or phenomena, we only express the qualitative certainties objectively inherent in objects and phenomena. A sensation as “a direct connection of consciousness with the outside world”, as “the transformation of the energy of external irritation into a fact of consciousness” (Lenin), connects a person with the outside world. Sensation is a subjective image of objective objects; in sensation, objective qualities of perceived objects are found.

From the fact that the quality of objects is found in sensations, idealistic philosophers have made and conclude that all qualities or some of them are no more than our subjective sensations. So, even the English philosopher of the XVII century, John Locke divided all qualities into primary and

secondary. Locke considered colour, sound, and taste to be secondary, subjective qualities that existed insofar as man exists. And only such qualities as extension, figure, impenetrability, movement, peace, Locke considered primary, having objective significance, inseparable from the objects themselves. Locke's position on the subjectivity of secondary qualities is an idealistic position, which seeks to prove the dependence of the qualities of the material world on human consciousness.

The most sharply subjective understanding of quality came from such representatives of the subjective-idealistic trend in philosophy as Berkeley, Hume and their followers, Mach, Avenarius and other Machists. Reducing objects and phenomena of the material world to a combination or complex of sensations, subjective idealists thereby considered the qualities of objects as properties of human consciousness. The ideologists of modern American-English imperialism, many representatives of various subjective-idealistic trends in America and Europe also deny the objective nature of qualities.

In reality, the qualities of things are objective, they are inseparable from the phenomena of the real world, reflected by our consciousness.

Quality is not something that exists independently, regardless of the objects themselves. "... There are no qualities," Engels wrote, "but only things that have qualities, and, moreover, infinitely many qualities. Two different things always have well-known common qualities (at least physical properties), other qualities differ in degree, and finally, other qualities may be completely absent from one of these things." (*F. Engels, Dialectics of Nature, 1952, p. 184*).

The variety of connections and mediations existing in the world determines the variety of concrete forms of manifestation of qualitative certainty. The quality of things is manifested through their properties, which are nothing more than an expression of quality in relation to other objects.

Quality reveals itself through properties, and the totality of the latter forms a given qualitative certainty of an object or phenomenon. In this regard, there is an organic unity between quality and property. However, quality and property are not equal. Quality is the essence, the integral specificity of a thing, while a property reveals the essence of a thing from only one side of it.

Not all properties equally express the qualitative certainty of objects and phenomena. Some of them affect the more significant aspects, others—less significant. Thus, the anarchy of production, periodic crises of overproduction, the impoverishment of the masses and a number of other similar properties are essential signs of capitalism. The disappearance, for example, of periodic crises—one of such essential and characteristic properties of the capitalist mode of production—can only occur with the disappearance of capitalism itself, while a change in the periods of alternation or the duration of crises does not affect the essence of capitalism.

The loss or acquisition by an object of one or another non-essential property and even a number of non-essential properties does not entail its qualitative change. A plant that loses its properties for the winter, such as flowering and fruiting, does not cease to be a plant.

Such is the manifestation of qualitative certainty inherent in objects and phenomena.

What is quantity like?

Quantity—a philosophical category that serves to indicate the certainty of objects and phenomena from the side of number, magnitude, pace, degree, volume, etc.

Objects and phenomena have not only qualitative certainty, but also quantitative, they represent the unity of quality and quantity. So, the molecule of one substance can differ from the molecule of another only by a different number of atoms, for example oxygen ( $O_2$ ) and ozone ( $O_3$ ). Atoms differ from each other in the number of electrons, protons, neutrons and other particles that make up the atom. In public life, along with the qualitative side, there is also a quantitative side. So, one type of society differs from another not only in the nature of production relations, but also in the level of development of productive forces, the growth rate of industry, the size of personal and national income, etc.

The establishment in the USSR of a socialist mode of production means not only a radical change in the nature of production relations (a change in capitalist production relations - relations of domination and submission - socialist production relations - relations of cooperation and mutual assistance of workers free from exploitation), but also an unprecedented growth in volume and pace in history industry and agriculture, the welfare and culture of the working people of the Soviet country.

Quantitative certainty is as diverse as qualitative, each of them expresses from different sides the diversity of forms of moving matter. In one case, the quantity acts as a number, and we say: ten or twenty degrees of heat, one hundred or one thousand cars. In another case, the number means the degree of

comparison, and we are talking about higher productivity, about a faster flight of an airplane or bird. In the third case, the quantity expresses spatial relationships, and we are talking about height, length and width. Quantity indicates many other relationships.

Each object or phenomenon has its own quantitative certainty, characteristic only for it. So, each chemical element has its own quantitative characteristic, its own atomic weight, its charge, its atomic volume, etc. Each social system is characterized by a certain level of development of productive forces, etc.

Quantity, like quality, is objective; it is inseparable from the objects themselves, phenomena. There is no quantity at all, but there are objects that have certain quantitative characteristics. The concepts of numbers and figures, says Engels, are not taken from anywhere, but only from the world of reality. Before people developed the concepts of number and figure, things had to have a certain shape and a certain numerical expression.

Quantity cannot be considered as something external in relation to objects and phenomena; quantity, like quality, expresses their essential side. Temperature is an integral property of water in its physical state, just as a certain ratio of hydrogen and oxygen is characteristic of its chemical composition. Only some quantitative changes, and even then in a strictly defined respect, do not affect the quality of the subject. So, an increase in water temperature from 1 to 99 degrees (Celsius) does not change the essential signs of water. Similarly, the capitalist nature of an enterprise does not change from the replacement of one capitalist by a joint-stock company.

These are the general features of the quantitative certainty of objects and phenomena.

In ascertaining the nature of quality and quantity, it is necessary to bear in mind one more important circumstance, which Engels points to. Every quality has many quantitative gradations, such as shades of colors. On the other hand, the amount is full of qualitative differences. So, the unit acts as the simplest number, and at the same time it contains diversity. It is the main number of the entire system of positive and negative numbers, the expression of any number raised to the power of zero, the value of all fractions whose numerator and denominator are equal to each other, etc. Zero is the negation of any certain number and at the same time has a very specific content. Added to any number on the right, it increases it tenfold, destroys any number that is multiplied by it, etc.

These examples show that quantity and quality are dialectically related categories; in objective reality, quality and quantity are inseparable. This organic unity of qualitative and quantitative certainty constitutes the measure of a given subject or phenomenon.

Measure is the quality of an object with its inherent quantitative certainty. A measure expresses boundaries in which quantitative changes do not cause qualitative changes and in which objects, phenomena remain by themselves. An inorganic body, if divided into smaller and smaller particles, will not immediately bring about a qualitative change. But as soon as we bring the process of division to a molecule of a given substance, its further fragmentation is already associated with the destruction of this quality and the transition to a new one. Instead of a molecule of a complex substance, atoms of its constituent elements are formed.



The moments of transition from one measure to another are called nodes or transition points from one state to another, and the entire chain of transitions from one quantitatively qualitative unity to another is called the nodal line of the measure.

Engels points to such nodes, turning points in the development of nature, such as the transition from the mechanics of celestial bodies to the mechanics of small masses on individual celestial bodies, from the mechanics of masses to the mechanics of molecules, from the physics of molecules to the physics of atoms (chemistry), from ordinary chemical action to chemistry proteins (life).

The development of human society also occurs through the transition of quantitative changes into qualitative ones, by moving from one measure to another. On the basis of the growth of productive forces and labour productivity, the primitive system, for example, gave way to slave-owning, slave-owning to feudal, and feudal to capitalist. Capitalism, the last antagonistic social formation, is replaced by a qualitatively new - socialist system.

The nodal line of the measure reflects the history of the progressive logical development of these objects and phenomena. It shows how quantitative changes lead to the emergence of qualitatively new forms.

This is the main characteristic of quality, quantity and measure. We now turn to the consideration of the question of how the process of transition of quantitative changes to fundamental, qualitative changes proceeds.

## **The transition of quantitative changes to qualitative ones is the law of the development of nature and society**

Engels wrote that in nature the law of the transition of quantitative changes into qualitative ones can be expressed in this way: "... in nature, qualitative changes—in a way precisely defined for each individual case—can occur only by a quantitative addition or a quantitative reduction of matter or motion (the so-called energy )

All qualitative differences in nature are based either on a different chemical composition, or on different quantities or forms of motion (energy), or, which is almost always the case, on both. Thus, it is impossible to change the quality of any body without adding or subtracting matter or movement, that is, without a quantitative change in this body." (*F. Engels, Dialectics of Nature, 1952, p. 39*). Moreover, qualitative and quantitative changes in nature always occur as a result of the interaction of objects and phenomena.

"Changing the form of motion is always a process that takes place between at least two bodies, one of which loses a certain amount of motion of such and such quality (for example, heat), and the other receives the corresponding amount of motion of such and such other quality ((mechanical movement, electricity, chemical decomposition.) Consequently, quantity and quality correspond here to each other mutually and bilaterally." (*Ibid.*).

Thus, changes in the physical properties of objects are qualitative changes caused by quantitative changes. For example, the gradual heating of the metal at first does not

affect its physical state, but as soon as the temperature reaches a certain limit (for copper 1,083 ° C, for lead 327 ° C), a sharp transition to a new physical state takes place: the solid metal becomes liquid.”In a word,” writes Engels, “the so-called constants of physics are for the most part nothing more than the names of the nodal points, where a quantitative <change> of the addition or decrease of motion causes a qualitative change in the state of the corresponding body, - where, therefore, the quantity goes into quality”. (*F. Engels, Dialectics of Nature, 1952, p. 13*).

The same can be said about chemical properties. Chemistry, says Engels, can be called the science of the qualitative changes in bodies that occur under the influence of changes in quantitative composition. For example, two nitrogen atoms and one oxygen atom give a compound called laughing gas ( $N_2O$ ). The same two nitrogen atoms taken with five oxygen atoms form nitric anhydride ( $N_2O_5$ )—a solid.

The periodic system of elements shows how the properties of the elements depend on the value of the positive charge of the nucleus, numerically equal to the ordinal number of the element.

The transition from quantitative to qualitative changes is also observed in biological processes. Darwin’s discovery affirmed the idea of the development of wildlife in biological science. But Darwin’s mistake was that he imagined the origin of some species from others as a continuous line of gradual changes, did not recognize qualitative changes through jumps.

Michurin biology proves that the development of organic nature cannot be reduced only to the gradual accumulation of minor changes. Species of animals and plants, representing

interconnected links in the development of organic nature, contain both similarities and differences. The boundaries between species, despite all their relativity, indicate those qualitative differences that separate one species from another. Therefore, the formation of new species is a break in continuity, an abrupt transition from one qualitative state to another.

The individual development of organisms is also subject to the law of the transition of quantity into quality, which is confirmed by the theory of the stage development of plants developed by T. D. Lysenko. Cereal plants, completing the development cycle from the old seed to the new seed, go through two stages: vernalisation and light. This means that, in addition to all other conditions necessary for plant life (minimum moisture, air access, etc.), they need a certain temperature level at the vernalisation stage, and a certain duration of light exposure at the light stage. Thus, the stages are qualitatively different stages in the life of plants caused by quantitative changes.

A brilliant confirmation of the law of the transition of quantitative changes into qualitative ones is the opening of the Stalin Prize laureate, Professor O. B. Lepeshinskaya.

Summarizing the discoveries of his time in the field of natural science, Engels concluded that life on earth arose from inanimate matter as a result of long and complex processes.

“Probably millennia have passed, when conditions were created under which the next step forward was possible and the first cell arose from this shapeless protein due to the formation of the nucleus and membrane. But along with this first cell, the basis for the shaping of the entire organic world was also

given. According to all the data of the fossil record, the innumerable types of cell-free and cellular protists, of which the only *Eozoon Canadense* came to us, developed first, as we should allow it, and of which some gradually differentiated into the first plants, and others into the first animals. And from the first animals, innumerable classes, orders, families, genera and species of animals developed, mainly through further differentiation, and, finally, the form in which the nervous system reaches its fullest development is precisely the vertebrates, and again, finally “Among them is that vertebrate in which nature comes to the realization of itself — man.” (*F. Engels, Dialectics of Nature, 1952, p. 13*).

Professor O. B. Lepeshinskaya experimentally showed how the transition from living matter without a cellular structure to a cell occurs, and thereby confirmed the correctness of Engels’s position on the origin of life on earth. For a long time in science, Virchow’s point of view dominated, according to which every cell supposedly comes only from a cell. O. B. Lepeshinskaya proved that in nature there are processes such as the appearance of non-cellular substances from cellular formations and, conversely, the appearance of cells from non-cellular substances. The process of cell formation from living non-cellular substance is a series of accumulations, a series of intermediate formations. The gradual change in living matter under the influence of physicochemical external and internal factors leads to the creation of new high-quality formations, a cell appears,

The law of transition of quantitative changes to fundamental, qualitative ones is the law of not only nature, but also of social life. Finding out the essence of capitalist production, Marx notes that not every amount of money can be turned into

capital. Such a transformation requires a certain minimum of money in the hands of an individual owner.

“Here, as in natural science,” Marx notes, “the validity of that law is confirmed ... that purely quantitative changes at a certain stage turn into qualitative differences.” (*K. Marx, Capital, vol. 1, 1951, p. 314*).

One of the manifestations of the law of the transition of quantitative changes to fundamental, qualitative ones in public life is also the change of one mode of production to another, the slow accumulation of diverse contradictions during the period of so-called peaceful development and the resolution of these contradictions during a social revolution during the revolution. So, under the conditions of capitalism, the process of accumulation of elements, or prerequisites, first takes place, for its revolutionary replacement by socialism (the continuous growth of the contradictions inherent in capitalism, the growth of the proletariat, the growth of its consciousness and organization, the gradual accumulation of experience of the revolutionary struggle of the masses, etc.), and then comes period of fundamental, qualitative changes,

The transition of quantitative changes into qualitative ones also occurs in the process of the development of knowledge, in the field of ideology. So, in the development of philosophy, a vivid example of the transition of quantitative changes to a fundamental, qualitative change is the emergence of the philosophy of Marxism, which, being a real discovery, a revolution in philosophy, “could not have happened without the preliminary accumulation of quantitative changes, in this case, the results of the development of philosophy before the discovery of Marx - Engels.” (*And . A. Zhdanov, Speech at the*

*discussion on the book by GF Aleksandrov "History of Western Philosophy", 1952, p. 8).*

Thus, the transition of quantitative changes to fundamental, qualitative changes is a universal law; it manifests itself in the development of nature, and in the development of society, and in the development of knowledge.

In ascertaining the nature of the transition of quantitative changes into qualitative ones, it is also necessary to bear in mind that the new qualitative certainty of an object or phenomenon resulting from gradual quantitative changes is, at the same time, a new quantitative certainty. In public life, this is evident from the fact that each new mode of production, being a new qualitative state of society, is inseparable from new quantitative manifestations. For example, the rapid development of industry and agriculture, the rapid growth of the welfare and culture of the working people of the USSR are due to nothing more than the nature of the socialist system, its basic economic law, its advantages over the capitalist system.

## **Evolution and revolution. Jump**

Quantitative and qualitative changes are two forms of motion of matter. "... From the point of view of the dialectical method," says Comrade Stalin, "evolution and revolution, quantitative and qualitative changes, are two necessary forms of the same movement." (*J.V. Stalin, Soch., Vol. 1, p. 309*).

In his article "*Disagreements in the European Labour Movement*", V. I. Lenin pointed out that actual history includes various tendencies, "just as life and development in nature include slow evolution and rapid leaps, breaks in gradualness." (*V.I. Lenin, Soch., Vol. 16, ed. 4. p. 319*).

In objects and phenomena there is always new and old. In each of them, along with the old, dying quality state, a new qualitative state is born and after a certain quantitative accumulation a radical, qualitative change takes place - the new overcomes the old.

The evolutionary form of development means that in the old quality the new gradually ripens. A revolutionary form of development is a transition to a new qualitative state. Evolution prepares the conditions for revolution, and the latter completes evolution and facilitates its further work.

“The movement is evolutionary,” JV Stalin points out, “when progressive elements spontaneously continue their daily work and make small, quantitative, changes to the old orders.

The movement is revolutionary, when the same elements are united, imbued with a single idea and rush against the enemy camp in order to fundamentally destroy the old order and introduce qualitative changes into life, establish new orders.” (*J.V. Stalin, Soch., Vol. I, p. 301*).

Comrade Stalin points out that the transformation of quantitative changes into fundamental, qualitative changes takes place “in the form of an abrupt transition from one state to another state ...”. A leap, a revolutionary form of movement is a break in continuity, a transition from one qualitative state to another. The leap is a necessary link in the development process. No wonder Engels said that all nature is made up of leaps.

Some bourgeois naturalists and philosophers consider abrupt transitions from one state to another as a manifestation of randomness in development. So, Cuvier at one time believed



that the emergence of new species of animals and plants is associated with disasters (cataclysms) that repeat from time to time, as a result of which old life forms are destroyed and everything is created anew. Accidents, according to Cuvier, occur suddenly, without any connection with the previous development, and are caused by unknown reasons.

Comrade Stalin in his work *Anarchism or Socialism?* showed the failure of the metaphysical theory of cataclysms, substantiated the fundamental difference between the Marxist understanding of revolutionary development and Cuvier's theory of catastrophes.

Reducing the development of wildlife to sudden, causeless leaps is nothing more than a manifestation of metaphysics and clericalism in science. This reactionary metaphysical and idealistic direction is Weismannism-the organism, which explains the new qualitative formations in the organic world by chance. On the contrary, the strength of Michurin biology lies in the fact that it connects the development, change of living beings not with random moments, but with the regular process of the disappearance of old and the emergence of new signs of organisms under the influence of environmental conditions. Qualitative formations in organic nature, the disappearance of old organisms and species and the abrupt appearance of new organisms and species occur as a result of previous gradual quantitative changes in organisms due to changes in their conditions of existence,

Subtle quantitative changes in organisms resulting from changes in their environment lead to radical, qualitative changes because the further existence and development of the organism or species as a whole can no longer take place within the framework of the old qualitative state, within the

framework of the old type of metabolism. The transition from the old quality to the new becomes inevitable. This transition occurs through a jump, which comes with inevitable force, comes naturally.

The significance of the leap is that it lays the foundation for a new phenomenon, creates new, decisive conditions for the further development process.

In social development, leaps occur as revolutionary transitions from one social system to another. The dominance of the old, reactionary classes can only be destroyed by violence. Marx directly speaks of the physical collision of people as a means of resolving class antagonism. Only when there are no antagonistic classes, “social evolution will cease to be political revolution.” (*K. Marx, The Poverty of Philosophy, State Political Publishing House, 1941, p. 149*).

V.I. Lenin also points to the exceptional importance of social revolutions in public life. “... It is during such periods,” Lenin teaches, “that the numerous contradictions that slowly accumulate during periods of so-called peaceful development are resolved. It is precisely in such periods that the direct role of different classes in determining the forms of social life is manifested with the greatest force, the foundations of the political “superstructure” are created, which then lasts for a long time on the basis of renewed production relations.” (*V.I. Lenin, Soch., Vol. 13, ed. 4, p. 22*).

Comrade Stalin, specifying and developing one of the most important provisions of historical materialism—the contradiction between the new productive forces and the old production relations—speaks of the conscious activity of the masses, of a violent revolution as decisive conditions for

replacing old production relations with new ones. In the bowels of the old society, development takes place spontaneously until the newly arising productive forces reach maturity. When this moment arrives, “the existing production relations and their carriers - the ruling classes, turn into that” insurmountable “barrier that can be removed from the road only through the conscious activity of the new classes, through the violent actions of these classes, through the revolution.” (*J.V. Stalin, Questions of Leninism, 1952, p. 600*).

The greatest leap in history is the Great October Socialist Revolution, which “signifies a radical turn in the world history of mankind from the old, capitalist world to the new, socialist world.” (*J.V. Stalin, Soch., Vol. 10, p. 239*). The October Revolution introduced fundamental changes in public life. She overthrew the power of the landowners and capitalists and established the dictatorship of the proletariat, ushering in a new era in the development of all mankind.

The transition from the old quality to the new quality can be quite lengthy in time. Marx and Engels have repeatedly warned that the transition from bourgeois society to a socialist one cannot be understood as an unexpected and short-term blow. You can’t think, Engels wrote, “as if revolution can be done in one day. In fact, it is a long-term process of development of the masses under conditions that contribute to its acceleration.” (*K. Marx and F. Engels, Selected Letters, 1948, p. 370*).

Developing the positions of Marx and Engels, Lenin in his work “The Immediate Tasks of the Soviet Power” wrote that according to Marx and Engels, leaps in public life are fractures, turning points in world history, which sometimes embrace periods of ten or more years. Lenin here speaks of an era of

great leaps, of such a transition from the old qualitative state to the new one, which covers a whole strip of historical development. In such an era of a great leap, a whole sum of the most important tasks is solved, the implementation of which ultimately leads to the complete destruction of the old quality and the adoption of a new quality.

“The real interest of the era of large leaps,” wrote Lenin, “is that the abundance of fragments of the old, sometimes accumulating faster than the number of seeds (not always immediately visible) of the new, requires the ability to single out the most essential in a line or in a chain of development. There are historical moments when the most important thing for the success of the revolution is to accumulate more debris, that is, to blow up more of the old institutions; there are times when enough has been blown up, and the next step is the “prosaic” (for the petty-bourgeois revolutionary “boring”) job of clearing the soil from debris; there are times when caring for the new embryos, growing out from the debris on poorly cleared from rubble soil, is most important.” (*V.I. Lenin, Soch., Vol. 27, ed. 4, p. 243-244*).

The abolition of the political dominance of the landlords and the bourgeoisie, the establishment of the dictatorship of the proletariat as a result of the Great October Socialist Revolution created real conditions for the radical revolutionary transformation of society in our country. The industrialization of the country, the collectivization of agriculture, the cultural revolution—these are the links that determined the triumph of socialism in the USSR; this is the transition from the old qualitative state of society to its new qualitative state.

Comrade Stalin, in a speech to the voters of the Stalin election district in Moscow on February 9, 1946, clearly defined the essence of the fundamental changes that took place in the USSR. "Such an unprecedented growth in production," said JV Stalin, "cannot be considered a simple and ordinary development of the country from backwardness to progress. It was a leap with the help of which our Motherland turned from a backward country to an advanced country, from an agrarian country to an industrial one." (*J.V. Stalin, Speeches at the Election Meetings of Voters of the Stalin Electoral District of Moscow on December 11, 1937 and February 9, 1946, 1953, p. 18.*).

A great leap can be called the very emergence of human society. Isolation of man from the animal world is a long and complex process; it required not only a very long time, but also a number of so-called small jumps. Human society has developed as a result of a series of qualitative transformations, which, following one after another, have given society its inherent certainty, due to fundamentally different laws of its development. A direct gait, the liberation of the hand and its transformation into an organ of labour, the emergence of production, the more and more development of the brain, sensory organs, the appearance of specifically human thinking and articulate speech - these are separate links in the formation of human society.

But the recognition of the very fact of the existence of leaps in the world around us does not yet provide a complete understanding of the features of the development of any particular process. Dialectical materialism teaches us to approach the analysis of leaps specifically and historically, to see the qualitative difference and diversity of the nature of the leaps themselves.

The nature of the jump is determined by the nature of the developing object or phenomenon, its relationship with other objects or phenomena. Engels points out that constants, nodal points of transition of one qualitative state to another, are different in nature. Chemical-physical processes are one thing, the life of animals and plants is another. It is quite obvious that the process of formation of new forms of living nature is fundamentally different from transitions in inanimate nature. The variety of specific forms of existence of matter determines the variety of forms of jump-like transitions of some states to others.

It is very important to see various forms of leaps in public life. The collectivization of agriculture in the USSR was that revolution which, as stated in the Short Course on the History of the CPSU (B.), Resolved a number of fundamental questions of socialist construction. It eliminated the largest exploiting class in our country—the kulaks, transferred the most numerous working class, the class of peasants, from the path of individual farming to the path of social, collective farm economy, and gave the Soviet government a socialist base in the broadest area of agriculture.”Thus, the last sources of the restoration of capitalism were destroyed inside the country, and at the same time new, decisive conditions were created that were necessary for building a socialist national economy.” “(*History of the CPSU (B). A Short Course,*” p. 292).

However, it was a revolution of a completely new type, a revolution made from above, on the initiative of state power with direct support from the vast masses of the peasantry.

Of exceptional importance for a deep understanding of the Marxist-Leninist formulation of the question of the nature of

leaps, of the transition from one qualitative state to another, is the work of Comrade Stalin's "Marxism and Linguistics." In this work, J.V. Stalin points out that transitions from the old quality to the new can occur under some conditions suddenly, by an explosion, in others, gradually, without an explosion.

Thus, the transition of language from an old quality to a new one does not occur through an explosion, but through the gradual accumulation of elements of a new quality and the gradual death of elements of an old quality.

Comrade Stalin provides a comprehensive theoretical justification for the possibility of a transition from the old quality to the new, not only by explosion, but also without explosion.

"In general, it is necessary to note the comrades who are fond of explosions," says Stalin, "that the law of the transition from the old quality to the new way of explosion does not apply not only to the history of the development of the language, it is not always applicable to other social phenomena of a basic or superstructure . It is obligatory for a society divided into hostile classes. But it is not at all obligatory for a society that does not have hostile classes. Within 8-10 years, we carried out the transition from the bourgeois individual-peasant system to the socialist, collective farm system in the agriculture of our country. It was a revolution that abolished the old bourgeois economic system in the countryside and created a new, socialist system. However, this revolution was not accomplished by an explosion, i.e., not by overthrowing the existing government and creating a new government, but by a gradual transition from the old bourgeois system in the village to the new. But they managed to do this because it was a revolution from above, that the coup was carried out on the

initiative of the existing government with the support of the main masses of the peasantry.” (*J.V. Stalin, Marxism and Linguistics*, pp. 28-29).

The transition from the old qualitative state to the new one, taking place without an explosion, through the gradual accumulation of elements of a new quality and the dying off of the old quality, cannot be confused with the evolutionary form of movement.

The bourgeois individual-peasant economic system was replaced by the collective farm socialist system through a gradual transition, without explosion, but Comrade Stalin directly calls this transition a revolution.

Thus, not only jumps occurring by explosion, but also jumps occurring by a gradual transition from the old quality to the new, are a revolutionary form of movement. Denying the revolutionary nature of such leaps would mean nothing more than reducing the movement only to an evolutionary form, only to quantitative changes, which is completely wrong. ”With all the gradualness,” Engels teaches, “the transition from one form of movement to another always remains a leap, a decisive turn.” (*F. Engels, Anti-Dühring*, 1952, p. 63).

The scientific formulation of the question of the various ways and forms of transition from the old quality to the new is of great importance for understanding the laws of development of socialist society. The October Socialist Revolution was such a leap when the explosion, that is, the forcible destruction of the power of the landowners and capitalists and the establishment of Soviet power, was a logical and completely inevitable affair. With the transition of Soviet society from socialism to communism, the situation is different.



In the USSR there are no classes hostile to each other. Therefore, there is no ground for social explosions, political revolution. On the contrary, on the basis of the victory of the socialist mode of production, such driving forces as the moral and political unity of Soviet society, the friendship of peoples and Soviet patriotism were created. The Soviet state, the Communist Party of the Soviet Union and the people represent a single whole.

Soviet people see the Communist Party and the Soviet state as defenders of their vital interests, they consider all the activities of the party and government their vital work. In the struggle for communism, the initiative of the Communist Party and the Soviet state is warmly supported by the people. Under such conditions, the transition from the old qualitative state to the new takes place in a fundamentally different way than in a society consisting of hostile classes. Under socialism, leaps and qualitative changes in society are made not by explosion, but by gradually overcoming the old and accumulating the new. Moreover, the Soviet state and the Communist Party are at the head of the people's struggle for the victory of the new.

Concretizing the position of Marxist-Leninist dialectics on the various ways of transition from one qualitative state to another, Comrade Stalin in his new brilliant work, "The Economic Problems of Socialism in the USSR," points to the uniqueness of the economic development of the country of socialism. "The fact is," says Comrade Stalin, "that in our socialist conditions, economic development does not take place in the order of upheavals, but in the order of gradual changes, when the old does not just cancel completely, but changes its nature as applied to the new, retaining only its shape, and the new does not just destroy the old, but penetrates the old, changes its nature, its functions, not breaking its form, but using it to

develop the new.” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 53).

In his work “The Economic Problems of Socialism in the USSR,” Comrade Stalin pointed out the ways and conditions for a gradual transition from socialism to communism. Fulfilment of the basic preconditions for the transition to communism, drawn up by Comrade Stalin, together will mean the greatest qualitative transformations in the life of Soviet society, a leap from one economy, the economy of socialism, to another, higher economy, the economy of communism.

Based on the instructions of Comrade Stalin, the XIX Congress of the Communist Party of the Soviet Union outlined a grandiose program of economic and cultural construction for the coming years, the implementation of which will be a major step along the path of development of Soviet society from socialism to communism.

## **Development as an upward movement**

The transition of quantitative changes to fundamental, qualitative ones means that the development process does not occur as a simple repetition of the past, but as a progressive movement, as a transition from simple to complex, from lower to higher, from the old qualitative state to the new qualitative state.

In the philosophy of the past, as well as in modern bourgeois philosophy, a metaphysical view has become widespread, according to which movement, development supposedly takes place in a vicious circle, as a repetition of the same, once and for all given process.

Criticizing the metaphysical view of development that prevailed in the eighteenth century, Engels wrote: “Nature is in perpetual motion; it was known then. But, according to the then view, this movement rotated just as eternally in the same circle and, thus, remained, in fact, in the same place: it always led to the same consequences.” (*F. Engels, Ludwig Feuerbach and the end of classical German philosophy, Gospolitizdat, 1952, p. 21*).

According to this metaphysical view, the star world and the solar system remain as they have been for centuries, here nothing is destroyed and nothing arises again. Not a single animal, not a single plant on earth since the most ancient times has become qualitatively different. The history of society is supposedly also a repetition of the same stages. In this regard, the most indicative is the social theory of the Italian philosopher Vico (1668-1744), who believed that society performs continuously repeating cycles. According to Vico, it first goes through a period of childhood when a religious worldview and despotism prevail; then comes the period of youth with the rule of aristocracy and chivalry; finally, the period of maturity, when science and democracy flourish, and when, at the same time, society goes backward, to decline. The period of decline is replaced again by the period of childhood.

In bourgeois sociology of the era of imperialism, the “theory of cycles” has become openly reactionary in nature. This is evidenced by the views of Spengler—the ideologist of the German imperialists, one of the ideological predecessors of fascism. Society, according to Spengler, goes through three stages of development: generation, prosperity and decline. The modern stage of human history, he declared, is like a “sunset stage” when “all the achievements of modern culture must be destroyed.” Aggressive wars, enslavement of one person by

another are supposedly dictated by the very course of human history. The peculiarity of civilization of the 20th milestone is such that this obscurantist broadcasted that a person seeks to conquer territories. Such was the “philosophy” of one of the first ideologists of the German imperialists.

In the same spirit, now lackeys of the American-English arsonists of the new world war are shouting about the “death of civilization” and the “movement of society backward”.

“Like a pig, we are rolling along the slope to a barbaric existence among dirty ruins,” the vicious obscurantist and misanthropist V. Vogt claims in his “creation” “Road to Service”. He is echoed by European lackeys of the American imperialists. “Until the end of this century, if something unforeseen happens,” broadcasts the notorious ideologist of the imperialist reaction B. Russell, “the following may happen: the end of human life, and possibly of all life on earth, a return to barbarism, the unification of the world under the rule of one government “(implies world domination of American monopolists). The reactionary sociologist Albert Schweitzer, in his 1949 book *Philosophy of Civilization*, states that modern Western civilization is in a state of deep decline, because the land supposedly no longer has talented peoples in reserve, able to take their rightful place in the future. He sees the “way out” of the lackey of American imperialism in calling on Americans to take the place of the “leader in the spiritual life” of mankind.

Thus, pessimistic prophecies about the “death of civilization” and the “end of human life” serve the vile task of the imperialist reaction - the desire to make the peoples of the capitalist countries meekly submit to the American imperialists.

Such “theories” are a sign of deep decay of the capitalist system. They serve as a “theoretical justification” of imperialist robbery, a means of struggle against the desire of the masses for communism. The inevitable death of the obsolete capitalist system is interpreted by them as the death of all civilization. These are the fraudulent tricks of the authors of the “theory of cycles.”

The provision on the progressive, progressive development in pre-Marxist philosophy was formulated by Hegel in the form of the law of “negation of negation”. In Hegel, this law acts as the basis for the construction of his entire system. However, Hegel’s rational idea of development in an ascending line is given in an idealistic, mystical form.

Marx and Engels sharply criticized Hegel’s idealistic dialectic. They created a new method, fundamentally opposed to Hegel’s idealistic dialectic, the Marxist dialectic method. But in the works of Marx and Engels, in a number of cases, the expression “negation of negation”, introduced into Hegel’s philosophy, has been preserved. Quite clearly, the expression “negation of negation”, like all other dialectic points, has a fundamentally different meaning for Marx and Engels than for Hegel.

When Dühring made a false claim that Marx used the Hegelian formula “negation of negation” to substantiate his socio-economic conclusions, Engels gave a crushing rebuff to such absurd claims. Marx never, Engels wrote, never proved the historical necessity of the replacement of capitalism by socialism on the basis of “denial of denial.” The conclusions of Marx have always been based on the study of a huge amount of factual material, on the data of a real historical process. Marx invested in this formula that sense that in the real world

development proceeds along an ascending line, that there is a denial of the old by the new.

V.I. Lenin also opposed the perversion of the concept of “denial of negation” in the teachings of Marx by the enemies of Marxism.

When in the 30s of the last century the representative of liberal populism, Mikhailovsky made slanderous fabrications at Marx, claiming that Marx was proving his position by nothing more than the Hegelian “triad” (position - denial - denial of denial), Lenin gave Mikhailovsky a sharp rebuke .

“... Engels says,” wrote Lenin, “that Marx never thought of” proving “Hegelian triads of anything, that Marx only studied and investigated the actual process, that he recognized the truth of his theory as the only criterion with reality.” (*V.I. Lenin, Soch., Vol. I, ed. 4, p. 146*).

Formulating the main features of the Marxist dialectical method, Comrade Stalin described the development process as a progressive, upward movement from simple to complex, from lower to higher.

“... The dialectical method considers,” writes Stalin, “that the development process should not be understood as a circle movement, not as a simple repetition of the past, but as a forward movement, as a movement along an ascending line, as a transition from the old qualitative state to the new to a qualitative state, as development from simple to complex, from lower to higher.” (*J.V. Stalin, Questions of Leninism, 1952, p. 576*).

Movement in an ascending line from the lowest to the highest, from simple to complex is an immutable law of development. This is because the new qualitative state conflicts with the old, as a result the new overcomes, denies the old.

The classics of materialist dialectics indicate that the struggle of the new with the old and the negation of the old by the new must be understood in accordance with the objective nature of replacing the old with the new. Compared with the old, the new qualitative state of an object or phenomenon appears as richer and more complete in content.

In dialectics, Engels said, denying does not mean just saying “no,” or declaring a thing non-existent or destroying it in any way. It should be remembered that the new grows on the basis of the old and includes everything positive that was in the old.”Not a naked negation, not a vicious negation,” wrote Lenin, “not a sceptical negation, hesitation, doubt is characteristic and essential in dialectics, which undoubtedly contains an element of negation and, moreover, as its most important element, no, but negation, as a moment of communication, as a moment of development, with the retention of the positive...”. (*V.I. Lenin, Philosophical Notebooks, 1947, p. 197*).

Each new socio-economic formation preserves and develops further the positive that was created by previous generations of people, develops productive forces, technology, science and culture.

Comrade Stalin ridiculed those unfortunate Marxists who claimed that the proletariat should not use the old technological advances, but must destroy the old, “bourgeois” railways,

buildings, machines, equipment and re-create everything, and who received the nickname “troglodytes” for this .

The progressive nature of the movement, however, does not exclude temporary deviations from the main tendency of forward movement.

The Marxist dialectical method teaches us to see not only an ascending progressive line of development in nature and society, but also possible temporary retreats, backward movements, for example reactionary movements in public life. In each historical epoch, Lenin said, there are always separate movements, either forward or backward, deviations from the average type and the average rate of movement. Ascending development is a complex and controversial process that contains elements of backward movement, zigzags, etc.

“... to imagine world history,” wrote Lenin, “moving smoothly and neatly forward, sometimes without gigantic leaps backward, not dialectically, unscientific, theoretically incorrect.” (*V.I. Lenin, Soch., Vol. 22, ed. 4, p. 296*).

Comrade Stalin vividly illustrates this point on the example of the development of the revolution, “... the revolution,” says J.V. Stalin, “usually develops not in a straight ascending line, in the order of continuous growth, but in zigzags, by offensives and retreats, by the ebbs and flows that temper in the course of the development of the strength of the revolution and prepare for its final victory. “ (*J.V. Stalin, Soch., Vol. 7, p. 94*).

History knows such movements back as the restoration of the Bourbon dynasty in France after the defeat of Napoleon I, the era of reaction in Russia after the defeat of the revolution of



1905-1907, the Hitler regime in Germany in 1933-1945, the establishment of the fascist regime of the espionage-provocative clique of Tito in Yugoslavia, the current fascization of the United States, etc.

But these backward movements in history do not cancel the general progressive line of historical development. By virtue of the objective laws of reality, the progressive movement in the final analysis always makes its way in spite of temporary ebbs and the whole seeming accident of historical events.

In fact, no matter how tsarist autocracy was rampant during the reaction period, no matter how brutal measures it took against the proletariat, victory in the end remained on the side of the latter. The same can be said of fascism. The establishment of an open fascist dictatorship in a number of bourgeois countries is, of course, a step backward, a manifestation of reaction. But, as the practice of the revolutionary struggle shows, the rule of fascism is temporary, transient. A striking example of this is the fact that in several countries the collapse of reactionary, fascist and pro-fascist regimes as a result of the Second World War.

The old world, the world of capitalism, has exhausted its progressive possibilities. Capitalist production relations have become the shackles of social development. The new world, the world of socialism, is growing and gaining strength, irresistibly replacing the historically obsolete capitalist society.

Every day, the consciousness of the need to fight for a new, socialist life is ripening in the consciousness of the masses of the capitalist countries. On the way of the masses to socialism are the forces of imperialism and reaction.

These reactionary forces seek to strangle freedom wherever possible and to instill fascism. But no matter how raging, no matter how vicious the forces of imperialist reaction are, they cannot stop the progress of society, break the will and aspirations of the masses for peace, democracy, socialism, or delay the collapse of capitalism. We live in a century when all roads lead to communism. Therefore, the anti-imperialist forces that uphold the rights and independence of peoples, peace and historical progress, are invincible. It belongs to these forces; future.

At the head of the mighty camp of peace, democracy and socialism is the Soviet Union and its glorious Communist Party, who earned with their decisive struggle against the imperialist forces of aggression and reaction the love and trust of all freedom-loving peoples. Comrade Stalin in his historic speech at the 19th Congress of the Communist Party of the Soviet Union showed how great the importance of mutual trust and mutual support between our country and our party, on the one hand, and fraternal peoples and fraternal parties abroad, on the other, in the fight against imperialism and reaction, showed which way the working people of the whole globe should go in order to defend the cause of peace, democracy and socialism. The speech of Comrade Stalin at the XIX Congress of the Communist Party is a guide to action for all peoples in their struggle against the instigators of war.

## **The significance of the provision on the transition of quantitative changes to fundamental, qualitative for the practical activities of the party of the proletariat**

The third feature of Marxist dialectics teaches us to consider development as a transition of quantitative changes to fundamental, qualitative ones. The application of this provision to the history of society, to the practical activity of the party of the proletariat leads to the most important revolutionary conclusions. "If," comrade Stalin points out, "the transition of slow quantitative changes to quick and sudden qualitative changes constitutes the law of development, then it is clear that the revolutionary coups carried out by the oppressed classes represent a completely natural and inevitable phenomenon.

This means that the transition from capitalism to socialism and the liberation of the working class from capitalist oppression can be achieved not by slow changes, not by reform, but only by a qualitative change in the capitalist system, by revolution.

So, in order not to make a mistake in politics, you must be a revolutionary, not a reformist." (*J.V. Stalin, Questions of Leninism, 1952, p. 580*).

Supporters of metaphysics, enemies of dialectics and socialism, are afraid of the revolutionary method of cognition and transformation of social life. All kinds of reformists, right-wing socialists, including in their attempts to justify the peaceful growth of capitalism into socialism, to justify their rejection of the proletarian revolution and the dictatorship of the proletariat, relied and are based on the metaphysical denial of fundamental, qualitative social transformations through leaps and

revolutions. They talk about the planned, harmonious development of capitalist society, without social explosions and upheavals.

The “economists”, Mensheviks, and revisionists of the Second International opposed a decisive struggle against capital, tried to reduce the labour movement to forms acceptable to the bourgeoisie. In the field of philosophy, Lenin pointed out, the revisionists walked in the wake of bourgeois professorial “science”, vulgarized Marxist philosophy, replaced the Marxist revolutionary dialectics, which seemed to them too “cunning”, the bourgeois theory of evolution, as a theory of “simple” and calm.

The opportunists vigorously propagated the notorious “theory of productive forces,” the meaning of which is that the development of the capitalist economy, supposedly by itself, automatically leads to socialism.

The opportunist line of servicing the bourgeoisie in our time is continued by the right-wing socialists, but they are doing it in a form even more dangerous for the cause of socialism than their predecessors. They argue that the transition to socialism is possible by gradually turning capitalist enterprises into “socialist” enterprises, turning the bourgeois state into a “socialist” state. Thus, they do not act directly and frankly as opponents of the socialist transformation of society, as enemies of democracy. On the contrary. They swear their commitment to democracy and socialism. But at the same time, they reject the only possible path of transition from capitalism to socialism, which indicates to the working people Marxism-Leninism, the path of the revolutionary transformation of capitalist society into a socialist.

In this respect, the reasoning of such a right-wing socialist as the recently deceased leader of the Austrian right-wing socialists Renner is indicative. In his work *New World and Socialism*, published in 1946, he argued that the alleged contradiction between labour and capital is now “not typical and does not determine the course of development.” Speaking as an outspoken apologist for bourgeois democracy, Renner stated that the most suitable institution for the peaceful implementation of socialism is a bourgeois state with its attributes of “democracy” and “democracy”, which supposedly is able to defend the interests of “all classes”, “all walks of life.” Since the majority of socialists and trade union workers in the state apparatus are now, Renner said, the only thing that should be done is for the latter to prevail in the parliamentary elections,

Other right-wing socialists argue in the same spirit.

So, in the 1952 books published by Labour theorists under the titles “Socialism. New declarations of principles “and” New Fabian essays “prove in every possible way that modern capitalism supposedly “transformed”, underwent “radical “changes, that it already represents “not a bourgeois society, but a post-capitalist society “.

In these works the idea is held that in England today there are no classes opposing each other, and the modern English state “is no longer the executive committee of the bourgeoisie: the bourgeoisie becomes the manager, working for society.” Opposing the idea of a revolutionary replacement of capitalism by socialism, the Labour “theorists” argue that “there are no two main and opposite systems, but only an endless series of transitional systems,” while a “series of transitional stages” is understood as nothing more than state-

monopoly capitalism, subordination of the state apparatus to large monopolies.

Thus, speaking in words for socialism, the right-wing socialists in fact seek to keep the working masses of the capitalist countries in the chains of imperialist slavery, to convince them of the “necessity” of maintaining the capitalist system.

The assertion of right-wing socialists that it is supposedly possible to transform a capitalist society into a socialist one without breaking the capitalist order in a revolutionary way is refuted by all the experience of history. History teaches that no social system gives way to another without a radical breakdown of its economic and political foundations, no ruling class gives way to another without struggle, without decisive battles.

The bourgeoisie will never give up its advantages, will never transfer the means of production and political power into the hands of the whole society. The transition from capitalism to socialism can be accomplished only through radical, qualitative changes in the old, capitalist system, through revolution.

We would have acted very stupidly, Engels wrote, if we had crossed our arms and began to calmly expect to receive our rights. Nobody will free us proletarians unless we free ourselves.

That is why the founders of scientific communism paid special attention to showing the proletariat and the broad masses of working people that they can achieve their liberation only through proletarian resolutions and the conquest of the dictatorship of the proletariat. The teachings of Marx and Engels on the revolutionary transformation of capitalist society

into a socialist one under the new historical conditions were continued and brilliantly developed further by Lenin and Stalin. Victory over the bourgeoisie, taught by Lenin and Stalin, is impossible without a decisive breakdown of the old economic and political order, without a long, stubborn and desperate struggle.

“There have never been such cases in the history,” comrade Stalin teaches, “so that the dying bourgeoisie does not try all the remnants of its forces in order to defend its existence.” (*J.V. Stalin, Soch., Vol. 12, p. 37*).

In the work “Anarchism or Socialism?” Comrade Stalin pointed out that the decisive means by which the proletariat will overthrow the capitalist system is the socialist revolution. (*See J.V. Stalin, Soch., Vol. 1, p. 345*).

Steadily propagandizing the idea of a revolutionary transformation of capitalist society into a socialist one, the classics of Marxism-Leninism warn that one must not jump over the unexcited stages of the labour movement, it is impossible to solve the tasks of the revolutionary transformation of society without preliminary preparation. The Marxist understanding of the forms and methods of the revolutionary class struggle excludes both reformist recognition of only partial demands that do not affect the foundations of capitalism, as well as various kinds of leftist hops, demands of sudden, unprepared “leaps”.

Lenin and Stalin pointed out that along with the revisionists of the Second International, recognizing only partial reforms as the only means of transition from capitalism to socialism, the enemies of Marxism are anarchists, recognizing only unexpected and unprepared explosions, catastrophes. Denying

the evolutionary form of development, anarchists reject the preparatory work for the victorious revolution, and therefore the revolution itself. The “great days” of revolution, they say, come on their own, spontaneously.

Despite the formal difference, the reformists and anarchists have one thing in common that both of them oppose the revolutionary struggle of the working class, against the necessity of winning the dictatorship of the proletariat. Both of them are agents of bourgeois influence, agents of the bourgeoisie in the labour movement, “Both of them,” wrote Lenin, “inhibit the most important, most pressing thing: rallying the workers into large, strong, well-functioning, able to work under all conditions to function well, organizations imbued with the spirit of the class struggle, clearly aware of their goals, brought up in a truly Marxist world outlook.” (*V.I. Lenin, Soch., Vol. 16, ed. 4, p. 319*).

The Bolshevik Party, led by Lenin and Stalin, always waged a merciless struggle on two fronts: both against the right and against the “left” opportunists. Thus, during the period of the country’s industrialization and collectivization of agriculture, the party defeated the worst enemies of the working class — the Trotskyists and Bukharinites, who, starting with attacks on the theoretical and tactical foundations of Marxism-Leninism, ended up turning into a gang of provocateurs, murderers and spies, in direct agents of fascism.

“Without defeating the Trotskyists and Bukharinites,” comrade Stalin teaches, “we could not have prepared the conditions necessary for building socialism.” (*“History of the CPSU (B). A Short Course”, p. 344*).



JV Stalin has repeatedly pointed out the need for an accurate account of objective conditions, their readiness, maturity when carrying out certain strategic events. For example, during the period of complete collectivization, the Bolshevik Party waged a merciless struggle both against the manifestations of right opportunism, which consisted of seeking to put collectivization on its own, and thereby destroy it, and against the “left” muckers who tried to transfer the peasants to the collective farm by administrative pressure.

In February 1930, 50 percent of peasant farms were collectivized. It was the greatest victory of the party and the Soviet state. But instead of consolidating the achieved successes, following the path of economic and organizational strengthening of collective farms, some leaders began to get carried away by high percentage growth of collective farms, tried to go straight to the highest form of cooperation — the commune. Such leftist excesses in the collectivization of peasant farms poured water on the mill of enemies, created favorable soil for kulak agitation against collective farms.

The party gave a decisive rebuff to the “left”. In the articles “Vertigo from success” and “Response to the comrades of collective farmers”, JV Stalin showed with extreme clarity what the strength of the collective farm is and how collective farms should be built. From the fact, Comrade Stalin said that we have all the prerequisites for the complete victory of socialism in the countryside, that the peasantry itself willingly goes to collective farms, it does not at all follow that the transformation of the countryside in the spirit of socialism must begin directly from the highest form—the commune. The point is not to take the coverage of peasant farms up to 100 percent without taking into account the real possibilities, but to

strengthen the existing collective farms economically and organizationally.

“The art of leadership is a serious matter,” comrade Stalin pointed out in the article “Vertigo from Success”. - You can’t lag behind the movement, because lagging behind means breaking away from the masses. But one cannot even run ahead, because running ahead means losing mass and isolating oneself. Who wants to lead the movement and at the same time maintain ties with the millions of people, he must fight on two fronts—against those lagging behind and those running ahead.” (*J.V. Stalin, Soch., Vol. 12, p. 199*).

The Leninist-Stalinist provision on the combination of the two forms of movement is of great importance both in the struggle of our people for communism and in the struggle of the working people of the capitalist countries against the power of capital and reaction.

Carrying out the great plan of completing the construction of a socialist society and the gradual transition from socialism to communism, Soviet people, led by the Communist Party of the Soviet Union, are moving to the heights of communism. It is obvious that such a historic leap is possible only if the appropriate conditions and prerequisites are created.

Comrade Stalin, in his brilliant work “The Economic Problems of Socialism in the USSR,” outlined the magnificent program of communist construction in our country, gave a profound scientific solution to such social problems and programmatic issues of communism as the destruction of the antithesis between town and country, between mental and physical labour, as well as He worked out the question of eliminating the essential differences between them that still remain in

socialist society. The programmatic provisions put forward by Comrade Stalin on the basic preliminary conditions for preparing the transition to communism — the continuous growth of all social production with a predominant increase in the production of means of production, raising collective farm property to the level of public property and replacing commodity circulation with a product exchange system.

Pointing to these conditions for the transition to communism, Comrade Stalin at the same time warns against a frivolous running ahead — the transition to higher economic forms without first creating the prerequisites for such a transition.

The struggle for the triumph of communism in the USSR means strengthening the foundations and principles of socialism. The comprehensive strengthening and development of the two forms of socialist ownership ensures the transition to a single, communist form of ownership. The comprehensive strengthening and development of the monetary system and trade prepares the transition to communist distribution - without money and trade. The comprehensive development of a national in form and socialist in content culture leads to a communist culture that is uniform in form and content. The comprehensive strengthening of the basic principle of socialism “from each according to his ability, to each according to his work” prepares the conditions for the transition to the basic principle of communism “from each according to his ability, to each according to his needs.”

The Marxist-Leninist doctrine of the two forms of movement also serves as a theoretical weapon in the struggle of the working masses of the capitalist countries against capitalist slavery. It teaches that the fundamental transformation of capitalist society is unthinkable without a decisive breakdown

of old economic and political relations. Until the working classes, under the leadership of the proletariat, overthrow the political domination of the bourgeoisie and take power into their own hands, no partial transformations will lead to the replacement of capitalism by socialism. The practice of building socialism in the USSR and in the countries of people's democracy is the clearest confirmation of this.

At the same time, the doctrine of materialist dialectics on two forms of movement warns against the mistakes that Lenin called the "childhood illness of "leftism." The communist and workers parties, all the working people of the capitalist world, face the complex and difficult task of gathering forces, using all forms and methods of struggle, painstaking "everyday" work in all sections of the working population, for only such preparatory work can lead to fundamental, qualitative transformations, to the triumph of socialism.

## **DEVELOPMENT AS A FIGHT AGAINST CONSTRAINTS. F. I. KALOSHIN**

The fourth feature of the Marxist dialectical method, linking the development as a contradictory process, as a struggle of opposites, is the central point of the dialectical materialistic understanding of nature, society and thought. Lenin calls this principle of approach to objects and phenomena the essence or “core” of dialectics. The approach to phenomena, objects, processes, as embodying internal contradictions, helps to reveal the very source of development and change in nature and society, the reason for the inevitable withering away of the old and the emergence of the new, to better understand the progressive nature of development as a movement from simple to complex, from the lowest to the highest.

Therefore, it is no coincidence that the question of recognizing or denying internal contradictions in things and phenomena was the subject of the most fierce struggle between dialectics and metaphysicians throughout the entire history of the development of philosophical thought.

### **Two development concepts**

In the history of the development of human thought, Lenin pointed out, we encounter two opposing concepts in the understanding of development: dialectical and metaphysical, or vulgar-evolutionist.

The vulgar-evolutionist, metaphysical concept considers development as a simple increase or decrease in objects or phenomena. Proponents of this concept argue that the source of movement does not lie in the objects themselves, but outside

them. The metaphysical concept denies the struggle of the new with the old. A thing, an object, according to a metaphysical view, cannot have simultaneously conflicting properties. There are no contradictions in objects and phenomena; contradictions are allegedly peculiar only to our thoughts. The notorious Dühring, being a metaphysician, wrote that “the contradictory represents a category that can only relate to a combination of thoughts, but not to reality.”

The metaphysical concept is unable to reveal the inner content of the development process, to explain the process of turning quantitative changes into qualitative ones. With a metaphysical understanding of development, there is no room for the emergence of a new one; development is limited by the old, it is closed in a monotonous, constantly repeating circle.

With such a concept of development, Lenin writes, “the movement itself, its motive power, its source, its motive (or this source is transferred to the outside — God, the subject etc.) remain in the shadow.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 328*)

Therefore, this point of view is “dead, poor, dry” (Lenin). If science came to this point of view, it would come to the ridiculous conclusion that our earth and the entire organic and inorganic world, which has existed for millions of years, are unchanged, and the process of their development is only a quantitative increase or decrease in the unchanging features of the initial state. The history of the development of human society from this point of view is a movement in a vicious circle.

Sometimes metaphysicians claim that they are supposedly not averse to recognizing contradictions, but their understanding of

the contradictions is fundamentally different from the dialectical materialist. Metaphysicists deny the main distinguishing feature of the dialectical materialistic understanding of contradictions, deny the struggle of contradictions within the subject. The metaphysical “recognition” of contradictions comes down to the recognition of only external contradictions between objects and phenomena.

One of the most dangerous varieties of the metaphysical concept is the “equilibrium theory” widely used by the enemies of Marxism. ”The theory of equilibrium” is implacably hostile to Marxism-Leninism. The initial thesis of this metaphysical “theory” is not the struggle of opposing forces, but their balance. According to this “theory”, in nature and society there is no “self-development” and “self-movement”, there is no internally contradictory development process. The “Theory of Equilibrium” absolutizes quantitative growth and denies qualitative development. She argues that it is possible to reconcile contradictions, balance opposites.

“The theory of equilibrium” as a philosophical weapon in the fight against Marxism was still advocated by Dühring. The “theory of equilibrium” was replaced by the revisionist Bogdanov, the Marxist dialectic. A supporter of this anti-Marxist theory, a preacher of the peaceful growth of the fist into socialism, was the enemy of the people of Bukharin.

A variation of this notorious “theory of equilibrium” is the bourgeois theory of “organized capitalism”, which denies the internal contradictions of capitalism, the contradictions between productive forces and production relations, the contradictions between labour and capital.

The right socialists of all countries, preaching the harmony of classes, putting forward the reactionary “theory” of the peaceful and gradual growth of “capitalism into socialism, rely on the” theory of equilibrium “in their” philosophical “reasoning. Supporters of this “theory” are the worst enemies of Marxism, the enemies of the socialist revolution.

The metaphysical concept, in whatever form it is expressed, is that philosophical screen by which the enemies of socialism hide their vile anti-Marxist activity. The defeat of the metaphysical concept is the primary task of every Soviet scientist, specialist, where and in whatever industry he works.

V.I. Lenin dealt a crushing blow to metaphysics, and raised the Marxist doctrine of the struggle of opposites to a new, higher level.

In a whole series of his works V. I. Lenin deeply and comprehensively develops the law of the struggle of opposites as the core of dialectics. The definitions given by Lenin reveal the essence of this most important dialectical law.

“In the proper sense, dialectics,” says Lenin, “is a study of the contradiction in the very essence of objects ...” (*V.I. Lenin, Philosophical notebooks, 1947, p. 237*).

In the famous fragment “On the Question of Dialectics”, Lenin, in contrast to the metaphysical concept, deeply reveals the meaning of the law of the struggle of opposites in the knowledge of the source of self-movement, self-development. The struggle of opposites in nature and society is the lifeblood of all development. Everything that exists develops and changes due to the struggle of



opposites.”Development,” says Lenin, “is the” struggle “of opposites.” (*Ibid.*, P. 327).

IN AND. Lenin emphasizes that only the Marxist concept of dialectical development is viable, that “only it gives the key to “leaps”, to “a break in gradualness”, to “turning into the opposite”, to destroying the old and the emergence of the new.” (*Ibid.*, P. 328).

In explaining the movement and development of nature and society, the dialectical materialist concept does not resort, like metaphysics, to the antiscientific hypothesis of the “initial impulse”. For a Marxist, the source of movement and development does not lie outside of matter, but in matter itself—these are internal contradictions of objects and phenomena, the struggle of opposites.

The dialectical-materialistic understanding of development as a struggle of contradictions is the only scientific system of views that faithfully reflects the real picture of the development of the objective world.

Whatever phenomenon, object, process in nature, in society or in thought we study, we will always find a struggle of opposing forces, tendencies, directions, etc. The presence of mutually exclusive contradictory tendencies in all phenomena of nature and society and the struggle of these contradictions is universal the law of the development of matter.

“In contrast to metaphysics,” writes Comrade Stalin, “dialectics proceeds from the fact that natural contradictions are characteristic of natural objects, natural phenomena, for they all have their negative and positive sides, their past and future, their own outdated and developing ones, that the

struggle of these opposites The struggle between the old and the new, between the dying and the nascent, between the obsolete and the developing, is the internal content of the development process, the internal content of the transformation of quantitative changes into qualitative.

Therefore, the dialectical method believes that the process of development from the lowest to the highest proceeds not in the order of harmonious development of phenomena, but in the order of disclosing the contradictions inherent in objects, phenomena, in the order of “struggle” of opposing trends acting on the basis of these contradictions.” (*J.V. Stalin, Questions of Leninism, 1952, p. 578*).

In this classical formulation, Comrade Stalin deeply and comprehensively reveals the essence of the law of the struggle of opposites, the struggle of the new with the old as the basic law of development.

The Stalinist definitions and characteristics of this law are an outstanding contribution to the treasury of Marxist dialectics.

The formulation of the provision on the struggle of opposites as the law of development, given by Comrade Stalin, reveals a whole series of crucial points in understanding the whole dialectic, and gives the key to understanding the nature of movement and change. Comrade Stalin showed that the struggle of opposites, the struggle between the new and the old, is the internal content of the law of the transition of quantitative changes into qualitative and progressive development from lower to higher.

J.V. Stalin points out that all objects, phenomena of nature are characterized by internal contradictions, for each phenomenon

has its past and future, its positive and negative, new and old. The struggle between these opposite trends, processes is the source of development.

The provision on development as a struggle of opposites is a generalizing law, the pinnacle of the Marxist dialectic method, revealing the laws of development and change of all processes in nature, society and thinking.

This universal law of dialectics completes the general picture of the dialectical process of development of the objective world, reveals the sources of all development, the sources of change in all processes and phenomena in objective reality.

In pre-Marxist philosophy, the issue of contradiction as a source of movement and change was illuminated by Hegel. "In characterizing their dialectical method, Marx and Engels," comrade Stalin points out, "usually refer to Hegel as a philosopher who formulated the basic features of dialectics." (*J.V. Stalin, Questions of Leninism, 1952, p. 574*). This also applies to the issue of contradictions. However, there is a fundamental difference between the Marxist-Leninist concept of development and the Hegelian understanding of contradictions, as well as between the entire Marxist dialectical method and Hegelian dialectics, a fundamental difference. The Marxist-Leninist understanding of contradictions is materialistic. According to this concept, the objective, material world develops and changes due to the struggle of opposites. The struggle of opposites takes place in nature, in society and is reflected in our ideas, concepts.

Hegel's understanding of contradictions is idealistic. Hegel speaks of the dialectic of self-development of concepts, thoughts, the "absolute idea", and not the material, objective

world. As Lenin pointed out, Hegel only guessed the dialectics of things in the dialectics of concepts, “he guessed no more.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 169*).

Hegel recognized that contradiction is a source of development and change, and this was the “rational core” of his method. But, being an idealist, he interpreted this most important law of dialectics idealistically. With Hegel, logic precedes history, and contradiction is the source of the movement not of nature, not of history, but of “pure thought”. Moreover, even in the development of thought, Hegel does not bring to the forefront the struggle of opposites, but their unity, reconciliation, unification at the highest stage of development.

In addition, according to Hegel, the dialectical process of development, the struggle of opposites takes place only in the past and is excluded in the phenomena of the present and future.

The recognition of the dialectical development of modern Hegel’s society was to lead him to the recognition of the need to change the existing social system, the need for further development of philosophy. Hegel, by virtue of his conservative political views, strove to preserve and perpetuate the feudal-absolutist social system that existed in Germany at that time. In addition, he claimed the discovery of absolute truth in the last resort. Therefore, changing his own principle of development, Hegel came to the reactionary conclusion about the reconciliation of opposites in society, to the idealization of the Prussian monarchy, and ultimately sought to metaphysically eliminate all contradictions from contemporary reality.

The Marxist-Leninist understanding of the struggle of opposites is fundamentally different from the Hegelian idealistic understanding.

Unfortunately, among some Soviet philosophers there are such views on the understanding of the law of the struggle of opposites, from which it is clear that they have not sufficiently learned the Leninist characteristic of this law - “development is the struggle of opposites” - and they seek to find the source of development not in the struggle, but in the unity of opposites. So, for example, comrade V.P. Chertkov in the article “Some issues of dialectics in the light of the work of J.V. Stalin on linguistics” (*published in the collection “Questions of dialectic and historical materialism in the work of J.V. Stalin “Marxism and Questions of Linguistics”, M. 1951*) put forward the wrong position that “without a certain unity there can be no struggle of opposites, and thereby no internal source of self-development of objects and natural phenomena” (p. 316).

The development, taught by the classics of Marxism-Leninism, is determined not by the unity of opposites, but by the struggle of opposites. This and only this is the source of self-development of objects, phenomena and processes. The classics of Marxism have always emphasized the absoluteness of the struggle of opposites and the relativity of unity. Therefore, to raise the unity of opposites into a decisive and determining factor in development and self-development means to go back to Hegelianism, to opportunism.

The Hegelian formula of the identity of opposites has already been criticized in our press, which has been given a great place in the works of some philosophers, in particular in the abstract of doctoral dissertation by S. B. Tsereteli “Towards a Marxist-

Leninist understanding of the logical.” The author perverts the Marxist-Leninist understanding of the law of development through the struggle of opposites and does not give an opportunity to correctly and deeply understand the dialectics of the struggle between the new and the old, between revolution and reaction, peace and war, socialism and capitalism, etc. What kind of identity can there be? Here the struggle appears in various forms between the new, advanced, progressive and the old, dying, reactionary forces.

Materialist dialectics teaches that the struggle of opposites is a comprehensive law of the development of nature, society and thought. By virtue of this law, nature and society are developing and changing, the life of peoples is changing, and human thinking is developing.

For the first time in the history of the development of dialectics, Marx and Engels substantiated this most important principle of dialectics and proved that contradictions in the objective, material world are resolved through struggle, that this struggle leads to the destruction of the old, reactionary, to the victory of the new, progressive. Marx and Engels ingeniously applied this great principle to history, to the life of human society. They revealed the contradictions, which were the main driving force in the history of mankind - the contradictions between the productive forces and production relations, the contradictions between the exploiters and the exploited.

V. I. Lenin and J.V. Stalin continued and deepened the Marxist analysis of the contradictions of capitalism in accordance with the new situation and the new tasks of the revolutionary movement.

As you know, the activities of the founders of Marxism unfolded in the era of pre-monopoly capitalism. The activities of Lenin and Stalin unfolded in the era of imperialism and proletarian revolutions, when all the fundamental contradictions of capitalism sharply intensified. Lenin deeply and comprehensively studied the features of the contradictions of the era of imperialism and proletarian revolutions. He revealed and summarized the most characteristic types and forms of contradictions of imperialism and outlined the specific political and tactical tasks facing the proletariat and its allies in future battles.

The correct understanding of the deepest and most fundamental contradictions was for the Bolshevik party the key to analysing all the other contradictions of the era of imperialism and proletarian revolutions. A dialectical analysis of the main contradictions of the new era made it possible for the great Lenin to discover the law of uneven economic and political development of the capitalist countries in the era of imperialism and to scientifically substantiate one of the most important provisions of Leninism - the possibility of the victory of socialism initially in a single country.

Brilliantly applying dialectics to the analysis of social life, Comrade Stalin continued Lenin's analysis of the contradictions of the era of imperialism and the revolutionary ways to resolve them. Stalin paid special attention to the study of the basic contradictions of imperialism — the contradictions between the proletarians and capitalists, the contradictions between imperialist countries, and the contradictions between colonies and metropolises.

Analysing the period of the general crisis of capitalism, Comrade Stalin showed that the world split into two camps—

the anti-imperialist and democratic camp, on the one hand, and the camp of imperialism and war—on the other, substantiated the regularity and inevitability of the growth of the forces of democracy and socialism, the weakening of the forces of reaction and imperialism.

In his brilliant work, *“The Economic Problems of Socialism in the USSR,”* Comrade Stalin showed what the process of further deepening the general crisis of the world capitalist system is expressed in. The most important result of the Second World War, as Comrade Stalin points out, is the collapse of a single comprehensive market and the formation of two parallel world markets: on the one hand, the market of the countries of the socialist and democratic camps, and on the other, the market of the countries of the imperialist camp. Two parallel world markets are opposed to each other. The countries of a peaceful, democratic camp, relying on the disinterested, friendly, technically first-class assistance of the USSR and on mutual economic cooperation and mutual assistance, are steadily increasing the pace of industrial development and will soon not only not need to import goods, but they themselves will be able to export their surplus production to other countries. Trade between democratic countries is growing rapidly, and the capacity of the new world market is increasing. On the contrary, the world capitalist market is narrowing. As a result of the formation of a parallel market for the countries of the democratic camp, the sphere of application of the forces of the main capitalist countries (USA, England, France) to the world’s resources has narrowed and will continue to narrow, and, therefore, the sales conditions for these capitalist countries will worsen, and the underload of enterprises in these countries will increase.” This,” writes Comrade Stalin, “is, in fact, the deepening of the general crisis of the world capitalist system in connection with the collapse of the world market.” and the



capacity of the new world market is increasing. On the contrary, the world capitalist market is narrowing. As a result of the formation of a parallel market for the countries of the democratic camp, the sphere of application of the forces of the main capitalist countries (USA, England, France) to the world's resources has narrowed and will continue to narrow, and, therefore, the sales conditions for these capitalist countries will worsen, and the underload of enterprises in these countries will increase. "This," writes Comrade Stalin, "is, in fact, the deepening of the general crisis of the world capitalist system in connection with the collapse of the world market." and the capacity of the new world market is increasing. On the contrary, the world capitalist market is narrowing. As a result of the formation of a parallel market for the countries of the democratic camp, the sphere of application of the forces of the main capitalist countries (USA, England, France) to the world's resources has narrowed and will continue to narrow, and, therefore, the sales conditions for these capitalist countries will worsen, and the underload of enterprises in these countries will increase. "This," writes Comrade Stalin, "is, in fact, the deepening of the general crisis of the world capitalist system in connection with the collapse of the world market." France) has narrowed to world resources and will continue to narrow, and, therefore, the terms of sale for these capitalist countries will worsen, and the underload of enterprises in these countries will increase. "This," writes Comrade Stalin, "is, in fact, the deepening of the general crisis of the world capitalist system in connection with the collapse of the world market." France) has narrowed to world resources and will continue to narrow, and, therefore, the terms of sale for these capitalist countries will worsen, and the underload of enterprises in these countries will increase. "This," writes Comrade Stalin, "is, in fact, the deepening of the general crisis of the world capitalist system in

connection with the collapse of the world market.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, pp. 31-32*).

Comrade Stalin discovered the basic economic law of modern capitalism, the action of which leads to a further deepening of the contradictions of imperialism. JV Stalin discovered the basic economic law of socialism, developed the political economy of socialism, created a theory of the development of socialist society, and discovered new dialectical laws of the era of socialism.

Comrade Stalin showed that the law of the struggle of contradictions, inherent in all socio-economic formations, in socialism manifests itself differently than in antagonistic social formations preceding socialism. Stressing the need for a historical approach to the analysis of the nature of contradictions, dividing the contradictions into antagonistic and non-antagonistic, Comrade Stalin for the first time in Marxist literature defined the new nature of the contradiction of the socialist era, establishing that overcoming these contradictions is possible only through the development and strengthening of the socialist system.

## **The struggle of opposites as the law of the development of nature, society and thinking**

The struggle of opposites covers all phenomena and processes of development of nature and society.

The struggle of opposites takes place both in the macrocosm and in the microcosm. The solar system is a complex unity. Between the Sun as the centre of this system and all other planets there is a complex interaction based on the struggle of two opposing forces: the centripetal force of

attraction and the centrifugal repulsive force. The struggle between these opposing forces is one of the most important laws of the existence and development of the solar system.

The struggle of opposites also occurs in the microcosm—in the atom, which is a unity of opposites—a positively charged nucleus and negatively charged electrons.

The struggle of opposites takes place in any living organism—a plant, an animal person.

“Life,” Engels pointed out, “is a way of existence of protein bodies, the essential point of which is a constant metabolism with the external nature surrounding them, and with the cessation of this metabolism, life also stops, which leads to the decomposition of protein.” (*F. Engels, Dialectics of Nature, 1952, p. 244*). That is why everywhere, where we meet some kind of protein body that is not in the process of decomposition, we without exception encounter the phenomena of life. Any organism of a plant or animal cannot live without this continuous connection with the material world surrounding it. The cessation of metabolism, as Engels points out, causes the death of the body, the decomposition of protein, therefore, turns the living into the dead.

Metabolism is an essential and main point of the life process. The essence of metabolism is manifested in the interaction of two contradictory processes: assimilation - the process of assimilation by the body of substances coming from the external environment, and building from them the substances of its living body and dissimilation—the process of decomposition of living matter, complex organic compounds into simpler ones with the release of potential energy, hidden in these complex organic compounds.

It should be emphasized that the process of assimilation and dissimilation in the body occurs simultaneously and continuously. By assimilating substances coming from the external environment, the body simultaneously dissimilates them, and the energy released in this process is used again for assimilation.

The process of assimilation and dissimilation in the body is a universal process of life, in whatever form it appears. O. B. Lepeshinskaya in her work "The Origin of Cells from Living Substances and the Role of Living Substances in the Body" indicates that in living matter that does not have a cellular structure, "there is protein", that it "is capable of metabolism" and "will exhibit signs of life, that is, it will remain, on the one hand, itself and at the same time will change." (*O.B. Lepeshinskaya, The origin of cells from living matter and the role of living matter in the body, ed. Academy of Medical Sciences of the USSR, 1950, p. 180*).

Lepeshinskaya notes that in non-cellular living matter, as well as in the cell, there is constant self-renewal and development. Thus, the process of assimilation and dissimilation is a complex dialectical process, which is one of the many varieties of the universal law of the struggle of opposites.

One of the forms of manifestation of the law of the struggle of opposites is the process of interaction of heredity and adaptability in organisms observed in nature.

As is known, due to heredity, certain properties of an animal or plant organism can be transmitted from generation to generation, from generation to generation, for example, drought tolerance of seeds, egg production of birds, etc. Due to

adaptability of an organism to its environment, certain properties of organisms can change dramatically and significantly differ from the usually characteristic of this type of organism.

There is an internal relationship between heredity and adaptability.

Michurin biology has established that “heredity is the effect of concentration of the effects of environmental conditions assimilated by organisms in a number of previous generations.” (*T.D. Lysenko, Agrobiology, ed. 4, 1948, p. 635*).

By heredity, Michurin biology refers to the ability of an organism to demand for its life and development certain environmental conditions and definitely respond to certain conditions. If these conditions do not meet the requirements of the body, then due to the occurrence of contradictions between the body and the environment, the body must change. If he changes in accordance with the new environmental conditions, then he will change his hereditary nature. Then the body will adapt to the environment. If the body does not master the new conditions, then it will die. Thus, in the process of development of an organism, a contradiction is revealed between its heredity and adaptability, which Engels defined as one of the main contradictions of the evolutionary process.

The struggle of opposites, contradiction is the driving force behind the development of both nature and society. The history of the development of society is the history of a change in the methods of production, the history of the development of productive forces and production relations, the history of the formation and victory of new productive forces and the corresponding new production relations, and therefore the

history of the struggle of new, growing, developing classes with the old, dying, departing from the historical arenas.

With the exception of the primitive communal system, “the history of all hitherto existing societies,” the “Manifesto of the Communist Party” said, was the history of the struggle of the classes.

The free and slave, patrician and plebeian, landowner and serf, master and apprentice, in short - oppressing and oppressed, were in eternal antagonism to each other, waged a continuous, sometimes hidden, now obvious struggle, always ending in a revolutionary reconstruction of the entire public building or the general death of those fighting classes.” (*K. Marx and F. Engels, Manifesto of the Communist Party, State Political Publishing House, 1952, p. 32*).

“Coming out of the bowels of a lost feudal society,” Marx and Engels further say, “modern bourgeois society has not destroyed class contradictions. It only put new classes, new conditions of oppression and new forms of struggle in the place of the old. “ (*Ibid., p. 33*).

Marx and Engels showed that the implacable class struggle of the proletariat against the bourgeoisie, brought to the proletariat’s conquest of political dominance in society - the dictatorship of the working class—is a condition for the transformation of capitalist society into a socialist one.

The classics of Marxism-Leninism fought a stubborn struggle against petty-bourgeois “socialists”, opportunists, reformists, against all those who did not like the Marxist idea of the implacable class struggle of the proletariat against the bourgeoisie, the idea of the dictatorship of the proletariat. V. I.

Lenin repeatedly emphasized that the Mensheviks and other social reformists do not like to recognize the struggle of opposites. They tend to emphasize the unity of opposites, not the struggle between them. Such a philosophy provides a “theoretical justification” for their anti-Marxist position in the class struggle. It allows them to pursue a policy of reconciliation of classes, dulling of contradictions.

Lenin aptly exposed the opportunist nature of such views. “The petty-bourgeois democrats,” wrote Lenin, “are characterized by an aversion to the class struggle, the desire to do without it, the desire to smooth and reconcile, to dull sharp corners.” (*V.I. Lenin, Soch., Vol. 30, ed. 4, p. 88*). Therefore, in theory, they observed a philistine tendency to nature and history, the desire to clear them of contradictions and struggles.

The enemies of the Soviet people—the right Bukharin capitulators — preached the theory of the attenuation of the class struggle, the theory of the peaceful growth of capitalists, NEPMans and kulaks into socialism. Comrade Stalin in his historical speech “On the Right Deviation in the CPSU (B.)” Exposed and defeated this restorationist, capitulatory theory of the enemies of our Motherland and emphasized with particular force the irreconcilability of the contradiction of interests between antagonistic classes. “One of two things,” said Comrade Stalin: “either between the capitalist class and the class of workers who came to power and organized their dictatorship, there is an irreconcilable opposite of interests, or there is no such opposite of interests, and then only one thing remains—to declare the harmony of class interests.

One out of two:

either the Marxian theory of the struggle of classes, or the theory of the capitalists growing into socialism;

either the irreconcilable opposite of class interests, or the theory of harmony of class interests.” (*J.V. Stalin, Soch., Vol. 12, p. 30-31*).

“The abolition of classes by means of a fierce class struggle of the proletariat — such is Lenin’s formula.

The abolition of classes by the extinction of the class struggle and the growth of capitalists in socialism — such is Bukharin’s formula.

What could be common between these two formulas? “(*Ibid., p. 33*).

The new socialist social system in the USSR arose and won as a result of the Great October Socialist Revolution, as a result of the establishment of the proletarian dictatorship, as a result of the consistent class struggle of the proletariat and the poorest peasantry against all the forces and traditions of capitalism.

Like the once opportunists in Russia, the modern reformist leaders of trade unions and right-wing socialist parties, the dialectic principle of the irreconcilability of the struggle of the proletariat against the bourgeoisie is not to the liking. Bourgeois and right-wing socialist theorists obscure the class struggle between the proletariat and the bourgeoisie, declare that the basis of bourgeois society is not the class struggle, but the class world.

Political demonstrations, strikes and armed clashes between the proletariat and the bourgeoisie at every step refute all the



claims of right-wing socialists about the harmony of class interests and confirm the positions of Marxism-Leninism on the struggle of opposites, on the intransigence of class contradictions in a society divided into antagonistic masses.

In modern conditions, the driving force of history is the struggle between the anti-imperialist, progressive forces, the forces of socialism and democracy, on the one hand, and the reactionary forces, imperialist forces, on the other. This complex and diverse struggle encompasses all the economic, political and ideological processes of public life. Hundreds of millions of people from all countries and continents are participating in this struggle. The victory of progressive forces, the forces of democracy and socialism is inevitable. The guarantee of this is that the Soviet Union, the stronghold of peace and democracy throughout the world, is at the head of the forces of progress.

## **Internal and external contradictions**

Characterizing the struggle of internal opposites, internal contradictions, as a determining factor in the development process, as a decisive condition for all development, changes in objects, phenomena, processes, the Marxist dialectic method does not detract from the role and significance of external contradictions. External contradictions, contradictions between an object or phenomenon and the surrounding conditions, while not determining, have a known and sometimes very significant influence on the development of objects and phenomena.

A clear distinction between external and internal contradictions is of great importance both for cognition and for revolutionary practical activity.

This is clearly illustrated by the following example.

Developing Lenin's doctrine of the possibility of building socialism in one country, Comrade Stalin described two groups of contradictions: the internal contradictions that existed between the proletariat and the peasantry within the country, and the external contradictions that exist between the socialist country and capitalist countries.

Touching upon the issue of internal contradictions, Comrade Stalin pointed out that in the era of the dictatorship of the proletariat there are all possibilities for overcoming the internal contradictions inherent in the transition period for building a socialist society.

Comrade Stalin teaches that in the transition period from capitalism to socialism within our country there were forces and opportunities both to eliminate the antagonistic contradictions between the working masses of the city and the village and the capitalist elements, and to overcome the non-antagonistic contradictions between the proletariat and the peasantry. Developing Marxist-Leninist theory on this crucial issue, Comrade Stalin dealt a crushing blow to the Trotskyist and Bukharin capitulators and alarmists, armed our people with an unshakable confidence in the victory of socialism.

Touching upon the issue of external contradictions, contradictions between the country of socialism and the capitalist environment, Comrade Stalin pointed out that these contradictions "consist in the fact that, as long as there is a capitalist environment, there must be a danger of intervention from the capitalist countries, and while there is such a danger, there must be there's the danger of restoration, the danger of

restoring the capitalist system in our country.” (*J.V. Stalin, Soch., Vol. 7, p. 118*).

Comrade Stalin noted that “a complete guarantee against intervention, and therefore the final victory of socialism, is possible, therefore, only on an international scale, only as a result of the joint efforts of the proletarians of several countries, or—even better—only as a result of the victory of the proletarians of several countries” . (*Ibid.*).

The danger of capitalist intervention disappears only after the destruction of imperialism, after the victory of the proletarian revolution in the decisive capitalist countries.

Thus, J.V. Stalin showed that there is a significant “difference between internal and external contradictions, emphasized that the identification of internal and external contradictions leads to a departure from Leninism, to a betrayal of Leninism.

“Whoever confuses the first group of contradictions, completely overcome by the efforts of one country, with the second group of contradictions, which require the efforts of the proletarians of several countries to resolve them, makes a grave mistake against Leninism, either confusion or an incorrigible opportunist,” comrade Stalin said. (*Ibid., P. 119*).

The relationship between internal and external contradictions is determined primarily and primarily by the internal laws of development.

The USSR has existed for 35 years. Over the years, the capitalist world has tried to exert military, economic and political pressure on our country in order to change the internal process of development of socialist society, to turn our country

into an appendage of the world capitalist economy. However, all the machinations of the imperialists and their hired agents invariably ended in failure.

During the Patriotic War with Hitler Germany, fascist interventionists inflicted enormous damage on the national economy, and brought the Soviet people a lot of grief and suffering. But nobody succeeded and will never succeed in changing the internal process of our country's development towards communism.

The position of Comrade Stalin on the interaction of internal and external contradictions has an important methodological significance for all sciences. Internal contradictions are basic, leading. Internal contradictions are the source of development of a given subject or phenomenon. External contradictions, while not abolishing the general regularity of internal processes of development in things, objects and phenomena, are at the same time active factors influencing them. External contradictions can create new relationships of internal conflicting forces depending on the type of development, on the role, purpose and nature of external factors.

## **Antagonistic and non-antagonistic contradictions**

In the study of social life, two types of contradictions should be distinguished—antagonistic and non-antagonistic. These contradictions differ significantly from each other in nature.

Antagonistic contradictions are inherent in a society divided into hostile classes, they are steadily growing and aggravating, leading ultimately to an explosion, to revolution. On the contrary, non-antagonistic contradictions:—these are

contradictions that are not behind hostile classes with irreconcilable class interests. Therefore, if the main feature of antagonistic contradictions is the need to violently resolve them by revolution, by destroying the basis that generates these contradictions, then non-antagonistic contradictions do not require this way of resolving them. They can be solved in other ways and means.

The economic basis of antagonistic contradictions in society is private ownership of the means of production and the exploitation of man by man.

The main contradiction of capitalism—the contradiction between labour and capital—is an antagonistic contradiction. This contradiction can only be resolved by bringing the class struggle of the proletariat to a socialist revolution. An armed uprising against the capitalists, the seizure of state power by the proletariat, the establishment of the dictatorship of the proletariat, the liquidation of the bourgeoisie as a class, the building of socialism—such is the way to resolve the antagonistic contradictions between the proletariat and the bourgeoisie. Having taken power into their own hands, the proletariat liquidates private ownership of the means of production and the exploiting classes, thereby destroying the source of all social antagonisms.

Describing the antagonistic contradictions inherent in capitalism, and pointing out that capitalism is entangled in these insoluble contradictions for him, Comrade Stalin says:

“This means that capitalist production relations have ceased to correspond to the state of the productive forces of society and have become in irreconcilable conflict with them.

This means that capitalism is fraught with a revolution designed to replace current capitalist property with the means of production by socialist property.

This means that the most acute class struggle between the exploiters and the exploited is the main feature of the capitalist system.” (*J.V. Stalin, Questions of Leninism, 1952, p. 597*).

Another striking example of antagonistic contradictions is the contradictions between the imperialist powers, manifested in the struggle for raw materials and sales markets, in the struggle for maximum profits.

As you know, the presence of this kind of antagonistic contradictions between imperialist predators inevitably leads to imperialist wars.

Comrade Stalin criticized the wrong positions of some comrades in his program entitled “The Economic Problems of Socialism in the USSR”, who claimed that in connection with the new international situation that had arisen after the Second World War, wars between capitalist countries were no longer inevitable.

Giving a deep analysis of the contradictions between Japan and the United States of America, between West Germany and the USA, between England, France and the USA, J.V. Stalin proved that one of the main contradictions of imperialism - the contradiction between capitalist countries - remains valid today. Considering the struggle for raw materials and sales markets, the struggle for maximum profits between imperialist predators - the United States, on the one hand, and England and France, on the other— J.V. Stalin concludes that sooner or later these contradictions between capitalist countries will outgrow

into a military conflict, for “capitalist England, and after it capitalist France, will eventually be forced to break out of the arms of the United States and enter into conflict with them in order to secure an independent position and, of course, high profits... ”.

Considering the relations that developed after the Second World War between the USA, England, France and other victorious capitalist countries, on the one hand, and Japan and West Germany, on the other, Comrade Stalin points out that it would be a mistake to assume that Germany and Japan were finally withdrawn from system.

“... What guarantee is there,” J.V. Stalin asks, “that Germany and Japan will not rise to their feet again, that they will not try to break out of American bondage and live their own independent lives?” I think there are no such guarantees.

But it follows from this that the inevitability of wars between capitalist countries remains in force...” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 35*).

Summarizing the experience of history, Comrade Stalin teaches that, despite the fact that theoretically the contradictions between the capitalist countries and the Soviet Union are stronger than between the various capitalist countries, in World War II, “the struggle of the capitalist countries for markets and the desire to drown their competitors were practically stronger, than the contradictions between the camp of capitalism and the camp of socialism.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 35*).

This is because JV Stalin points out, “firstly, that a war with the USSR, as a country of socialism, is more dangerous for

capitalism than a war between capitalist countries, for if a war between capitalist countries raises the question of the predominance of such—either capitalist countries over other capitalist countries, then war with the USSR must necessarily raise the question of the existence of capitalism itself. Because, secondly, the capitalists, although making noise about “aggressiveness” of the Soviet Union in order to “propaganda”, themselves do not believe in its aggressiveness, since they take into account the peaceful policy of the Soviet Union and know that the Soviet Union itself will not attack the capitalist countries” . (*Ibid.*, P. 34).

And if the imperialist states, led by the most predatory, imperialist parties that history has known, attack the countries of socialism and democracy, then one cannot ignore the facts of the past. ”But these facts indicate that as a result of the First World War, Russia fell away from the capitalism system, and as a result of the Second World War, a number of countries of Europe and Asia fell away from the capitalism system. There is every reason to believe that the third world war will cause the collapse of the world capitalist system.” (*Malenkov, a summary report XIX Party Congress on the work of the Central Committee of the CPSU (B)*, p. 33).

Antagonistic contradictions also appear in the field of ideology. Bourgeois ideology and socialist ideology are irreconcilable. Bourgeois ideology reflects the interests of a small group of exploiters. Socialist ideology expresses the interests of hundreds of millions of working people.

Bourgeois ideology aims to preserve and perpetuate the exploitation of man by man and the division of society into exploiters and exploited. Socialist ideology is aimed at



destroying the exploitation of man by man, at eliminating class differences.

Bourgeois ideology seeks to preserve and strengthen the modern exploiter system—capitalism. Socialist ideology is arming the working masses in the struggle for the abolition of capitalism and the building of communism.

Bourgeois ideology is the ideology of bestial nationalism and racial hatred. Socialist ideology—the ideology of equality of races and nationalities, the ideology of friendship of peoples.

Two opposing ideologies reflect two worlds, two systems—the outdated system of capitalism and the steadily developing and strengthening system of socialism.

In a class society, antagonistic contradictions exist in all areas of public life - in economics, politics and ideology. They find their expression in the deployment of a fierce class struggle.

V.I. Lenin repeatedly demanded to reveal all forms of antagonism and exploitation under capitalism in order to help the proletariat resolve them in a revolutionary way.

Antagonistic contradictions are inherent only in a society divided into exploiters and exploited. V.I. Lenin pointed out that antagonism and contradiction cannot be equated. Exposing the anti-Marxist views of the enemy of the people of Bukharin, Lenin said that antagonism and contradiction are not the same thing, that under socialism the first disappears, the second remains.

The struggle of opposites is the struggle between the progressive and conservative sides of development, the

struggle between the new and the old in the subject, phenomenon, process, etc., the struggle between positive and negative, between the nascent and the dying, the struggle is the most varied, comprehensive and multifaceted, having various forms and forms.

As a result of the struggle of opposing forces and tendencies, the struggle of antagonistic classes, the struggle of various ideas and worldviews, old socio-economic relations are destroyed, old ideas and concepts die off and new ones are created. The struggle of opposites, the struggle between the new and the old, is the source, the driving force of progressive development in nature, society and thinking.

The law of the struggle of opposites, development through contradictions is a universal law, which is valid under socialism. At the Fifteenth Party Congress, Comrade Stalin said: "... we have a past, we have a present and a future, we have contradictions between them, and we cannot move forward in the order of smooth rocking on the waves of life." "Our progress proceeds in the order of struggle, in the order of development of contradictions, in the order of overcoming these contradictions, in the order of identifying and eliminating these contradictions." (*J.V. Stalin, Soch., Vol. 10, pp. 330-331*).

"Always something dies in our life. But that which is dying does not want to die simply, but fights for its existence, defends its obsolete cause.

Always something new is born in life. But that which is born, is born not just, but squeaks, screams, defending its right to exist.

The struggle between the old and the new, between the dying and the nascent, is the basis of our development.” (*Ibid.*, p. 331).

From the fact that antagonistic and non-antagonistic contradictions exist in society, various ways to overcome them follow. Overcoming antagonistic contradictions is possible only by revolutionary destruction of the foundations of this antagonism. On the contrary, overcoming non-antagonistic contradictions takes place on the basis of existing social orders and serves as a means of further strengthening them.

The revolutionary nature of the Marxist dialectical method is manifested in the scientific materialistic approach to discovering the main contradictions, in the ability to open them and unwind, in the ability to find the correct ways to overcome them.

The founders of Marxism teach that it is not enough to find contradictions, we must strive to overcome them completely in order to ensure the possibility of a steady forward movement of society forward.

After the Great October Socialist Revolution, during the transition to socialism, in the USSR there were still internal antagonistic contradictions between the working people and the overthrown, but not yet liquidated bourgeoisie. These contradictions could only be resolved by suppressing and liquidating the bourgeoisie in the city and in the countryside.

Antagonistic contradictions in the Land of Soviets were manifested and resolved under special conditions different from the conditions of an exploiting society. If, for example, under capitalism, antagonistic contradictions exist under the

dominance of the old over the new, then in the USSR the dominant position belongs to the new, not the old. That is why the overcoming of antagonistic contradictions in the USSR did not occur by eliminating the foundations of the existing system, as is the case under capitalism, but, on the contrary, by strengthening and developing the foundations of socialism. The destruction of the exploiting classes, including the liquidation of the last exploiting class - the kulaks, was carried out in our country not contrary to the policies of the Soviet government, but, on the contrary, at the initiative of the Soviet government, with the support from below from the broad masses of working people.

The elimination of the kulaks as a class on the basis of continuous collectivization destroyed within the country the last sources of the restoration of capitalism. Decisive conditions were created that were necessary for building a socialist national economy.

Describing this new form of overcoming contradictions, a form inherent only in the era of the construction of socialism, Comrade Stalin notes that "it was a profound revolutionary revolution ...", that "the peculiarity of this revolution was that it was carried out from above, on the initiative of state power , with direct support from below from the millions of peasants fighting against the kulak bondage for a free collective farm life." (*"History of the CPSU (B). A Short Course,"* pp. 291-292).

Raising the Marxist dialectic to the highest level, enriching it with the new experience of socialist construction, Comrade Stalin revealed the variety of ways to eliminate contradictions, showed the direct dependence of these ways on the type of

development, on the nature of the contradictions, on specific historical conditions.

In Soviet society, along with antagonistic contradictions, new contradictions, non-antagonistic in nature, were already operating during the transition to socialism.

An example of this type of contradiction was the contradiction between the proletariat and the peasantry. Why were these contradictions non-antagonistic? Because, in addition to contradictions, the proletariat and the peasantry had common interests on the fundamental issues of social development, which overlapped these contradictions and which were the basis of the union of workers and peasants.

During the period of building socialism, a correct understanding of the nature of various contradictions and the ways to resolve them is of great political and practical importance. It is known that the vile enemies of socialism - the Trotskyists put forward a counter-revolutionary theory about the antagonistic nature of the contradictions between the proletariat and the peasantry. Exposing the counter-revolutionary fabrications of the Trotskyists, Comrade Stalin pointed out that, in contrast to the contradictions between the working class and the kulakism, which are steadily growing and aggravated, up to the elimination of the kulak as a class, the contradictions between the working class and the peasantry are smoothed out and favourably resolved "as industrialization grows, as the strength and influence of the proletariat in the country grows." (*J.V. Stalin, Soch., Vol. 13, p. 20*).

The overcoming of non-antagonistic contradictions between the working class and the peasantry was carried out in our country not by violence, but by re-education, by breaking old

traditions, by convincing the peasants of the advantages of the collective farm system. The working class, under the leadership of the Communist Party, provided all conditions for the voluntary transition of the peasants to a new, socialist path, and helped the working masses of the village make this transition.

One of the non-antagonistic contradictions during the transition from capitalism to socialism was the contradiction between the most advanced social-state system of our Motherland and the backward technology that existed in the country in the first years of Soviet power.

To resolve this contradiction, the Bolshevik Party, guided by the instructions of Comrade Stalin, set the Soviet people the task of catching up and overtaking the technically developed capitalist countries and thereby giving the advanced, socialist system advanced technology. And this task was completed in the shortest possible historical terms.

However, the introduction of advanced technology, the socialist industrialization of our country took place in a fierce class struggle with internal and external enemies. So in this period non-antagonistic contradictions were still closely intertwined with antagonistic contradictions.

During the construction of socialism, a new contradiction arose, which was expressed in the lag of small-peasant economy from socialist industry. Industry, developing according to the laws of expanded socialist reproduction, moved forward by leaps and bounds. Agriculture more and more lagged behind industry, for small-peasant farming is unable to develop according to the laws of expanded reproduction. It does not always have the ability to carry out even simple reproduction.

Describing this contradiction that arose in the process of the socialist transformation of our country, in the process of the struggle between the new and the old, Comrade Stalin in 1929 pointed out: “Is it possible to move our socialized industry at an accelerated pace, having such an agricultural base as a small-peasant economy incapable of expanded reproduction and also representing a predominant force in our national economy? No you can not. Is it possible for a more or less long period of time to base Soviet power and socialist construction on two different foundations—on the basis of the largest and most united socialist industry and on the basis of the most fragmented and backward small-scale peasant economy? No you can not”. (*J.V. Stalin, Soch., Vol. 12, p. 145*).

Guided by the wise instructions of Comrade Stalin, our party and the Soviet people have successfully overcome this contradiction. The Communist Party outlined the socialist path of development of the countryside — the path that led to the unification of small peasant farms into large collective farms, armed with advanced agricultural machinery and science, which turned the working peasants into active participants in the construction of socialism. By correctly determining the nature of the contradictions and putting forward the correct methods of overcoming them, the Communist Party implemented the Leninist-Stalinist policy of industrializing the country and collectivizing agriculture.

Non-antagonistic contradictions are inherent in the socialist social system, which are overcome not by force, but by the gradual withering away of elements of the old quality. They do not lead to explosions, but are resolved in the process of systematic organizational activity of the working people under the leadership of the Soviet socialist state and the Communist Party.

The socialist mode of production, as shown by Comrade Stalin, is characterized by a complete correspondence between productive forces and production relations, for the social character of the production process is reinforced by public ownership of the means of production. The relations of people to each other in the production process in a socialist society are not relations of antagonism, but solidarity, not hostility, but comradely cooperation.

However, this does not exclude the presence of non-antagonistic contradictions between the productive forces and production relations, because the development of production relations lags behind and will lag behind the development of the productive forces of society. For example, in Soviet socialist society, collective farm property and commodity circulation are successfully used to develop a socialist society and bring undoubted benefit to society; they will be beneficial in the near future. "But it would be unforgivable blindness," says Comrade Stalin, "not to see that these phenomena, at the same time, are already beginning to slow down the powerful development of our productive forces, since they create obstacles to the full coverage of the entire national economy, especially agriculture, by state planning. There can be no doubt that the further the more these phenomena will slow down the further growth of the productive forces of our country. Consequently, the task is to eliminate these contradictions by gradually transforming collective farm property into public property and introducing product exchange—also in the order of gradualness—instead of commodity circulation. "(*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 68).

Consequently, contradictions between productive forces and production relations exist in a socialist society. The productive



forces of society are the most mobile and revolutionary forces of production. They go ahead of the manufacturing relationship. Production relations only after some time are transformed in relation to the nature of productive forces. This position is true both for the development of class-antagonistic formations, and for the development of socialist society.

However, in the class-antagonistic formations, the contradictions between the productive forces and production relations, due to the existence of obsolete classes, inevitably turn into the opposite in their development and are resolved by explosions, i.e., revolutions. In a socialist society, although it has inert forces that do not understand the need for changes in production relations, it usually does not go to the conflict between production relations and productive forces, because socialist society has the opportunity to bring lagging production relations in a timely manner in accordance with the nature of productive forces. This is possible because in a socialist society there are no obsolete classes capable of organizing resistance, because the Communist Party and the Soviet government, pursuing the correct policy,

In modern Soviet society there are no antagonistic classes and, therefore, there is no class struggle between them. "A feature of modern Soviet society," says Comrade Stalin, "unlike any capitalist society, is that it no longer has antagonistic, hostile classes, the exploiting classes are liquidated, and the workers, peasants and intelligentsia that make up Soviet society live and work on the basis of friendly cooperation." (*J.V. Stalin, Questions of Leninism, 1952, p. 629*). Instead of the struggle of classes, which is the main driving force behind the development of any antagonistic society, in Soviet society there is a community of the working class and the peasantry. The driving forces of the development of Soviet

society were the moral and political unity of the Soviet people, the friendship of peoples and Soviet patriotism.

However, the Soviet people in their struggle for a gradual transition from socialism to communism have to wage war against bourgeois intelligence agents who are being sent to our country, to wage war against the uninhabited party of the remnants of various groups hostile to the Soviet people. The Soviet people also have to fight against ideologically unstable people infected with nationalist prejudices, against bearers of bourgeois views and bourgeois morality, against careerists and degenerates, against plunderers of socialist property, and against various remnants of capitalism in the minds of some people. Therefore, constant and high political vigilance is the quality that all Soviet people need.

V. I. Lenin said that “our task is to overcome all the resistance of the capitalists, not only military and political, but also ideological, the deepest and most powerful.” (*V.I. Lenin, Soch., Vol. 31, ed. 4, p. 345*). The remnants of such ideological resistance of capitalism in our country are vestiges of capitalism in the minds of people.

A socialist society has emerged from a capitalist society, therefore, in this society there cannot be no traces, remnants, remnants of an old, capitalist society. That is why under socialism there are contradictions between the new, socialist principles, deeds, ideas, tasks and remnants of capitalism in the minds of people. Hence the historical need to destroy the birthmarks of capitalism, the consistent struggle against various kinds of bourgeois influences, bourgeois cosmopolitanism, nationalism, etc.

“In our Soviet society,” said G. M. Malenkov at the XIX Congress of the Communist Party of the Soviet Union, “there is not and cannot be a class basis for the rule of bourgeois ideology. We are dominated by socialist ideology, the unbreakable foundation of which is Marxism-Leninism. But we still have the remnants of bourgeois ideology, survivals of private ownership psychology and morality. These survivals do not die off on their own, they are very tenacious, they can grow and a decisive struggle must be waged against them. We are also not immune from the penetration of alien views, ideas and moods from the outside by us, from the side of the capitalist states, and from the inside, from the side of the remnants of the groups not hostile to the Soviet Union. We must not forget that the enemies of the Soviet state are trying to spread, heat up and inflate all sorts of unhealthy moods. (*Malenkov, a summary report XIX Party Congress on the work of the Central Committee of the CPSU (b), p. 94*).

The struggle against the remnants of capitalism in the minds of people, wherever and wherever they appear, is the most important task of all party and Soviet organizations, for the struggle against the remnants of capitalism in the minds of people is a struggle against the influence of bourgeois ideology on Soviet people, there is a struggle for complete triumph and the victory of socialist ideology over bourgeois ideology is a struggle for communism.

The Great Communist Party, the Soviet state are the leading and guiding force in the struggle of the Soviet people with all the survivals and remnants of the old. The Communist Party of the Soviet Union, the Soviet state actively contribute to the growth of the new and its victory, contribute to the rapid destruction of the old, reactionary.

## **Criticism and self-criticism as a form of overcoming non-antagonistic contradictions**

As a result of the victory of socialism in the USSR, new dialectical laws of the development of Soviet society arose, laws inherent only in the socialist socio-economic formation. These patterns were first theoretically generalized in the writings of Comrade Stalin.

Comrade Stalin discovered a new dialectical regularity in the development of Soviet society, the driving force of progressive development from lower to higher in the conditions of socialism and communism—criticism and self-criticism.

In the article “Against the Vulgarization of the Slogan of Self-Criticism”, Comrade Stalin wrote that “the beginning of self-criticism dates back to the beginning of the emergence of Bolshevism in our country, to the very first days of its inception, as a special revolutionary trend in the labour movement.” (*J.V. Stalin, Soch., Vol. 11, p. 127*). From the very nature of the Communist Party, its revolutionary spirit, its ultimate goals, ways and means of struggle, its intransigence towards all conservatism, routine, inertia, stagnation, the party’s attitude to criticism and self-criticism - this invincible and constantly operating weapon in the arsenal of Bolshevism.

Right-wing socialist parties in the West, calling themselves “workers” and “socialist”, are in fact bourgeois parties. The bourgeois nature of these parties—the Labour Party in England, the Socialist Party in France and others—excludes the possibility of applying the method that is characteristic of genuine workers parties—the method of revolutionary criticism and self-criticism. Therefore, in these parties there is no and cannot be criticism and self-criticism. Criticism and self-

criticism from below is a phenomenon alien to these parties, because they, being bourgeois agents in the labour movement, seek to hide their bourgeois views and obscure the true nature of their international and domestic policies. Such parties are in fact defenders of the interests of monopoly capital and the interests of imperialists. There, criticism and self-criticism are severely persecuted and banished. Any attempt on the part of rank-and-file members of the Labour Party in England or the socialist party in France to criticize the domestic and foreign policies pursued by the leaders of this party is thwarted by the latter, and those who criticize are expelled from its ranks. The bourgeoisie and bourgeois parties, comrade Stalin points out, do not tolerate criticism and self-criticism, hide the truth from rank-and-file party members, from the people, because “they should allow some serious self-criticism, some free criticism of their own shortcomings so that there is no stone left on the stone from the bourgeois system.” (*J.V. Stalin, Soch., Vol. 7, p. 122*).

The Communist Party, brought up by Lenin and Stalin, is the most advanced, revolutionary party in the world. The Communist Party is the advanced detachment of working people in their struggle for the strengthening and development of a socialist society, for the building of communism. Therefore, criticism and self-criticism, the ability to reveal and decisively correct one’s shortcomings and mistakes in the interests of a victorious revolutionary struggle and the successful building of communism, is one of the main features of the Leninism method. Comrade Stalin teaches that “the slogan of self-criticism is the basis of our party action, a means of strengthening the proletarian dictatorship, the soul of the Bolshevik method of educating cadres.” (*J.V. Stalin, Soch., Vol. 11, p. 114*).

In the article “Against the vulgarization of the slogan of self-criticism”, Comrade Stalin noted that self-criticism aims to develop party spirit, strengthen the Soviet power and improve the cause of socialist construction, educate staff and strengthen labour discipline. Criticism and self-criticism lead to the disclosure of negative phenomena, omissions, shortcomings, to the discovery of the outdated, all that inhibits the progressive movement of Soviet society.

Comrade Stalin teaches us to strictly distinguish revolutionary self-criticism from alien and hostile criticism. While revolutionary criticism aims at instilling party spirit, consolidating the cause of socialism, educating cadres in the spirit of the great ideas of communism, enemy criticism aims to undermine party spirit, debunk Soviet power, weaken the great cause of the struggle for communism, and ideologically disarm the cadres of the builders of communism.

In a letter to Shatunovsky, Comrade Stalin wrote: “Criticize, please, but criticize from the point of view of Lenin, and only from this point of view, if you want your criticism to be productive.” (*J.V. Stalin, Soch., Vol. 13, p. 18*).

In his letter to Demian Poor, Comrade Stalin, using the example of some works of Demian Poor, shows what the oblivion of the Marxist-Leninist principles of criticism leads to. Demyan Poor forgot or did not understand the requirements of Bolshevik criticism and self-criticism and failed to use this sharp weapon to strengthen Soviet power.

Comrade Stalin reveals the reason for this phenomenon: “... criticism of the shortcomings of the life and life of the USSR, criticism mandatory and necessary, developed by you at the beginning quite aptly and skilfully, carried you beyond

measure and, entralling you, began to grow into slander in the USSR in your works, on his past, on his present.” (*Ibid.*, p. 24).

Comrade Stalin points out to Demyan Poor that he did not understand the great feeling of revolutionary national pride of the Russian workers and in some of his works he went astray on the path of indiscriminate harassment of the entire historical past of the Russian people. Having severely condemned these anti-patriotic moments in the work of Demyan Bedny, comrade Stalin pointed out that “apart from reactionary Russia, there was also revolutionary Russia, Russia of the Radishchevs and Chernyshevsky, Zhelyabovs and Ulyanovs, Khalturins and Alekseevs. All this instills (it cannot but inspire!) In the hearts of Russian workers a sense of revolutionary national pride, capable of moving mountains, capable of performing miracles.” (*Ibid.*, P. 25).

Drawing a radical distinction between revolutionary criticism and self-criticism, on the one hand, and criticism of alien and hostile criticisms and self-criticisms of various perversions, on the other, Comrade Stalin gave a deep justification for the fruitful role of criticism and self-criticism in the development of socialist society.

Comrade Stalin teaches that, “without noticing and not revealing openly and honestly, as befits the Bolsheviks, the shortcomings and errors in our work, we are closing our way forward. Well, and we, “says Comrade Stalin,” want to move forward. “And precisely because we want to move forward, we must set honest and revolutionary self-criticism as one of our most important tasks. Without this, there is no forward movement. Without this, there is no development.” (*J.V. Stalin, Soch.*, Vol. 10, p. 331).

This deeply fruitful role of criticism and self-criticism stems from the fact that under socialism, criticism and self-criticism are a form of resolving the contradictions between the new and the old. Although criticism and self-criticism arose in the Communist Party under capitalism, here it served the class struggle, since only the class struggle under capitalism is a means of resolving the contradictions of society. Under the conditions of victorious socialism, criticism and self-criticism for the first time become a means of resolving the contradictions of social development. The significance of the provisions of Comrade Stalin on criticism and self-criticism as a driving force in the development of our society and as a new dialectical regularity for Marxist-Leninist philosophy was shown by A.A. Zhdanov in a speech at a philosophical discussion. "In our Soviet society," he said, - where the antagonistic classes are eliminated, the struggle between the old and the new and, consequently, the development from the lowest to the highest takes place not in the form of the struggle of antagonistic classes and cataclysms, as is the case under capitalism, but in the form of criticism and self-criticism, which is the real driving force of our development powerful tool in the hands of the party. This, of course, is a new kind of movement, a new type of development, a new dialectical regularity." (A.A. Zhdanov, *Speech at the discussion on the book of G. F. Alexandrov, "History of Western European Philosophy"*, 1952, p. 40).

Criticism and self-criticism instil in a Soviet person a socialist attitude to their duties, reinforces a sense of responsibility towards the party, state and people for the assigned area of activity. Criticism and self-criticism develop the initiative of the builders of a communist society and increase vigilance with regard to phenomena alien and hostile to Soviet society in



theory and practice; She brings up high principles and partisanship in solving all issues.

The 19th Congress of the Communist Party of the Soviet Union attached great importance to criticism and self-criticism, as the new Party Charter vividly testifies, in which the section on the duties of a member of the Communist Party of the Soviet Union says that a party member must “develop self-criticism and criticism from below, identify deficiencies in work and strive to eliminate them, fight against ceremonial well-being and rapture with success in work. The criticism clamp is a grave evil. The one who suppresses criticism, replaces it with parade and praise, cannot be in the party ranks.” (*“Charter of the Communist Party of the Soviet Union”, p. 5*).

In the report of G.M. Malenkov at the 19th Party Congress, special attention was paid to the development of self-criticism and criticism from below.

“Criticism and self-criticism,” said G. M. Malenkov, “are the party’s tried and tested weapon in the fight against shortcomings, mistakes, and painful phenomena that undermine the party’s healthy body. Criticism and self-criticism do not weaken, but strengthen the Soviet state, the Soviet social system, and this is a sign of its strength and vitality.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), P. 85*).

Comrade Malenkov especially emphasized the importance of developing self-criticism and criticism from below at the present time, pointed out the need to wage a merciless struggle, as against the worst enemies of the party, with those who impede the development of criticism of our shortcomings, suppress criticism, allow prosecution and persecution of

criticism. There are still many workers in the party who have, under the influence of our successes, created a mood of complacency, ceremonial well-being and philistine complacency, who rested on their laurels and live on the merits of the past.”We can do everything”, “we don’t care about anything”, “we supposedly have nothing to trouble ourselves with so little enjoyment, as revealing shortcomings,” these people argue. To defeat these harmful moods, to deploy self-criticism and criticism from below is the most important task for today.

Criticism and self-criticism is a powerful means of developing creative initiative and the labour advance of the working masses, a necessary condition for the fruitful development of Soviet science. Comrade Stalin, teaches that “no science can develop and succeed without a struggle of opinions, without freedom of criticism.” (*J.V. Stalin, Marxism and questions of linguistics, p. 31*).

An outstanding example of scientific criticism is the work of Comrade Stalin’s “Economic Problems of Socialism in the USSR” and “Marxism and Linguistics.” In his work “Marxism and the Questions of Linguistics”, Comrade Stalin points out that one of the decisive reasons for the stagnation in linguistics was the Arakcheev regime established by the Marrowites, the absence of any scientific criticism and self-criticism; “... in the organs of linguistics, both in the centre and in the republics,” writes Comrade Stalin, “a regime prevailed that was not characteristic of science and the people of science. The slightest criticism of the state of affairs in Soviet linguistics, even the most timid attempts to criticize the so-called “new doctrine” in linguistics, were persecuted and suppressed by the leading circles of linguistics.” (*Ibid.*). The elimination of this

abnormal situation was a paramount condition for the further development of Soviet linguistics.

The brilliant works of Comrade Stalin's "*Marxism and the Problems of Linguistics*" and "*The Economic Problems of Socialism in the USSR*" played a historical role in that they provided a model for the education of Soviet scientists in the spirit of a creative attitude to science, in the spirit of scientific criticism and self-criticism.

The Communist Party, its leader Comrade Stalin, teaches that without criticism and self-criticism it is impossible to move forward in any branch of economic and cultural activity. This is the meaning of criticism and self-criticism as the dialectical regularity of the development of Soviet society, as a new form of overcoming contradictions, a form of struggle between the new and the old.

## **The struggle between form and content**

One of the varieties of the struggle of opposites, the manifestation and expression of the universality of this law of dialectics is the struggle between content and form.

All objects, phenomena, processes have content and form. There is no and cannot be a thing, object, phenomenon in nature or social life, which would not have a form and content. No matter what objects and phenomena we take, everywhere we will somehow encounter their content and form.

A specific, historically established form always corresponds to a specific concrete content. There is no content at all, but there is a specific content of these objects, given phenomena, given

processes, etc. There is no form at all, but there is a concrete form of this specific content. The form is purely typical of each content. The newly emerged content is sometimes temporarily clothed in the old form, but sooner or later the new content creates for itself a new form.

Emphasizing the unity that exists between form and content, dialectical materialism, however, does not thereby place an equal sign between them. Marxist dialectics speaks of the primacy of content in relation to form. "... In the development process," comrade Stalin writes in "Anarchism or Socialism?", "Content precedes form, form lags behind content." (*J.V. Stalin, Soch., Vol. 1, p. 317*). A change in an object or phenomenon always begins with a change, the development of content. As content changes, so does form. Consequently, in the contradictory interaction between content and form, the leading role remains with the content, and not with the form.

The dialectical-materialistic solution to the question of the primacy of content over form, of the active role of form is of great importance for the study of natural and social phenomena and the impact on them.

The works of the classics of Marxism-Leninism contain numerous examples showing how to solve, in a concrete historical situation, the most difficult issues of the life and struggle of the working class and its party, to dialectically operate with categories of form and content, emphasizing the central importance of content. So, for example, at the Sixth Party Congress, Comrade Stalin, justifying the need for a temporary removal of the slogan "All power to the Soviets!" in connection with the transition of the Soviets, led by the Mensheviks and Socialist-Revolutionaries, to the camp of the bourgeoisie, he emphasized that, despite the fact that "Soviets

are the most appropriate form of organizing the struggle of the working class for power,” this slogan should be removed at the moment, since “ the slogan is determined not by the form of organization of the revolutionary institution, but by the content that makes up the flesh and blood of this institution.”(*J.V. Stalin, Soch., Vol. 3, p. 178*).

Explaining his idea, Comrade Stalin said that the Bolsheviks should first of all “indicate the class content, should strive to ensure that the masses also distinguish between form and content.” The question of forms, no matter how important it may be, should never overshadow the main question: “what class should the power pass into the hands of.” (*Ibid., p. 181*)

Warning in 1933 about the danger of using collective farms by enemy elements, Comrade Stalin again emphasized the decisive role of the content, the dependence of the form on one or another content.”Both collective farms and the Soviets,” said Comrade Stalin, “are the greatest gains of our revolution, the greatest gains of the working class. But collective farms and Soviets represent only a form of organization, though socialist, but still a form of organization. It all depends on what content will be poured into this form.” (*J.V. Stalin, Soch., Vol. 13, p. 226*).

Comrade Stalin noted that collective farms, as a socialist form of organizing the economy, can show the wonders of economic construction if genuine revolutionaries are at their head, and communists are at their head. And, on the contrary, collective farms can turn into a cover for any kind of counter-revolutionary acts for a certain period if anti-Soviet elements are run on the collective farms.

Noting the primacy of content over form, dialectical materialism at the same time emphasizes the inverse effect of form on content.

Having arisen, a form can acquire and, as a rule, acquires relative independence in its development, which in turn allows it to influence the development of content.

Since the form is active, influencing the development of content, then, therefore, for Marxists-Leninists the question of the various forms and the nature of their development is very significant.

In his work, *The Children's Disease of "Leftism" in Communism*, Lenin gave a vivid example of how to dialectically approach the question of the forms of struggle of the working class.

Lenin pointed out that the leaders of the Second International—Kautsky, Otto Bauer, and others, being metaphysicians, rested on recognizing only the old forms of the labour movement and did not notice that the old forms were filled with new, anti-proletarian, reactionary content. On the other hand, the "left" doctrines rested on the unconditional denial of the old forms, not seeing that the new content is pushing its way through all and all forms.

Lenin taught that the revolutionary class must master all forms of social activity, must be prepared for the quickest and most decisive change of one form of struggle to another. The duty of all communists is to master all forms of struggle that contribute to the victory of the proletarian revolutions, learn to supplement one form with another as quickly as possible, replace one another, adapt their tactics to any change of forms

determined by the objective conditions of the struggle of the working masses against imperialism. At the same time, Lenin emphasized that the Communists “have such a solid, so strong, so powerful content of work (for the Soviet power, for the dictatorship of the proletariat) that it can and must manifest itself in any form, both new and old, can and must be reborn, to conquer, subjugate all forms to himself, not only new, but also old,— not to (*V.I. Lenin, Soch., Vol. 31, ed. 4, p. 83*).

In the works of Lenin and Stalin, the dialectical unity of content and form, the priority of content, the active role of form in the development of social life are scientifically substantiated. Form can actively contribute to content development. Then we talk about a certain correspondence of content and form. Form may lag behind content to retard its development. In such cases: the form does not correspond to the content, becomes a brake in its development. This discrepancy between form and content must inevitably lead to conflict in the creation of a new form corresponding to the new content.

When, in what cases and what kind of conflict occurs between form and content?

In pre-Marxist philosophy, including Hegel's, it was usually a question of a conflict between form and content in general. The philosophers of the pre-Marxian period did not understand that it was necessary to consider a certain form and a certain content. In fact, we see that the grown content overtakes the old form and the form lags behind the content. Therefore, “the conflict does not exist between content and form in general, but between the old form and new content ...” (Stalin).

In pre-Marxist philosophical literature, the conflict between form and content was resolved by reconciling the contradictions between them, while dialectical materialism proved that the conflict between form and content is solved by the struggle between the old form and new content, that in the process of development there is a “resetting of the form, alteration of the content” (Lenin).

Comrade Stalin further developed Marxist theory on the question of the possibility of complete correspondence between form and content. If the content is advanced, progressive, and if the form correctly expresses this specific content and in its development changes with it and accordingly, then such a form can fully correspond to its content. A striking example illustrating this situation is the complete correspondence between the productive forces - content - and production relations - form - in the USSR. The form is fully consistent with its content. Moreover, the dialectic of the interaction between socialist productive forces and production relations is such that the form—production relations—is a factor contributing to the development of content—productive forces, i.e., the form.

However, this does not mean that form—the production relations of a socialist society—can never and in no way lag behind the development of its content—the productive forces.

In his work “*The Economic Problems of Socialism in the USSR*”, Comrade Stalin criticised the metaphysical distortion of the Marxist formula about the full correspondence of production relations to the nature of productive forces and showed how this formula should be dialectically understood.



Content defines the form. Content—productive forces are the most mobile and revolutionary element of production. Content—productive forces go ahead of production relations—forms and under socialism. Form—production relations after only some time is transformed with respect to the nature of the productive forces—the content. Such is the dialectic of the interaction between productive forces and production relations under socialism.

It is necessary to dwell on one more, and very important, feature of the relationship between form and content in a socialist society.

Unlike a society divided into hostile classes, in which the transition from the old quality to the new takes place through an explosion, under socialism, as Comrade Stalin showed, other laws apply. Here, coups are not carried out by explosions, that is, not by overthrowing the existing power and creating a new power, but by a gradual transition from the old to the new. And if in society, says Comrade Stalin, divided into hostile classes, the old form is completely and forcibly destroyed and replaced by a new form corresponding to the new content, then in the conditions of the development of a socialist society in which there are no hostile classes, the transition from one qualitative state to another takes place gradually. And the old is not simply cancelled outright, as is the case in a class-antagonistic society, but changes its nature in relation to the new, retaining only its form. The new does not just destroy the old, but penetrates the old, changes its nature, its functions, not breaking its form, but using it. For example, a state bank created by a capitalist state, after the seizure of power by the proletariat and its nationalization, losing its old functions and acquiring new ones, retained the old form used by the socialist system.

The situation is the same with goods and money in a socialist society.

Under socialism, the means of production are not goods; they have lost the properties of goods and retained only the outer shell of goods. Only in the field of foreign trade are means of production both in form and in content are goods.

Under socialism, money also lost its old functions and acquired new ones, retaining only the old form used by socialist society.

So the old economic categories, their form, are used in a socialist society.

Such are the diverse dialectical relationships between form and content, known and used in the struggle for socialism and communism.

### **The importance of the dialectical doctrine of the struggle of opposites for the practical activities of the communist parties**

Comrade Stalin's brilliant work, *On Dialectical and Historical Materialism*, is a remarkable example of a combination of the general theoretical principles of dialectical and historical materialism and revolutionary practical conclusions from these principles. In classical definitions of the main features of the Marxist dialectical method, in particular the law of development through the struggle of opposites, Comrade Stalin reveals the internal connection between the theoretical principles of Marxism-Leninism and the practical tasks facing the Communist Party, the working class and all progressive humanity.

“If development,” writes Comrade Stalin, “occurs in the order of disclosing internal contradictions, in the order of clashes of opposing forces on the basis of these contradictions in order to overcome these contradictions, then it is clear that the class struggle of the proletariat is a completely natural and inevitable phenomenon.

Therefore, it is not necessary to gloss over the contradictions of the capitalist system, but to open them and unwind them, not to extinguish the class struggle, but to bring it to the end.

So, in order not to be mistaken: in politics, an irreconcilable class proletarian policy must be pursued, and not a reformist policy of harmony of the interests of the proletariat and the bourgeoisie, and not a compromising policy of “incorporating” capitalism into socialism.” (*J.V. Stalin, Questions of Leninism, 1952, p. 580*).

The history of the development of the revolutionary movement of the proletariat, the history of the struggle of the Communist Party for the overthrow of capitalism, the establishment of the dictatorship of the proletariat and the construction of socialism provide numerous examples that show the enormous practical significance of the dialectical law of the struggle of opposites in public life.

V.I. Lenin and J.V. Stalin, practically applying the law of the struggle of opposites, revealed the essence of the most contradictory social phenomena, the most complex concrete historical situations and always, found the only correct and consistently revolutionary solution.

Lenin and J.V. Stalin, practically applying this universal and deepest law of Marxist dialectics, established that in the

struggle of two opposite, antagonistic classes—the proletariat and the bourgeoisie—the most dangerous is the compromising policy of reformists and opportunists, for the line of agreement between the proletariat and the bourgeoisie. The line of reformism, in whatever form it appears, open or hidden, is the line of betrayal: of interests, of the working class, is the line of defence and preservation of the capitalist system.

Comrade Stalin teaches that without the defeat of the compromising parties acting in the ranks of the working class and pushing the backward layers of the working class into the arms of the bourgeoisie, it is impossible, the victory of the proletarian revolution, the building of socialism.

The party of the working class cannot fulfill the role of organizer and leader of the proletarian revolution, the role of builder of a new, socialist society without an implacable struggle against opportunists, with various capitulation groups in their ranks, without the liquidation of these groups.

The history of the development of the Communist Party of the USSR, the history of the development of the communist parties of the countries of people's democracy showed that various opportunist groups within the party, fighting the Marxist-Leninist principles of the party, fighting the party, ended up the same as the representatives of the petty-bourgeois parties, and became spies, wreckers, killers, saboteurs, traitors to the motherland.

This happened with the Mensheviks, Socialist-Revolutionaries, Trotskyists, Bukharinites, bourgeois nationalists in our country.

These vile traitors and traitors were waiting for a military attack on the Soviet Union in order to strike the Soviet state in

the back. Having defeated the Trotskyist-Bukharin underground, the party thereby promptly destroyed any possibility of the appearance of the “fifth column” in the USSR. ”The unity of the party ranks,” G.M. Malenkov pointed out in a report at the XIX Congress, “was a decisive condition for the victory of the Soviet people in the Great Patriotic War.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), P. 81*).

The gang of Tito-Rankovic in Yugoslavia came to fascism and bloody crimes against the Yugoslav people and the freedom-loving peoples of other countries. The vile groups of traitors of the working class in the communist parties of Bulgaria, Hungary, Czechoslovakia, Poland and other countries have slipped into the vile role of agents of American and British intelligence.

The betrayal of the Tito clique, the processes of Rajk, Kostov, Slansky and other despicable lackeys of imperialism show that the Trotskyist, bourgeois-nationalist and other enemy elements that have made their way into the communist parties are now espionage and sabotage agents of the American-British imperialists.

The experience of the communist and workers parties of all countries teaches that an implacable class proletarian policy, a merciless struggle against reformism and opportunism, and every possible increase in vigilance in their ranks are the law of the development of the revolutionary movement. Without the ability to recognize and neutralize the agents of imperialism, no matter what flag they use, without revolutionary vigilance, without the development of criticism and self-criticism, a struggle for peace, democracy and socialism cannot be waged.

The great law of Marxist dialectics, which speaks of the struggle of opposites, of overcoming contradictions, skillfully applied in practical activities, serves the Communist Parties of all countries as the sharpest weapon in their struggle against the bourgeoisie and its agents.

If the Marxist dialectic method teaches that the source and driving force of progressive development is the struggle between the new and the old, then from this theoretical position of Marxist dialectics the most important practical conclusion follows that the struggle between the new and the old is one of the many-sided forms of manifestation of the struggle of opposites, that the struggle between new and old ultimately leads to the victory of the new over the old. Therefore, in order not to make a mistake in politics and science, it is necessary to focus on the new, progressive, on growing and developing, albeit still not having a large share in life. It is necessary to evaluate the present from the point of view of its future development, for “only what arises and develops is irresistible.” (*J.V. Stalin, Questions of Leninism, 1952, p. 576*).

The Marxist-Leninist doctrine of development as a struggle of opposites ideologically equips the working and exploited people of the whole world, illuminates for hundreds of millions of people the path to liberation from capitalist slavery, the path to the triumph of democracy for the people, the triumph of socialism, and the establishment of peace between nations.

Masterfully mastering the powerful weapon of knowledge and the transformation of reality—Marxist dialectics, constantly honing this weapon, the Communist Party triumphantly leads the Soviet people to communism. The Communist Party educates Soviet people in the spirit of vigour and confidence in the victory of communism, and educates Soviet people in their

readiness and ability to overcome any difficulties and obstacles that stand in the way.

The 19th Congress of the Communist Party of the Soviet Union once again demonstrated to the whole world the most characteristic feature of the party's internal state, the party's internal life—its unity, which was won in a fierce struggle against the enemies of Leninism. The party owes the unshakable unity of its ranks to the greatest geniuses of humanity, Lenin and Stalin.

G.M. Malenkov at the mourning rally on March 9, 1953 on Red Square on the day of the funeral of Joseph Vissarionovich Stalin, said:

“Lenin and Stalin created and tempered our party as the great transforming power of society. Comrade Stalin has taught his whole life that there is nothing above the rank of member of the Communist Party. In a bitter struggle with enemies, comrade. Stalin defended the unity, solidity and unity of the ranks of our party.

Our sacred duty is to continue to strengthen the great Communist Party. The strength and invincibility of our party in the unity and cohesion of its ranks, c. unity of will and action, in the ability of party members to merge their will with the will and desires of the party. The strength and invincibility of our party lies in the inextricable link with the masses. The basis of the unity of the party and the people is the unchanging service of the party to the interests of the people. We must, as the apple of our eye, preserve the unity of the party, further strengthen the inextricable ties of the party with the people, educate the Communists and all working people in the spirit of high political vigilance, in the spirit of intransigence and firmness in

the struggle against internal and external enemies.” (*G.M. Malenkov, Speech at a mourning rally on the day of the funeral of Joseph Stalin, State Political Publishing House, 1953, p. 10-11*).



# **MATERIALITY OF THE WORLD AND REGULARITIES OF ITS DEVELOPMENT.**

## **N.F. Ovchinnikov**

Marxist philosophical materialism provides a scientific, materialistic interpretation of the phenomena of nature and society. At its core, Marxist philosophical materialism is directly opposed to philosophical idealism, all its varieties.

In the work “On Dialectical and Historical Materialism”, JV Stalin, characterizing Marxist philosophical materialism, formulates its main features in which it reveals the content of materialist theory as an organic component of dialectical materialism—the world outlook of the Marxist-Leninist party.

Comrade Stalin gives the classical formulation of the first basic feature of Marxist philosophical materialism: “In contrast to idealism, which considers the world to be the embodiment of “absolute idea,” “world spirit,” “consciousness”, Marx’s philosophical materialism proceeds from the fact that the world is material in nature, that the diverse phenomena in the world represent different types of moving matter, that the interconnection and interdependence of phenomena established by the dialectical method, represent the laws of development of moving **ma se ries**, that the world develops according to the laws of matter in motion and does not need any “universal spirit”. (*J.V. Stalin, Questions of Leninism, 1952, p. 580-581*).

Throughout the history of philosophy, the question of the materiality of the world has been and remains the subject of a fierce struggle between materialism and idealism. Idealism seeks to reduce the diversity of the phenomena of the world to

a certain spiritual principle—the “absolute idea”, “consciousness”, “sensations”, etc.

The main question of philosophy, around which there is an irreconcilable struggle of materialism with idealism, is the question of the relationship of being and thinking, matter and consciousness. The first feature of Marxist philosophical materialism, which speaks of the materiality of the world and the objectivity of the laws of its development, is the basis of a materialistic solution to the main issue of philosophy—the question of the primacy of matter and the secondary nature of consciousness.

The first feature of Marxist philosophical materialism includes the question of the unity of the world, the Marxist-Leninist doctrine of matter, the objectivity of the forms of existence of matter - motion, space, time. The interconnection and interdependence of phenomena are considered, in this way, as the laws of development of moving matter inherent in the material world itself, regardless of our consciousness.

## **The unity of the world is in its materiality**

Marxist philosophical materialism, insisting on the objective existence of the world, emphasizes its unity. The unity of the world consists in its materiality. Only moving matter is the basis and source of all that exists. There is nothing in the world but moving matter in its diverse manifestations.

The innumerable phenomena of the world around us have a single material nature, they stem from the movement of matter itself and do not need any “spiritual” forces outside of matter. Consciousness itself is regarded as a product of matter,

which in its development reaches such a high degree of organization that it engenders consciousness.

Marxist philosophical materialism, showing that the world is material in nature, is directly opposite to idealism, which considers the world to be the embodiment of an “absolute idea”, “world spirit”, “consciousness”, etc. In this reduction of all diverse phenomena to the “absolute idea” Idealism sees the unity of the world as “world spirit”, “consciousness”. For idealists, the world is ideal in nature, it allegedly needs special, intangible forces for its existence.

In contrast to idealistic monism, Marxist philosophy lays the foundation of its materialist theory for the recognition of the single material principle of all things and processes of the world around us. Answering the question of what the world is by nature, Marxist philosophy puts forward the main materialistic position—the world is material in nature.

Being fundamentally the exact opposite of idealism, Marxist philosophical materialism resolutely rejects all dualistic philosophical constructions proceeding from the recognition of two principles - spiritual and material. Marxist philosophical materialism most consistently and deeply conducts materialistic monism, the idea of the material unity of the world.

JV Stalin in his work “*Anarchism or Socialism?*” emphasizes that nature is one and indivisible. But, being one and indivisible, it exists in two different forms - material and ideal. However, both of these forms are only a manifestation of a single matter. In contrast to the dualists, who break the ideal and the material, deny their close connection, JV Stalin emphasizes the monism of materialist theory.”A single and

indivisible nature,” says Comrade Stalin, “expressed in two different forms — material and ideal; a single and indivisible social life, expressed in two different forms - material and ideal - that’s how we should look at the development of nature and social life.

That is the monism of materialist theory.” (*J.V. Stalin, Soch., Vol. 1, p. 312-313*).

Materialistic philosophy has always relied and is based on the development of natural science knowledge. The insufficient level of development of science and the class limitations of materialistic philosophers of the past, the contemplative and metaphysical nature of their materialism, their inability to consistently extend the materialistic worldview to the field of social phenomena led to the limitedness of pre-Marxian materialism in its interpretation of the material unity of the world.

The ancient materialists, for example, tried to reduce all the diverse types of matter to some particular, concrete form and manifestation (fire, air, water, etc.). The original, spontaneous materialism of the ancients seeks the unity of nature “... in something specifically bodily, in something special, like Thales in water.” (*F. Engels, Dialectics of Nature, 1952, p. 147*).

In the XVII-XVIII centuries, in the era of the rule of mechanism, materialist philosophers represented matter in the form of unchanging, low-quality atoms, the movement of which obeys the laws of mechanics. The metaphysical and, at the same time, mechanical materialism of pre-Marxian philosophy saw evidence of the material unity of the world in its supposed possibility of reducing all the diverse phenomena

of nature to the simple mechanical movement of material bodies.

In the process of the development of natural science, new, qualitatively peculiar forms of the motion of matter were discovered and studied. The impossibility of reducing electromagnetic, chemical, biological and other phenomena of the material world to mechanical phenomena was discovered. All this led to the need in a new way, in accordance with the new achievements of science, to justify the idea of the material unity of the world.

Solving this historical problem, K. Marx and F. Engels created a monistic materialistic philosophy, proceeding from a single principle of explanation of all phenomena of nature and society.

Developing dialectical materialism, Marx and Engels substantiated the understanding of the unity of the world, relying on the entire history of science and especially on the great discoveries of natural science in the 19th century. Marx and Engels inflicted a crushing blow on idealism, on idealistic attempts to seek the unity of the world in some “spiritual” beginning or to deduce it from the unifying ability of human thinking.

By criticizing Dühring, Engels shows that the recognition of the very fact of existence, the fact of the existence of the world is still far from enough to solve the question of the unity of the world. The unity of the world cannot simply consist in being, for a different (including idealistic) content can be embedded in the concept of being.

Engels shows that the true unity of the world consists in its materiality and that the materiality of the world is proved by the long and difficult development of philosophy and natural science. (*See F. Engels, Anti-Dühring, 1952, p. 42*).

Based on the data of modern science, Engels showed that natural science more and more reveals the unity of all processes of nature. The law of conservation and transformation of energy revealed the inextricable link of various physical phenomena. The discovery of the cell served as evidence of the unity of plant and animal organisms. Darwin's theory discovered the general laws of the evolution of organisms, showed that all existing living organisms arose as a result of a natural process and did not need any divine power to explain their origin.

In the new historical conditions in connection with the revolution in the natural sciences at the end of the 19th and the beginning of the 20th centuries, V. I. Lenin substantiates the idea of the material unity of the world on new natural science material. Developing Engels' position on the unity of the world, V. I. Lenin says: "Engels showed on the example of Dühring that any consistent philosophy can deduce the unity of the world either from thinking, then it is helpless against spiritualism and fideism ... and the arguments of such a philosophy inevitably comes down to fraudulent phrases, either from that objective reality that exists outside of us, long ago called matter in epistemology and is studied by natural science." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 160*).

Based on the data of modern science, V.I. Lenin connects the provision on the unity of the world with the principle of the development of matter.

“... The universal principle of development,” says Lenin, “must be combined, connected, combined with the universal principle of the unity of the world, nature, movement, matter etc.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 239*).

The unity of the world is manifested in the development of interconnected and interacting things and phenomena of objective reality. JV Stalin connects the first line of the Marxist dialectical method directly with the first line of Marxist philosophical materialism, with the provision on the material unity of the world, showing that the interconnection and conditioning of phenomena established by the dialectical method represent the objective laws of the development of moving matter.

Modern science with all its factual content confirms the statement on the material unity of the world. Modern astronomy shows that the Earth is one of the planets of the solar system. Celestial bodies—planets, comets, asteroids - are subject to the same laws of motion as the motion of the Earth. Under the conditions of our earth’s surface, the same laws apply as in the entire solar system. The phenomenon of stone fall, for example, occurs under the influence of the same gravitational force, which determines the laws of planetary motion around the sun.

Modern astronomy has shown not only the unity of the laws of motion of celestial bodies, but using spectral analysis and other modern scientific methods has also proved the unity of their chemical composition.

It turned out that on all celestial bodies known in astronomy there is not a single chemical element that would not be on

Earth. It was also established that meteorites falling on the Earth consist of the same chemical elements as our Earth.

If science had discovered new and still unknown chemical elements on celestial bodies, this would not have at all shaken the principle of material unity of the world and would mean only expanding our knowledge about the structure of matter. Modern science has sufficient means to find out the specific physico-chemical conditions for the existence of elements and can always either find newly discovered elements on Earth or get them artificially in laboratory conditions.

The unity of the world is also manifested in the fact that the laws of the construction of atoms of chemical elements are essentially the same everywhere.

Modern physics has elucidated the structure of atoms of chemical elements and has shown that they can turn into each other. The periodic table of Mendeleev found that a variety of chemical elements are united by a single law that governs their change and transformation into each other. In this change of chemical elements the material unity of the world is clearly revealed, for the very fact of the interconversion of material objects suggests that the basis of all these transformations is a single matter.

The entire inexhaustible variety of different types of matter and various forms of its motion represents a single regular system in which natural science discovers not only specific laws, but also general laws of motion. Such a law, which has a general character, is, for example, the law of conservation and transformation of energy, which V. I. Lenin calls “the establishment of the basic principles of materialism...”. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 318*). This law shows that



various physical phenomena (electricity, heat, mechanical motion, etc.) are revealed as specific forms of motion of matter, which is fundamentally unified, for these forms exhibit eternal, unceasing qualitative transformations with the quantitative conservation of material motion.

The law of conservation and transformation of energy remains valid in the field of biological phenomena. K. A. Timiryazev, with his work on plant photosynthesis, proved the applicability of this law to plants. Thus, he showed that the law of conservation and transformation of energy is valid both in the inorganic and in the organic world. This discovery dealt a decisive blow to idealistic ideas about various kinds of “life forces” supposedly controlling the development of living organisms.

Michurin biology has shown that the development of living organisms does not need any spiritual strength, nor any intangible “hereditary substance.” Specific, qualitative features of organisms consist in their ability to require certain conditions necessary for their life, in their property to react in a certain way to these conditions and assimilate (assimilate) them. Living organisms exist in inextricable unity with external conditions, including inanimate nature, and represent the unity of a certain organic form and conditions of existence.

Creating a materialistic doctrine of higher nervous activity, I. P. Pavlov proceeded from the most important position of biology about the inextricable unity of the external environment and the organism itself. Using the historical limitations of natural science knowledge of the complex activities of the human brain, reactionary idealistic philosophy sought to prove that the mental activity of a person is supposedly completely unrelated to material processes in the

brain. I.P. Pavlov, with his classical studies of unconditioned and conditioned reflexes, showed that thought processes are closely related to physiological processes in the cerebral cortex. The works of I.P. Pavlov strongly reject the attempts of idealism to consider thought processes in isolation from matter. All I.P. Research Results

Marxism, having created the science of the laws of social development, extended the idea of the material unity of the world to the field of social phenomena.

The basis of understanding all social phenomena, Marxism laid the analysis of the material conditions of society, the analysis of the historically defined method of production of material goods. Only a materialistic understanding of history turned sociology into a science, for the first time in the history of mankind, it allowed to scientifically explain the most diverse social phenomena—from the characteristics of production to language and various forms of social consciousness.

The unity of the world presupposes a certain qualitative uniqueness of material objects that are fundamentally unified. The discovery of the unity of the world should not consist in attempts to reduce the qualitative diversity of matter to any poor-quality basis. Such attempts, as already noted, are typical of a mechanical and, at the same time, metaphysical understanding of nature. The unity of the world is found in the laws inherent in the material objects themselves, in their mutual transformations, in the unity of qualitatively peculiar material objects with environmental conditions, in the presence of the most general laws that are valid for the most diverse areas of the material world.

The materiality of the world is proved not by simple reference to individual specific data of natural science. These data, taken on their own, serve only to illustrate the unity of the world. Only the entire socio-historical practice of mankind, the whole history of human knowledge convinces us of the materiality of the world. The whole history of natural science, the totality of the data of modern science, and the entire everyday practice of people serve as the basis for a materialistic worldview.

## **Marxist-Leninist concept of matter**

The concept of matter is the basic concept of Marxist philosophical materialism. In contrast to idealism, which denies the materiality of the world, Marxist philosophical materialism is based on the recognition of reality recognition of objective reality that exists outside of human consciousness and independently of it.

The philosophical concept of matter was developed as a result of a long historical development of knowledge of the laws of nature and society.

The word “matter” itself comes from the Latin word “materia”, which means material for buildings. In antiquity there was a naive idea of the world, according to which everything existing is built from any one specific substance of nature. Thales, for example, taught that water is the original and fundamental principle of all that exists.

In the course of the further development of the materialistic worldview, a more general concept of matter is developed as something opposite to the phenomena of consciousness. In connection with the dominance of mechanistic views, matter

was usually thought of as an inert, passive principle, set in motion by extraneous forces external to matter. Often the question of the causes of the motion of matter was hushed up, circumvented, and remained open.

Marx and Engels, creating dialectical materialism, overcame the historical limitation of metaphysical ideas about matter, characteristic of all previous materialistic philosophy. They showed that matter itself contains a source of motion.

Marx and Engels substantiated the proposition that consciousness is a product of the development of matter, a function of specially organized matter. Marx wrote: "You cannot separate thinking from matter that thinks. Matter is the subject of all changes." (See *F. Engels, The Development of Socialism from Utopia to Science, State Political Publishing House, 1952, p. 9*). "... Our consciousness and thinking," Engels said, "no matter how supersensible it may seem, is the product of a material, bodily organ, brain." (*F. Engels, Ludwig Feuerbach and the end of classical German philosophy, 1952, p. 19*).

The concept of matter primarily expresses the most general "property" of all things - to be an objective reality, to exist outside and independently of our consciousness. The word "matter," Engels says, is nothing more than an abbreviation in which we encompass, according to their general properties, many different sensually perceived things. (See *F. Engels, Dialectics of Nature, 1952, p. 187*).

Developing the philosophical materialism of Marx and Engels, V. I. Lenin gives a more complete definition of matter: "Matter is a philosophical category for designating objective reality that is given to a person in his sensations, which is copied,

photographed, displayed by our sensations, existing independently of them” ( *V.I. Lenin, Soch., Vol. 14, ed. 4, p. 117* ); “... matter is that, acting on our senses, it produces sensation; matter is an objective reality given to us in sensation, etc.” ( *Ibid., P. 133* ).

Defining matter as an objective reality given to us in sensations, Lenin directs a blow against all varieties of idealism, one way or another denying the existence of objective reality, matter, or rejecting the possibility of its knowledge.

At the end of the 19th and beginning of the 20th centuries, the development of physics brought truly revolutionary discoveries: the discovery of the phenomenon of radioactivity, the discovery of the complex structure of an atom, the proof of the variability of the mass of an electron depending on a change in its speed of movement, etc.

Distorting the true meaning of new discoveries, the Machists used the difficulties of the development of physics to substantiate their subjective-idealistic philosophy.

New discoveries were interpreted by them as evidence of the “disappearance of matter.”

Denial of the basic concept of philosophical materialism - the concept of matter—led to a crisis of physics. V. I. Lenin pointed out that “in a philosophical sense, the essence of the” crisis of modern physics “is that the old physics saw in their theories” a real knowledge of the material world, “that is, a reflection of objective reality. A new trend in physics sees in theory only symbols, signs, marks for practice, that is, it denies the existence of objective reality, independent of our consciousness and reflected by it.” ( *V.I. Lenin, Soch., Vol. 14,*

*ed. 4, p. 243*). “The essence of the crisis of modern physics is breaking down old laws and basic principles, casting aside objective reality outside consciousness, that is, replacing materialism with idealism and agnosticism.” (*Ibid.*, *p. 245*).

In reality, new discoveries did not mean and do not mean the “disappearance of matter” as an objective reality that exists outside and independently of us. Moreover, new discoveries in physics indicate that science has again confirmed the fact of the objective existence of matter, for it has taken a new major step along the path of studying the structure of matter, and has more fully and deeper revealed its properties, its laws.

The Machists tried to use another feature of the development of physics to attack the concept of matter. Physics of the late XIX and early XX centuries began to increasingly apply the mathematical method in their theoretical studies; physical theories received an abstract mathematical formulation in the form of a system of certain equations, laws expressed by mathematical formulas, etc. Theoretical physics has become primarily mathematical physics. This penetration of mathematics into physics was interpreted by idealists as a new supposedly proof of the “disappearance of matter”. “The great success of natural science,” wrote Lenin, “is the approach to such homogeneous and simple elements of matter, the laws of motion of which can be mathematically processed, which makes mathematicians forget about matter: “Matter disappears”, only equations remain.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 294*).

In fact, as Lenin showed, the mathematical equations included in physical theories do not “eliminate” matter, but only allow more accurate representation of the motion of matter. Any truly scientific abstraction reflects nature deeper and more fully than

simple contemplation, because with the help of abstractions, science reveals the most essential in the things and processes of the objective world.

Modern reactionary idealistic philosophy attacks the basic concept of Marxist philosophical materialism - the concept of matter. Struggling against the concept of matter, philosophical reactionaries strive to undermine the very foundation of scientific knowledge, and appear as outright enemies of science. The reactionary English philosopher B. Russell interprets matter as a simple way of grouping observed phenomena. He argues that, for example, “elementary” particles, atoms, molecules and other objects studied by science are only logical structures, and not material bodies.

So modern reactionaries from philosophy draw far from a new idealistic line, the negation of matter. They repeat the methods of the subjective idealist Bishop Berkeley, who taught that the concept of matter should be eliminated from science - this cornerstone of materialism. The latest “physical” idealists repeat the Machist methods of criticism of materialism long ago exposed by V. I. Lenin in his book “Materialism and Empirio-Criticism”. Subjecting the Machians to annihilating criticism, Lenin wrote: “The denial of matter by them is a long-known solution to cognitive-theoretical issues in the sense of negating the external, objective source of our sensations, objective reality corresponding to our sensations.” (*Ibid.*, Pp. 132-133).

The Leninist understanding of matter, developed in the book *Materialism and Empirio-Criticism*, is of tremendous importance for all modern natural sciences, for the theoretical generalization of the latest achievements of science.

Natural science studies exactly that objective reality existing outside of human consciousness, which in epistemology is called matter.

Therefore, the concept of matter is not only the basic concept of Marxist philosophical materialism, but also the most important initial concept of natural science. Science would turn into a meaningless game of the mind if it were not guided by a conscious or unconscious recognition of objective reality, reflected in the concepts and laws of science. Matter is inexhaustible, infinite in its forms and manifestations. On the basis of relatively lower forms of its development, more and more complex forms of matter arise with their own special laws. No science can develop if it does not reflect in its concepts and laws one or another specific aspect of developing matter. Genuine science does not construct arbitrary schemes, but turns to the material reality itself, testing in practice the correctness of its theories.

The Marxist-Leninist concept of matter is crucial not only in the field of natural science, but also in the field of social sciences.

Recognition of the materiality of the world is the most important condition for a truly scientific approach to the study of the laws of nature and the study of the laws of social life.

In our philosophical popular science literature, there was a division of the concept of matter into a philosophical and the so-called “natural science” concept. This division is fundamentally wrong.

There are no two concepts of matter - philosophical and “natural science.” There is one Marxist-Leninist philosophical



concept of matter, which underlies all separate areas of science that study various aspects, properties or types of matter and its motion.

Physicochemical sciences, for example, study the structure of matter, reveal the laws that obey its currently known structural forms - macroscopic bodies, molecules, atoms, “elementary” particles. These sciences study the most diverse properties of the structural forms of matter, reveal their connection and mutual transitions, their development and, in accordance with a particular level of development of science, give a more or less complete picture of the physicochemical structure of matter.

However, these ideas about the structure of matter and its individual specific properties studied by natural science cannot be identified with the philosophical concept of matter, which includes all objective reality with its infinitely diverse forms, innumerable properties. It is impossible, for example, to identify the concept of mass, which is one of the essential properties of any material object, with the concept of matter. Solving the fundamental question of philosophy materialistically, it is necessary to see the difference between specific data on the properties of individual types of matter and the philosophical question of the relation of thinking to being.

“Materialism and idealism,” writes V. I. Lenin, “differ in one way or another in solving the question of the source of our knowledge, the relation of knowledge (and the “psychic” in general) to the physical world, but there is a question about the structure of matter, about atoms and electrons a question concerning only this “physical world”.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 246-247*).

Natural-science ideas about the structure of matter are by no means indifferent to philosophical materialism. Engels pointed out that “materialism has to take on a new look with every new great discovery that constitutes an era in natural science.” V. I. Lenin in his work “Materialism and Empirio-Criticism” materialistically generalized the achievements of natural science in the period after the death of Engels. From this it is clear that the Marxist-Leninist philosophical concept of matter cannot be torn off from the natural-science concepts of its structure, forms of its existence, etc. This separation can lead to the separation of philosophy from natural science. Meanwhile, natural science, exploring the diverse properties of matter, revealing its laws, proves the truth of materialistic doctrine and is the granite foundation of materialism.

The development of natural science knowledge about the structure, properties, laws inherent in matter provides more and more rich material to confirm the truth of the Marxist-Leninist doctrine of matter, of the forms of its existence.

In order to better understand the Leninist-Stalinist formulations of the provisions of dialectical materialism, it is necessary to at least briefly get acquainted with modern ideas about the structure of matter.

## **Modern ideas about the structure of matter**

The whole history of science shows that our knowledge of the properties of matter, its structure develops, enriches and deepens.

Even Leucippus and Democritus believed that ordinary visible bodies with a variety of properties consist of invisible atoms, the various combinations and coupling of which form the entire

diversity of the world. The atoms themselves, according to Democritus, are absolutely indivisible and simple. They differ among themselves only in size, shape and position.

These initial atomistic ideas were only ingenious guesses about the structure of matter. The natural atomic theory of the structure of matter was first developed in the works of the great Russian scientist M. V. Lomonosov. For the first time in the history of science, he applied the atomistic hypothesis to the explanation of the chemical properties and structure of various substances and to the study of various physical phenomena.

In the course of the further development of science, atomistic ideas about the structure of matter developed and were refined. It was found that atoms can combine into molecules, which are relatively strong formations composed of several (often a very large number) of atoms. Of great importance in the development of chemical atomism, were the works of Dalton. The theory of the chemical structure of complex molecules was first developed in detail by the Russian chemist A. M. Butlerov.

The great Russian scientist D.I. Mendeleev played a huge role in the development of scientific atomistics. The periodic law of chemical elements, discovered by D. I. Mendeleev, serves as the basis for the entire modern doctrine of the structure of matter.

Each chemical element is a collection of homogeneous atoms having well-defined properties. After the discovery of the periodic law, chemical elements can no longer be considered as separate, unrelated, completely independent types of matter: they appeared as a certain regular system of qualitatively different types of unified matter. Roughly speaking, the

currently known chemical elements form, as a result of various compounds, the entire variety of substances in the world around us.

In the era of the discovery of the periodic law, physics has not yet penetrated the atom. An atom was still an indivisible particle of matter. However, the periodic law of Mendeleev even then actually contained a recognition of the variability of chemical elements, testified to their relationship.

The process of interconversion of atoms of chemical elements, experimentally discovered by modern physics, helped to penetrate into the atom, to discover its complex structure.

Major discoveries in the field of physics, which changed the previous ideas about the invariance of atoms, began at the end of the XIX century. During this period, the existence of a negatively charged particle - an electron - was established. In 1896, the French physicist Becquerel discovered the phenomenon of radioactivity. It was found that radioactive elements emit so-called alpha rays, which are, as it turned out later, helium atom nuclei, beta rays, which are a stream of electrons, and gamma rays, which are electromagnetic radiation with a higher energy.

A detailed study of radioactive phenomena has shown that the process of emitting alpha and beta rays is accompanied by the transformation of the original radioactive chemical element into another chemical element.

Physics has revealed the laws governing the transition of one chemical element to another, having discovered that the radiation of an alpha particle reduces the element serial number by two units and, therefore, shifts it to the left in the

Mendeleev's periodic system. The radiation of beta particles (electrons) increases the element serial number by one and, therefore, shifts it by one number to the right.

Based on experimental and theoretical studies, a new theory of the structure of the atom was created. According to this theory, the atom of any chemical element is a complex formation consisting of a heavy, positively charged nucleus and electrons that revolve around the nucleus. The nucleus of the simplest atom - the hydrogen atom, consisting of one particle, is called the proton.

The movement of electrons in an atom occurs according to special, quantum, laws that differ from the laws of the previous, so-called classical physics. In particular, it was found that the electrons in an atom have not a continuous, but only a discrete series of energy values. In accordance with this, the atoms emit light (radiation) not continuously, but in certain discrete portions (quanta).

The processes of radiation and absorption of light affect only the outer shell of the atom, consisting of electrons. The same can be said of chemical changes occurring with various chemical elements. Only the radioactive transformations of atoms relate to deeper changes, changes in the atomic nucleus itself. The transformation of one type of atom into another, respectively, the conversion of one chemical element to another chemical element occurs as a result of the restructuring of atomic nuclei.

In 1932, a particle was discovered that has a mass that is close in magnitude to the mass of a proton, but has absolutely no electric charge. This particle is called the neutron. Soviet physicists proposed a proton-neutron model of the atomic

nucleus. According to this model, which is now recognized by all science, the nucleus of any atom consists of two types of heavy particles: protons and neutrons. The magnitude of the positive nuclear charge is determined by the number of protons in the nucleus. The mass of the nucleus, expressed by its mass number, is determined by the number of protons and neutrons combined. The protons and neutrons that make up the nucleus are bound by special nuclear forces, significantly superior in magnitude to the physics of electric attraction and the forces of Newtonian gravitation known so far to physics.

The nature of nuclear forces has not yet been discovered by modern science. But there are well-known considerations that suggest that a very large role in the mechanism of nuclear interactions is played by special particles — mesons having a mass averaged between the mass of the electron and the mass of the proton. Mesons were discovered in 1937 when studying cosmic rays.

In a detailed study of the energy side of beta radiation (emission of electrons from the nucleus of an atom), difficulties arose associated with the application of the law of conservation and conversion of energy. Some bourgeois physicists have tried to use the difficulties that have arisen in order to cast doubt on this basic law of modern science. However, physics overcame these difficulties and in the process of overcoming them came to the discovery of a new particle - a neutrino, which has no charge and has a very small mass. Of decisive importance in this discovery was the conviction of the truth of the law of conservation and conversion of energy. Thus, the development of science itself swept away all idealistic attempts to deny the applicability of the law of conservation and conversion of energy to atomic phenomena.

In 1932, another material particle was discovered in cosmic rays, having a mass equal to the mass of an electron and carrying a positive charge. This particle is called the positron. It turned out that the positron can be emitted by atoms of radioactive elements. According to modern concepts, the appearance of a positron during beta decay occurs as a result of the intranuclear conversion of a proton into a neutron.

Modern physics has discovered a remarkable phenomenon: the conversion of a pair of particles - a positron and an electron—into gamma rays, or, in other words, gamma photons. The reverse process of converting hard photons into a pair, a positron and an electron, was also investigated. The discovery of these phenomena, called by the bourgeois physicists the “annihilation” (annihilation) of the electron and positron and the “materialization” of the photon, actually means the discovery of the fact of a qualitative transformation of various material objects.

Thus, the following material particles known as “elementary” particles are known to modern science: protons, neutrons, electrons, positrons, mesons (positive, negative and, possibly, neutral), neutrinos, photons. Atoms, which previously seemed simple, indivisible formations, found a very complex structure. The nucleus of an atom consists of protons and neutrons. At a relatively large distance from the nucleus, a certain number of electrons is drawn, equal to the number of protons in the nucleus of the atom. Inside the nucleus, there are special, colossal in magnitude coupling forces between protons and neutrons. An important role in the interaction between nuclear particles is played by mesons. Combinations of atoms form more complex material structural forms: molecules and ordinary bodies.

It should be noted that the name “elementary” particle does not mean at all that science has reached the limit of divisibility of matter. Well-known: at present, the smallest particles of matter are “elementary”, indivisible only at this, level of development of science. There is no doubt that physics will go further into the depths of matter and discover the “complex” structure of these particles. Of course, the “complexity” of “elementary” particles will have a completely different nature compared to, say, complexity; atoms.

One of the features known to physics: “elementary” particles is deep: a difference in: their essential properties, which makes it possible to divide them into two groups.

Some of them (protons, neutrons, electrons, positrons, mesons) relate to real particles. They have the so-called “rest mass”, can move at a variety of speeds. Other particles, such as photons, are qualitatively different from real particles. They can only move at a very high speed (the speed of light). In this regard, they have a mass of a different nature; The “rest mass” that exists with material particles is absent in photons.

Unlike matter, photons are called field particles. Modern physics has shown that matter exists in two qualitatively distinctive forms—in the form of a field and in the form of matter. Physics knows electromagnetic, gravitational and intranuclear fields. Field and matter are two inextricably linked forms of matter. For all their specific features, they have properties common to all material objects: photons, for example, which are a kind of electromagnetic field, possess both mass and energy.

The entire body of modern knowledge about the structure of matter, about its various properties and manifestations, reveals



the inexhaustible wealth of matter itself, testifies to the enormous successes of man's knowledge of the material world.

Physics of the XX century again confirms the position of the inexhaustibility of nature in all its parts and manifestations.

“An electron is as inexhaustible as an atom, nature is infinite ...” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 249*), Lenin wrote in the book “Materialism and Empirio-Criticism”.

At the same time, this Leninist position is important for the further development of modern science on the structure of matter. Matter as an objective reality given to man in his sensations, in the process of development of science is cognized more and more deeply. Old ideas about unchanging, quite simple atoms gave way to new ideas about their unusually complex structure. New material formations were discovered - “elementary” particles, unknown until then in science. It was found that matter exists in two qualitatively distinctive forms - in the form of matter and field. At the same time, the fact of the atomistic structure of matter was and remains unshakable. The atomistic theory of the structure of matter is firmly entrenched in science, having received further development and refinement.

E. Mach and V. Ostwald at one time fiercely fought against materialistic atomism, arguing that atoms are just “the creation of our mind”, designed to “economically” systematize our experiences. V. Ostwald prophesied about the forthcoming alleged collapse of the atomistic theory of the structure of matter, saying that atoms would soon be found only in the dust of libraries. The history of science dispelled these idealistic prophecies.

Modern reactionaries from science continue to unsuccessfully attack atomic theory. They are no longer able to deny the obvious fact of the existence of atoms. They make attempts to distort the very understanding of an atom or “elementary” particle, declaring them auxiliary constructions, etc.

One of the modern followers of Machism, the fascist idealist physicist Jordan, is trying to revive the anti-scientific constructions of his philosophical teachers. He writes that “the atom that we know ... is devoid of all sensory qualities and is characterized only by a system of mathematical formulas.” “Atom,” he says, “is only a framework for classifying experimental facts.” Eddington declared the “elementary” particles that modern physics explores to be non-existent. They, according to Eddington, are just “conceptual (from the word concept - concept) carriers of a number of changes.”

In reality, modern science has deeper knowledge in the field of the atomistic structure of matter than it was, for example, in the 19th century. She discovered the inexhaustible richness of the forms of matter, the complexity of its atomistic structure, the irreducibility of matter to any absolutely simple and unchanging elements. All the results of modern science confirm the correctness of dialectical materialism, which, in contrast to metaphysical materialism, denies the existence of any unchanging elements that underlie all natural phenomena, and denies the existence of an “unchanging essence of things.” “Invariably,” wrote Lenin, “from the point of view of Engels, there is only one thing: it is a reflection of the human consciousness (when the human consciousness exists) independently of the existing and developing external world.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 249*).

The development of Soviet physics, as well as the development of other branches of Soviet science, is influenced by Marxist-Leninist philosophy. Its materialistic principles serve as a reliable weapon in the struggle against “physical” idealism, which often penetrates the very content of physical theories. The provisions of dialectical materialism on the materiality of the world serve as a theoretical foundation for the development of general physical theories of matter and motion. They help to deeply analyse and generalize the experimental data of modern physics and draw from them further conclusions that propel science forward.

The process of cognition of moving matter is endless, and science will tirelessly deepen our knowledge of matter, giving an ever more complete, more perfect picture of the structure of matter and the laws of its motion and development.

## **Motion is a way of existence of matter**

Movement is the root way of existence of matter. It is intrinsic to matter and inseparable from it. The movement of matter is its constant, never-ending change. Matter is unthinkable in frozen forms; no material thing can exist without participating in one form or another of movement.

In contrast to idealism and metaphysics, which tear off motion from matter, believing that the motion of matter is caused by special intangible forces, a divine impulse, Marxist philosophical materialism considers movement as a form of existence of matter and searches for the source of motion in it itself.

“Movement,” says Engels, “considered in the most general sense of the word, that is, understood as a form of being of

matter, as an attribute intrinsic to matter, embraces all the changes and processes taking place in the universe, starting from simple movement and ending with thinking.” (*F. Engels, Dialectics of Nature, 1952, p. 44*).

Attempts to tear off motion from matter, to consider motion without matter, motion as such, lead to idealism, “... tear off motion from matter,” says Lenin, “is tantamount to tearing my mind from objective reality, tearing my sensations from the outside world, that is, go over to the side of idealism.” (*V.I. Lenin, Soch., Vol. 14, p. 254*).

“The idealist will not even think about denying that the world is a movement, namely: the movement of my thoughts, ideas, sensations. The idealist rejects the question of what is moving and considers it absurd: my sensations are changing, ideas disappear and appear, and that’s all. There is nothing outside me. ”Moving” —and that’s it.” (*Ibid.*).

The idealistic separation of motion from matter was preached at the time by Ostwald. A great chemist, but a petty philosopher, as Lenin called it, Ostwald tried to reduce all natural phenomena to “pure” energy. Having created the confused philosophical concept of energyism, which claims to rise “above” materialism and idealism, “overcome” their opposite, Ostwald essentially developed a new version of subjective-idealistic philosophy. He wrote: “That all external phenomena can be depicted as processes between energies, this circumstance is easiest to explain by the fact that it is the processes of our consciousness that are energetic and that they transfer their property (aufprägen) to all external experiences.” V.I. Lenin remarks on this subject: “This is pure idealism: it is not our thought that reflects the transformation of

energy in the outside world.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 258*).

In contrast to all varieties of idealism that divorce motion from matter, Marxist philosophical materialism considers qualitatively distinctive forms of motion as the root forms of existence of qualitatively distinctive material objects.

Material movement has a wide variety of forms: simple movement in space, various physical phenomena, chemical changes, processes inherent in living organisms; movement characterizing social phenomena. The study of various forms of motion of matter means the study of the various forms of matter itself.

Whatever form of motion of matter we consider, no matter the variety of types of motion that a particular form of motion contains, they all represent an inextricable unity of qualitatively distinctive material objects with corresponding qualitatively distinctive forms of motion. Mechanical movement is inextricably linked with bodies moving in space. Various physico-chemical phenomena are specific forms of motion characteristic of molecules, atoms, “elementary” particles, fields.

Life, as a special form of motion of matter, is, according to Engels, the mode of existence of protein bodies. Living organisms are continuously self-renewing, a constant metabolism takes place in them. Thus, motion, being a form of existence of matter, is inseparable from the material objects themselves.

The continuity of matter and motion is also manifested in the fact that the properties of specific material bodies are found

only in their specific movements. There is simply nothing to say about a body that would not be in motion; such a body does not exist. The nature of moving bodies, their qualitative features follow from the corresponding forms of motion. (See *F. Engels, Dialectics of Nature, 1952, p. 197*). The nature of, say, atoms of chemical elements is determined by that specific form of motion, the laws of which are studied by modern atomic physics. In the field of biology, one can also observe inextricably the inextricable relationship and interdependence of material organic forms and the corresponding biological forms of movement. If we take, for example, those or other organs of living organisms, then their structure, their specific morphological features—in a word, their biological nature is entirely determined by the functions that they perform in the life process of the whole organism.

In contrast to the mechanistic, metaphysical concepts, Marxist philosophical materialism teaches that the diverse forms of motion of matter cannot be reduced to any “simplest” form of motion, they are not limited to the latter. The process of complication of material objects proceeds inextricably linked with the complication of the forms of motion of matter.

The processes of transition from one form of movement to another have specific features. Within the framework of physicochemical phenomena, such transformations of forms of motion take place when, say, the electromagnetic form of motion in a given specific process disappears as such and turns into mechanical motion. Such a process occurs, for example, in an electric motor, where a continuous influx of electrical energy provides continuous rotational movement of the motor armature. As soon as this influx ceases, so does the rotation. Therefore, here the electromagnetic form of motion is completely transformed into a mechanical one (of course, at the

same time, some, relatively insignificant, part of the energy goes into various unproductive losses, turns into other forms of energy).

Let's take another example—a stone falling from a certain height. In this case, at the end of the fall, the mechanical motion of the stone disappears as such and turns into the atomic-molecular motion of the environment, increasing its temperature.

The emergence of more complex forms of material motion, for example, chemical or biological, is associated with a whole complex of transformations in which simpler forms of motion do not disappear, but are saved as side forms accompanying this more complex form of matter motion. The chemical form of motion, for example, includes mechanical motion, electromagnetic processes, and other, simpler forms of motion as subordinate forms, although it does not come down to them.

Natural science, in particular physics, provides a wonderful natural-science substantiation of the philosophical position on the inseparability of motion from matter.

The law of conservation and transformation of energy serves as the natural scientific basis for the position of Marxist philosophical materialism on the inextricable connection of matter and motion. The law of conservation and transformation of energy expresses the fact of a qualitative transformation of the forms of motion of matter with a quantitative conservation of motion. He shows that motion is closely connected with matter itself, is a form of its existence. Engels emphasizes that the main thing in the law of conservation and transformation of energy is the expression of the qualitative transformations of the very forms of motion of matter. With the discovery of this

fact, Engels wrote, “the last memory of the extra-world creator is erased.” (*F. Engels, Anti-Dühring, 1952, p. 13*).

The law of conservation and transformation of energy, which expresses the interconversion of the forms of material motion, is an unshakable achievement of science. All subsequent natural-science discoveries confirmed, deepened, and broadened the concept of the operation of this law. So, for example, modern physics has found a close relationship of energy and mass. Mass is one of the most important physical properties of all material objects and expresses its inert and gravitational properties. Since the old, classical physics dealt with relatively low speeds, the mass did not reveal its dependence on the movement of the body. Modern physics has established that body mass varies depending on the speed of movement: the greater the speed of movement of the body, the greater its mass. Thus, it turned out that the mass,

For the first time, the relationship between mass and energy was discovered in the study of light phenomena. This relationship stemmed from the remarkable experiments of the Russian physicist P. N. Lebedev, who proved the presence of light pressure. The law of the relationship between mass and energy ( $E=mc^2$ ), discovered by modern physics, means that any material object that has a mass of one nature or another necessarily has the corresponding form of energy. And vice versa, a material object that has a supply of one or another type of energy necessarily has mass.

Sometimes physicists interpret this law as supposedly evidence of the conversion of mass into energy, and sometimes they go even further and claim that matter and even matter are converted into energy.



A. Einstein, for example, who himself wrote that Mach had a decisive influence on the formation of his philosophical worldview, in many of his works considers mass, and therefore matter, as a bunch of energy. Other bourgeois physicists in different versions repeat these idealistic arguments of Einstein, seeing in the law of the relationship of mass and energy the “refutation” of materialism.

For example, the physicist K Darrow, in his book “Atomic Energy”, speaking of the decay of uranium, writes: “This is a process that involves the conversion of matter in large quantities into something that is not matter.” C. Chase, referring to Einstein’s formula, says: “At present, matter, strictly speaking, is a form of energy.”

Such an interpretation of the law of the relationship between mass and energy is one of the techniques of the latest “physical” idealism, aimed at distorting the content of new discoveries in physics. In fact, the law of the relationship between mass and energy does not at all mean the conversion of mass, and even more so of matter into energy. The law of the relationship of mass and energy means that the two essential properties of matter are inextricably linked with each other. This inextricable relationship of mass and energy indicates that, with the qualitative transformation of the physicochemical forms of matter motion, the fundamental properties of material objects are preserved. Energy is a measure of the motion of matter. The inextricable connection of mass and energy indicates the inextricable connection of matter and motion.

All the results of modern science clearly show the reactionary, antiscientific nature of all idealistic fabrications about the

special, non-material sources of motion, supposedly lying outside of matter.

Matter in itself carries a source of motion. Material things do not exist otherwise than in movement, change and development. Movement is a constant change in material things and phenomena; there is a radical form of their existence.

### **Space and time are objective forms of the existence of matter**

Space and time are integral objective forms of the existence of matter. The recognition of the objective reality of space and time follows from the recognition of the materiality of the world. "Recognizing the existence of objective reality, that is, moving matter, regardless of our consciousness, materialism must inevitably also recognize the objective reality of time and space..." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 162*). Material movement, space and time, as the root forms of the existence of matter, are in organic, inextricable unity, due to the unity of the material world.

Matter is inconceivable without motion, and the motion of matter always proceeds in space and time. Therefore, space and time are as inseparable from matter as motion. There is not a single material object that does not have a length, does not exist in time; "... the basic forms of all being," says Engels, "are space and time; being outside of time is the same great nonsense as being outside space." (*F. Engels, Anti-Dühring, 1952, p. 49*). "There is nothing in the world," says Lenin, "except for moving matter, and moving matter cannot move except in space and time." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 162*).

Space is a form of being of matter that characterizes the extent of material objects. There is no space as such, divorced from material things, not filled with matter. At the same time, space is not a pure, non-qualitative extension. It is characterized by specific properties that depend on the material objects themselves. Each material object has its own spatial relationship. The solar system has some specific spatial relationships, a crystal - others, an atom - others. In the solar system, for example, planets move along ellipses, in one of the foci of which is the Sun. These geometric curves characterize the specific spatial relationships of the bodies of the solar system. In a crystal, atoms are arranged in a strictly defined spatial order characteristic of a given crystal. One or another character of the spatial arrangement of atoms in the crystal lattice affects its physical properties. In an atom, electrons moving according to special laws that are studied by quantum mechanics make up the electron cloud in the space around the nucleus of an atom. Thus, the essence of space is revealed when studying certain forms of motion of material objects.

The essence of time as the root form of being of matter is also revealed in the movement of matter. Time involves moving things. Time is a form of being of matter, characterizing the sequence of material processes, expressing the objective connection of material motion. The movement and development of matter can proceed only in space and time. Time is the main condition for all development.

Everything exists in time, because nothing in the world is at rest, everything is subject to movement and change. But, on the other hand, there is no time without material things subject to change. Idealists tear time from matter, consider it as existing before material things.

Idealism denies the objectivity of space and time and comes to the ridiculous notions that space and time are generated by human consciousness.

Berkeley, for example, considers space and time as forms of subjective experiences. According to Kant, space and time are a priori (independent of experience) forms of human sensory perception of the world. These forms are not inherent in things themselves, but are supposedly the initial forms of “pure”, that is, devoid of any objective content of subjective contemplation. According to Kant, space and time are determined not by the nature of things themselves, but by the nature of human consciousness. With Hegel, space and time act as moments in the development of an “absolute idea”. Hegel tears space and time apart. Nature, according to Hegel, has no development in time and only unfolds its diversity in space. Time appears in the Hegelian system only at the stage of development of the “absolute spirit.”

Machists in the interpretation of space and time preached the same idealistic nonsense: not man exists in space and time, but space and time are supposedly generated by man. Mach, continuing the subjective-idealistic line in the interpretation of space and time, stated that “space and time are ordered systems of series of sensations.” The Machist Bogdanov, repeating Mach, argued that space and time are forms of “socially organized experience” of people.

V. I. Lenin revealed the inconsistency of the subjectively idealistic Machist “theories” of space and time. “If the sensations of time and space,” wrote Lenin, “can give a person a biologically expedient orientation, it is only under the condition that these sensations reflect objective reality outside of a person: a person could not biologically adapt to the

environment if his sensations did not give him objectively correct idea of her.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 166*).

Modern idealism is trying to revive subjective-idealistic views on space and time. At the beginning of the 20th century, Bergson put forward a mystical idea of "pure duration", completely divorced from matter and comprehended only by intuition. D. Jeans essentially repeated the Kantian interpretation of time: according to D. Jeans, "time is a fiction created by our own mind." Eddington stated that space and time should be replaced by a more general subjective view of the ordering of natural events. G. Weil gives a new version of the subjective-idealistic interpretation of time: "Time," he says, "is the simplest form of the stream of consciousness." Bourgeois physicists Bohr and Heisenberg propose to abandon either a causal study of atomic phenomena, or from considering them in space and time.

In contrast to idealism, Marxist philosophical materialism, in full agreement with natural science, recognizes the objectivity of space and time, their inextricable connection with each other and with moving matter.

The natural-science understanding of space and time always proceeded from the recognition of the objective reality of space and time. In Newtonian mechanics, space and time were regarded as existing objectively, regardless of human notions. However, Newton, developing his mechanics based on the recognition of the objectivity of space and time, put forward the idea of "absolute" space, which always remains the same and motionless, independent of material objects. Similarly, according to Newton, time flows absolutely evenly and is completely independent of the motion of matter.

This historical limitation of the Newtonian doctrine of space and time, which consists in the fact that Newton to tear space and time from material objects, was overcome by the further development of science. Modern physics specifically shows the inextricable connection of space and time with matter. It confirms the proposition that time cannot be regarded as a pure duration unrelated to material processes. The passage of time reveals its close dependence on the movement of material objects. This dependence has received direct experimental confirmation. The study of “elementary” meson particles, which was already mentioned above, showed that they exist for a very short period of time, after which they decay, turning into other particles. It turned out that the lifetime of the mesons, or, as they say in physics, the time of their life substantially depends on the speed of their movement. It was experimentally established that the meson lifetime increases with increasing velocity. Modern physics has also revealed an inextricable link and the interdependence of the spatial and temporal characteristics of a moving body.

The analysis of spatial forms is the content of the science of geometry, which considers the spatial relations of things, distracting from the things themselves. Geometry as a science that studies the spatial relationships of things in the outside world is the result of a long abstracting work of human thinking.

Even in antiquity, Euclidean geometry was created. The main provisions of Euclidean geometry firmly entered into the system of scientific knowledge about the spatial relations of material objects. Space is considered in Euclidean geometry as absolutely homogeneous, without curvature, with three dimensions. The three-dimensionality of space is expressed in the fact that through each point of space it is possible to draw

three and only three mutually perpendicular straight lines. Such three mutually perpendicular straight lines drawn from any given point in space are called the coordinate axes.

All material objects exist in three-dimensional space. No matter how large or small the objects of the objective world are, their movement can proceed only in real space, which has three dimensions.”Natural science,” says Lenin, “does not think about the fact that the substance that he studies exists only in space with 3 dimensions, and therefore the particles of this substance, even if they were so small that they could see we cannot, “necessarily” exist in the same space with 3 dimensions.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 168*).

Natural knowledge of space is constantly changing, enriched. Since the advent of Euclidean geometry, this knowledge has undergone significant changes.

The great Russian mathematician N. I. Lobachevsky in the years 1828-1829 of the XIX century created a new, non-Euclidean geometry, which more accurately, more deeply reflects the properties of real space and its connection with matter. The Lobachevsky geometry revealed the limitations of the Euclidean geometry, found that the Euclidean geometry is only the first, approximate picture of real space. The development of science has led to the need to give a new, more accurate idea of real space than Euclidean geometry. Of course, Euclidean geometry and is currently widely used in physics and engineering. But at the same time, there are such individual cases of physical phenomena, the study of which leads to the idea of the presence of special spatial, geometric relations, different from the Euclidean ones.

Creating a new, non-Euclidean geometry, Lobachevsky proceeded from the most important materialistic position on the inextricable connection of space with matter, on the decisive role of matter in relation to the properties of space.

In the system of Euclidean geometry there is a “postulate of parallel lines”, which can be formulated as follows: through a point lying outside the line, one can pass in the same plane with them, and only one parallel to it line. Analysing the theoretical foundations of geometry, Lobachevsky came to the conclusion that, depending on various physical conditions, there may exist geometries other than Euclidean in which the parallelism postulate is not fulfilled or, more precisely, takes a different form.

Investigating the various possibilities of geometric relations, Lobachevsky came to the following formulation of the parallel postulate: through this point, at least two parallel lines can be drawn to a given line in the common plane. Lobachevsky developed a logically harmonious system of new geometry, which is significantly different from the previous system of geometric knowledge. One of the main provisions of the Lobachevsky geometry is the establishment of a relationship between segments and angles. This position directly leads to the establishment of a relationship, for example, between the size of the sides of a triangle and its angles. If, for example, in the Euclidean geometry the sum of the internal angles of any triangle is equal to two right angles, then in the Lobachevsky geometry this sum of the angles of the triangle is less than two lines.

It is difficult to visualize these extraordinary results, which contradict Euclidean geometry, precisely because we use geometric relations within the terrestrial scales where



Euclidean geometry is valid. The truth of the new geometry can be experimentally discovered, for example, on an astronomical scale, in the scale of the universe. Some visual representations of the feasibility of the Lobachevsky geometry can also be obtained under the conditions of our earthly, Euclidean space. For this, it is necessary to take special saddle-shaped surfaces, called the pseudosphere. On the pseudosphere, one can verify the validity of the geometry (more precisely, planimetry) of Lobachevsky and, in particular, visually see the feasibility of the postulate that at least two parallel lines can be drawn through a given point lying outside the line.

Subjective idealists have tried and are trying to use the variability of our knowledge of space and time to substantiate their idealistic “theories.” The French idealist physicist A. Poincare stated that the emergence of new geometries allegedly means the ability of our mind to completely arbitrarily construct any kind of geometric system.

In fact, the new ideas about space and time created by Lobachevsky do not cancel the old ideas, they only clarify and enrich them. Lobachevsky geometry, reflecting the real properties of space, is a further development of Euclidean geometry and includes it as a special case. The old geometry contained a particle of absolute truth, which entered a new, more general geometry, more fully reflecting the properties of objectively real infinite space. Euclidean geometry remains valid under terrestrial conditions as a well-known approximation to the properties of real space. Deviations of the Euclidean geometry from the Lobachevsky geometry under ordinary conditions of scientific practice are so insignificant that within these limits, Euclidean geometry was and remains the geometric basis of physics and engineering sciences.

The great discovery of Lobachevsky dealt a decisive blow to Kantian a priori. The basic concepts of Euclidean geometry, which has existed for more than two thousand years, have acquired the appearance of absolute truths, independent of experience, of practice. Kant, developing his subjectively idealistic doctrine of space and time as a priori forms of sensuality, referred to “absoluteness”, the inviolability of geometric axioms. The creation of non-Euclidean geometry has convincingly shown that spatial forms are forms inherent in things themselves, and not in the human mind. A change in the concept of space in the new, non-Euclidean geometry means an ever more complete approximation of our knowledge to absolute truth.

Unlike space, which has three dimensions, time has the property of unidirectionality. Time is irreversible. The past and the future cannot change places. The irreversibility of time follows from the progressive development of matter in the process of a historical change in the forms of its motion.

The properties of space and time are inexhaustible. A deeper knowledge of these properties in Lobachevsky’s geometry prepared a change in the physical concepts of space and time. Modern physics shows that the properties of space are inextricably linked with the phenomena of gravity inherent in matter. New physics thus clarifies the ideas of space and time that existed in old physics.

Of these new achievements of science, bourgeois scholars draw reactionary, idealistic conclusions. Ideally interpreting the results of modern physical research, Einstein, and especially those who speculate with his discoveries, agree to statements about the finiteness of the world in space and time, try to “scientifically” prove the divine creation of the world, calculate

that the world was supposedly created about two billion years ago back, etc.

Space and time are endless. Matter is infinite in space and eternally exists in time. Infinity of space means the unlimited extent of the world in all directions. The Universe has no boundaries, neither up nor down, nor right, nor left, nor forward, nor backward. The infinity of time means that the material world has always existed, that there has never been a beginning of the world and its development will never have an end. Separate forms of matter will succeed each other, but the material world as a whole is indestructible, eternal.

The data of modern science indicate the infinity of the material world in space and time. Our Earth is one of the planets of the solar system. The sun is just one of the billions of stars that make up a gigantic stellar system called the Galaxy. The dimensions of our Galaxy reach 80,000-100,000 light-years across (1 light-year is equal to the distance travelled by light for one year). Far beyond the borders of our Galaxy, there are countless other similar star systems that together make up an even more extensive system called the Metagalaxy. With the improvement of astronomical instruments and methods of observation, more and more new starry worlds are discovered, and more and more remote areas of world space are explored.

Scientific ideas about space and time are changing, refined with the development of science. But the discovery of new properties of space and time cannot shake the unshakable position of materialism that they exist objectively, are forms of being of matter. "The variability of human ideas about space and time," Lenin pointed out, "just as little refutes the objective reality of one and the other as the variability of scientific knowledge about the structure and forms of motion of matter

does not refute the objective reality of the external world.” (V.I. Lenin, *Soch.*, Vol. 14, ed. 4, p. 163).

The achievements of modern natural science again and again confirm the doctrine of dialectical materialism about the objectivity of space and time, and again and again convince us that the material world has always been, is and will be forever moving, forever evolving matter that exists in space and time.

## **Patterns of development of moving matter**

The laws of moving matter are essential real connections between objects and phenomena, embedded in the nature of matter itself.

Patterns of the development of matter exist objectively and express relations independent of human consciousness, the relations of things themselves and processes arising from their nature.

Science in its content is a reflection of these patterns. “... Science,” says J.V. Stalin, “cannot live and develop without recognition of objective laws, without studying these laws.” (J.V. Stalin, *Economic Problems of Socialism in the USSR*, p. 85). Any attempt to deny the objective laws of moving matter is an attempt to undermine the very foundations of scientific knowledge. “The expulsion of laws from science,” says V.I. Lenin, “is in reality only the pushing of the laws of religion.” (V.I. Lenin, *Soch.*, Vol. 20, ed. 4, p. 182). On the contrary, the recognition of the objective laws of nature is the recognition of the rights of science to an ever more complete knowledge of these laws. Insisting on the existence of objective laws of nature and society, reflected in our knowledge, dialectical materialism thereby emphasizes the main task of

science—to know, to reveal these objective laws in their concepts and laws.”... The idea of causality, necessity, regularity, etc.,” says V. I. Lenin, “is a reflection in the human head of the laws of nature...”. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 4*).

The most general laws of the development of matter are revealed by dialectical materialism as the comprehensive laws of motion, change and development of nature, society and human thinking. These laws are the laws of materialist dialectics, which is the most complete and profound doctrine of development. Separate specific sciences study specific patterns inherent in qualitatively different forms of matter motion. For example, the patterns of development of living organisms are revealed by Michurin biological science. The laws of social phenomena were first revealed in the teachings of Marx-Engels-Lenin-Stalin.

Having discovered the laws of the development of society and, above all, the laws of economic development, Marxism at the same time revealed the objective nature of these laws. “... As in natural science, the laws of economic development are objective laws that reflect the processes of economic development that take place independently of the will of people. People can discover these laws, get to know them and, relying on them, use them in the interests of society, give another direction to the destructive actions of certain laws, limit their scope, give scope to other laws that are making their way, but they cannot destroy them or create new economic laws.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 5*).

Consequently, both in natural science and in the social sciences, the laws of science reflect the objective processes of

nature and society. The objectivity of laws is their most important characteristic. The recognition of the objective laws of nature and society is a necessary condition for scientific foresight. Only relying on a deep knowledge of the objective processes of nature and society, we can know where and how they will develop, can we foresee the future.

The knowledge of the objective laws of nature and society is possible only through the knowledge of causal relationships, the knowledge of necessity. Causality and necessity are essential, integral parts of regular relationships. The recognition, for example, of the objectivity of causal relationships means the recognition of objective, human-independent laws. On the contrary, the negation of causality in nature and society means the negation of objective laws.

Considering the objective laws of the development of matter, we are convinced that not a single phenomenon in nature arises and disappears without a corresponding reason for its occurrence or annihilation. The causal relationship of phenomena appears as the most important characteristic of any regular relationship. In order to reveal the laws of development of objects and natural phenomena, it is necessary to find out the causal relationships of these objects and phenomena. "In order to understand individual phenomena," Engels says, "we must tear them out of the universal connection and consider them in isolation, and in this case, changing movements appear before us—one as a cause, the other as an action." (*F. Engels, Dialectics of Nature, 1952, p. 184*).

Idealism denies the existence of objective causal relationships. The leitmotif of modern reactionary bourgeois philosophy and sociology is the negation of causality and, therefore, the negation of the objective laws of nature and

society. Modern reactionaries from science, bourgeois scientists and philosophers who are trying to eliminate the concepts of law and causality from science, often rely in their anti-scientific speculations on the subjective-idealistic constructions of Hume and Kant.

The English philosopher Hume, being a subjective idealist, agnostic, denied the very possibility of objective causal relationships in nature. The fact that one phenomenon follows another phenomenon, he stated, does not provide a basis for asserting their causal relationship. By distorting the actual process of human cognition, Hume tried to ascribe to humanity the view that causality supposedly means a simple habit of always observing one event after another. So, based on the fact that from a simple sequence of observed phenomena it is still impossible to draw a conclusion about their objective causal relationship, Hume “justified” the denial of causality.

In reality, man does not know the causal relations of objects and phenomena because he observes a simple sequence of events. The naive and fantastic conclusions about causation based on a simple comparison of the observed facts are characteristic of the early periods of human history. In this era, the underdevelopment of socio-historical practice and the dominance of a religious-mystical worldview did not make it possible to discover the real causal connections of natural phenomena, a simple sequence of phenomena often passed off as their causal relationship.

It is known, for example, that the Egyptian priests noticed that after the appearance of the star Sirius in the rays of the morning dawn, the spill of the Nile begins. This observation served as one of the grounds for unscientific astrological ideas about the direct effect of heavenly bodies on earthly events. In reality,

these two phenomena are not in relation to cause and effect. The appearance of the star Sirius and the spill of the Nile are two repeating and coincidental events, each of which is caused by its own regular relationships.

The actual disclosure of objective causal relationships does not occur as a result of a simple observation of the sequence of events (although the sequence of events plays an important role in establishing causal relationships), but as a result of practical activity; Engels says that the notion of causality is justified through practical human activity. (*See F. Engels, Dialectics of Nature, 1952, p. 182*).

Kant, declaring the world of “things in himself” unknowable, also denied the presence of objective causal relationships in nature. According to Kant, causality is supposedly an a priori form of the human mind into which the latter puts perceived phenomena. This form, according to Kant, is given to human reason before any experience and serves to streamline perceptions.

Hume and Kant subjectively idealistically distorted the real, real connections of objects and natural phenomena. V.I. Lenin, criticizing the subjectively idealistic constructions of Machist philosophy, wrote in his book *Materialism and Empirio-Criticism*: “The subjectivist line in the question of causality is philosophical idealism (the varieties of which include theories of causality and Hume and Kant)...”. (*V.I. Lenin, Soch., Vol. 4, ed. 4, p. 142*).

Mach, idealistically interpreting causality, argued that all forms of causality stem from subjective aspirations. He made attempts to eliminate the concept of causality from science and replace it with the mathematical concept of functional



dependence. There is no cause or effect in nature, he declared. Exposing Mach, V.I. Lenin wrote: “A really important theoretical and cognitive question that divides philosophical directions does not consist in the degree to which our descriptions of causal relationships have reached accuracy and whether these descriptions can be expressed in an exact mathematical formula, but in whether the objective law of nature, or the properties of our mind, its inherent ability to cognize certain a priori truths, etc., is the source of our knowledge of these connections. This is what irrevocably separates Feuerbach’s materialists. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 146-147*).

Modern reactionary idealistic philosophy is trying to distort the achievements of science, to see in these achievements the “refutation” of causality. Eddington, for example, interpreted the achievements of quantum mechanics as a new “proof” of indeterminism, a denial of causality in nature. In fact, science has come to a deeper knowledge of causal relationships than it was in old physics, and thereby once again confirmed the important position of dialectical materialism that the discovery of a new, more accurate mathematical formulation of causal relationships does not in any way deny their objective existence, but, on the contrary, shows a deepening, refinement of our knowledge about these causal relationships.

Studying the laws of changes in chemical elements, physics found that the transformation of one chemical element into another chemical element occurs due to a change in the charge of the nucleus. The change in the charge of the nucleus occurs in turn as a result of the release from the atomic nucleus of an alpha particle (helium nucleus) or beta particle (electron) or as a result of their capture by the nucleus.

Science is never limited to revealing the causal connection of any two phenomena of interest to it. In the last example, physics cannot limit itself to finding out the immediate causes of changes in chemical elements, i.e., radioactive radiation, and, of course, should go further to clarifying the causes of the radioactive radiation of a particular atom of a chemical element. In this movement of science to an ever deeper knowledge of the laws of change of chemical elements, the materialist conviction that the causal dependence of all objects and phenomena in nature is indispensable plays an important role.

Thus, the knowledge of the objective causal relationships of objects and phenomena of the material world is a necessary condition for understanding the laws of the development of nature and society, because causality is the most important, inherent characteristic of the law.

The patterns of development of material objects and natural phenomena are revealed by various branches of science.

Physics studies the laws of motion of the so-called “elementary” particles of matter, discovers the laws that prevail in the world of atoms, approaches the explanation of the laws by which the atomic nucleus is built. Physics also studies the laws of building solids from atoms and molecules. Crystallography (Department of Physics) reveals the laws by which the process of formation of crystals occurs—solids built from a certain way, naturally arranged atoms. She also studies the patterns of atomic arrangement in the crystal lattice. Modern physics also studies the laws of motion inherent in an electromagnetic field, approaches the disclosure of the laws inherent in gravitational and intranuclear fields.

The patterns of development of atoms are revealed in the periodic law of chemical elements of D. I. Mendeleev. Mendeleev's law underlies all modern physical and chemical doctrine on the structure of matter.

Astronomy studies the patterns of motion of celestial bodies in our solar system - planets, comets, asteroids. She is studying the processes taking place on the Sun and on other stars, and opens the laws of the development of stars. Astronomy also speaks about the laws of origin and development of our solar system.

Geology - the science of the Earth - studies the laws of processes that occur in the earth's crust, examines the structure of the Earth, and studies the physical and geographical changes that have occurred throughout the history of the Earth. Geology clearly shows that the laws of evolution of the Earth existed even before the appearance of man on it. This clearly reveals the objective nature of the laws of nature and strikes at the subjective-idealistic understanding of the laws of nature.

Biology studies the objective laws of the development of wildlife. Michurin biology proceeds from the conviction that the mutual conditionality and interconnection of living organisms with the conditions of their existence are regularities of the biological form of matter motion. Living organisms develop according to their own laws inherent in their very material nature, and do not need any "spiritual" factors - "entelechy", "expedient activity" and other idealistic inventions. In contrast to the idealistic understanding of nature, Michurin biology explains the patterns of development of living organisms by the historically established adaptability of organisms to the material conditions of their existence.

It is clear that all the laws discovered by natural science exist objectively, inherent in the material objects themselves, regardless of our consciousness. Science reflects these patterns, finds them in nature. All branches of natural science study the objective laws of nature. The recognition of the objective laws of nature is an essential condition for the development of genuine science. Insisting on the objectivity of the laws of nature and society, dialectical materialism equips man with the strongest weapon in his active, conscious activity in the interests of the development of society.

### **The significance of the provisions of Marxist philosophical materialism on the materiality of the world and the laws of its development for the practical activities of the communist parties**

The extension of the provisions of philosophical materialism to the study of social life and the application of these provisions to the practical activities of the party of the proletariat are of great importance.

The first feature of Marxist philosophical materialism, if applied to social phenomena, is that the interconnection and interdependence of the phenomena of social life are the laws of the development of society. This means that “social life, the history of society ceases to be an accumulation of” accidents, “for the history of society becomes a logical development of society, and the study of the history of society turns into science.” (*J.V. Stalin, Questions of Leninism, 1952, p. 583*).

The whole philosophy preceding Marxism was not able to give people an understanding of the real laws of historical

development. The history of society was reduced to a simple description of events, and historians sought the causes of the historical movement either in the actions of “wise legislators” or in the manifestations of a “higher will”. History turned into a chaos of chance; it was impossible to trace any logical connection of phenomena.

The emergence of Marxism was a radical revolution in views on public life, on the history of society. Lenin points out that by extending materialism to the field of social phenomena, Marx and Engels put an end to the views on society as a mechanical aggregate of individuals, arising and changing by chance, and for the first time put sociology on a scientific basis. The materialistic understanding of history is the only scientific understanding of it; it is a synonym for social science. (*See V.I. Lenin, Soch., Vol. 1, ed. 4, p. 124, 125*).

Marxism-Leninism teaches that the source of social development must be sought not in the heads of people, not in good wishes, but in the conditions of the material life of society, in the laws of development of the following methods of production.

The patterns of development of society do not depend on the will and consciousness of people. They take shape in the very process of material production. “In the social production of their life,” says Marx, “people enter into certain, necessary, independent of their will relations - production relations that correspond to a certain stage of development of their material productive forces.” (*K. Marx, Toward a Critique of Political Economy, State Political Publishing House, 1951, p. 7*).

A change in the productive forces of society leads to a change in production relations, and therefore to a change in the whole

mode of production. A change in the mode of production leads to a change in society as a whole.

Modern capitalist society was the result of the logical development of previous modes of production. Crises, unemployment, imperialist wars - all these phenomena naturally follow from the nature of the capitalist mode of production itself. Throughout the course of historical development, capitalism is doomed to death and must everywhere be replaced by the historically more progressive, socialist mode of production.

The bourgeoisie makes hopeless attempts to delay the regular course of history. Bourgeois professors create theories of “regulated capitalism”. Contrary to the objective laws of capitalist production, they invent various “reasonable measures” to prevent crises that inevitably arise from the nature of the capitalist mode of production itself. They propose introducing a planning system that is alien to the very nature of capitalism.

In reality, no intervention of the bourgeois state can change the objective laws of capitalist economy. The complete failure of the attempts of some bourgeois leaders to “improve” the decaying capitalist system once again testifies to the invincibility of the laws of social development, emphasizes their objective nature. JV Stalin in his report at the 16th Party Congress spoke of such bourgeois figures who tried to “prevent” and even “eliminate” economic crises: “These gentlemen forget that economic crises are the inevitable result of capitalism.” (*J.V. Stalin, Soch., Vol. 12, p. 243*). “... Bourgeois governments of all ranks and colours, bourgeois leaders of all degrees and abilities—all without exception tried to try their hand at the subject of” warning “and” annihilating

“crises. But they all failed. They were defeated, because it is impossible to prevent or destroy economic crises, remaining within the framework of capitalism.” (*Ibid.*).

Marxism-Leninism teaches that only a deep knowledge of the objective laws of social development can be a condition for a successful struggle for the victory of a new social system. The creation of the science of the objective laws of social development gave the proletariat and its party a powerful theoretical weapon in its practical-political struggle. That is why Marxism as a science of the laws of the development of nature and society, of the revolution of the oppressed and exploited masses, of the victory of socialism in all countries, of the building of a communist society, is met with fierce hatred by the apologists of the reactionary bourgeoisie—modern bourgeois philosophers, sociologists, economists.

Modern bourgeois reactionary philosophy, trying to justify the capitalist system, denies the laws of social development, violently attacks the materialistic understanding of history, denies the very possibility of science about the laws of social development.

Modern bourgeois sociologists are strenuously preaching the impossibility of knowing the laws of social phenomena. They are trying to convince the masses that such patterns do not exist at all. American reactionary sociologist Becker insists that the laws of society are artificially created by people, “leaders of the state,” and urges people to support an aggressive, aggressive policy on Wall Street.

Denying the objective nature of the laws of history, turning the history of society into chaos, the result of arbitrary actions, bourgeois sociologists oppose the conclusions of social science

about the inevitable death of capitalism. They develop mystical ideas about the decisive role of the individual psyche in public life. "The point is not in the economy, but in our psyche. Change your mind and everything will change without any struggle," these reactionaries declare, declaring the struggle against capitalism a futile affair. All these idealistic tricks of the lackeys of the US-British imperialists, faithfully serving their masters, are aimed at undermining the will of the masses to fight capitalist slavery, to fight for peace, democracy and socialism.

In modern bourgeois sociology, various "biological" views on social phenomena that have served and serve as a scientific basis for the hateful racial "theories" are becoming increasingly widespread. J.V. Stalin says about the racial "theory" that it is "as far from science as heaven from earth...". (*J.V. Stalin, Soch., Vol. 13, p. 296*). The racial "theory" once served the German fascists in their robber war against freedom-loving peoples. Today, the racist "theory" is heavily promoted in America and used to ideologically prepare the war against the Soviet Union and the countries of popular democracy. Racists openly praise the "exploits" of American troops in Korea, using bacteriological weapons, napalm bombs and other means and methods of mass destruction of people.

Racism distorts the data of anthropology, ethnography, history, psychology, biology, denies the specificity of social phenomena, reduces all social phenomena to the purely biological nature of man. Winston, an American racist sociologist, claims, for example, that division into classes in a capitalist society is explained by heredity. At the same time, he uses the Mendelism organism to "prove" that unchanging hereditary genes determine whether a person belongs to a racially-complete class of capitalists or to a racially-inferior



class of the proletariat. In fact, all these pseudoscientific constructions about the supposedly biological, therefore, eternal, nature of the class division of society are fabrications of obscurantists and have nothing to do with genuine science.

Marxism-Leninism teaches that the laws of social development are not reducible to any simpler, for example, biological, laws.

Biology is not able to answer questions about why human society is a class society at certain periods of development, what determines the content of human mental activity, what are the causes of historical development, etc. The answer to these questions is given only by historical materialism, which sees the basis historical development in the conditions of the material life of society, in the method of production of material goods.

The materialistic understanding of history fundamentally eliminates all idealistic, reactionary constructions. Historical materialism, in contrast to all varieties of historical idealism, requires a concrete, historical approach to the study of social phenomena, insists on a concrete study of the objective laws inherent in a particular socio-economic formation.

The party of the proletariat in its practical activities is based on the objective laws of the development of society, on a concrete study of these laws in a given historical period; "... the practical activities of the party of the proletariat," says Comrade Stalin, "should not be based on the good wishes of" prominent individuals, "not on the requirements of" reason, "universal morality, "etc., but on the laws governing the development of society, on the study of these patterns." (*J.V. Stalin, Questions of Leninism, 1952, p. 583*).

The laws of the development of society are, first of all, the laws of the development of production, the laws of the economic development of society.

Revealing the first feature of production, which consists in the fact that it is always in a state of change and development, Comrade Stalin shows that “the party of the proletariat, if it wants to be a real party, must possess, first of all, knowledge of the laws of development of production, knowledge of the laws of economic development society.”

So, in order not to make a mistake in politics, the party of the proletariat must proceed both in building its program and in its practical activities, first of all, from the laws of development of production, from the laws of economic development of society.” (*Ibid.*, P. 591).

Analysing the patterns of development of production, Comrade Stalin shows that “social production consists of two parties, which, despite the fact that they are inextricably linked with each other, nevertheless reflect two series of different relations: people’s relations to nature (productive forces) and people’s relations to each other in the production process (industrial relations). Only the presence of both sides of production gives us social production, it does not matter whether we are talking about a socialist system or other social formations.” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 63).

The productive forces of society are made up of implements of production and people engaged in the production of material goods thanks to production experience and labour skills.

In the process of production, people enter into certain relations that are independent of their will - production relations. The

relations of production include, as Comrade Stalin points out: ownership of the means of production; resulting from this position of various social groups in production and their relationship; completely dependent on them forms of distribution of products. The productive forces of society are the most mobile and revolutionary element of production. Depending on the change in the productive forces, the production relations of people and their economic relations also change. The productive forces of society are not only the most revolutionary element of production, but also the element that determines it.

“What are the productive forces,” says Comrade Stalin, “such should be the relations of production.” (*J.V. Stalin, Questions of Leninism, 1952, p. 593*).

J.V. Stalin comprehensively revealed the content and role of the economic law of the obligatory conformity of production relations with the nature of productive forces. By virtue of this law there is a change in production relations, a change in old production relations with new ones. Moreover, the peculiarity of the development of production relations, the dialectic of their development lies in the fact that they switch from the role of the brake of productive forces (old production relations) to the role of their main engine (new production relations) and from the role of the main engine to the brake of productive forces. “... New production relations,” comrade Stalin emphasizes, “are the main and decisive force that actually determines the further, moreover, powerful development of the productive forces and without which the productive forces are bound to live.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 61*).

Such, in general terms, are the laws governing the development of productive forces and production relations, comprehensively revealed by Comrade Stalin in his brilliant works.

Recognition of the objective laws of the development of nature and society, independent of the will of people, does not mean at all that people are powerless before these laws, that the operation of certain laws of social development is absolutely inevitable. "It has been proved," writes J.V. Stalin, "that society is not powerless in the face of laws, that society, knowing economic laws and relying on them, can limit their scope, use them in the public interest and" saddle "them, like this takes place in relation to the forces of nature and their laws...". (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 6).

In a class society, the use of certain laws has a class nature. The advanced classes of society use the recognized economic laws in the interests of the development of society. Reactionary classes resist this cause.

The use of objective laws of the development of society occurs to one degree or another in all social formations. "In the era of the bourgeois revolution, for example, in France, the bourgeoisie used against feudalism a well-known law on the obligatory conformity of production relations with the nature of productive forces, overthrew feudal production relations, created new, bourgeois production relations and brought these production relations into line with the nature of productive forces that grew up in bowels of the feudal system. The bourgeoisie did this not because of their special abilities, but because it was vitally interested in this. The feudal lords resisted this cause not because of their stupidity, but because

they were vitally interested in preventing the implementation of this law.

The same must be said of the socialist revolution in our country. The working class used the law of the obligatory conformity of production relations to the nature of productive forces, overthrew bourgeois production relations, created new, socialist production relations and brought them into line with the nature of productive forces. He could do this not because of his special abilities, but because he was vitally interested in this matter. The bourgeoisie, which from the forefront at the dawn of the bourgeois revolution had already managed to turn into a counterrevolutionary force, resisted in every way to enforce this law, did not resist because of its disorganization and not because the spontaneous nature of economic processes pushed it to resistance, but mainly because..” (*J.V. Stalin, Economic Problems of Socialism in the USSR, pp. 48-49*).

The objective laws of the development of society, the basis of which lies in the conditions of the material life of society, exist under a socialist social system. Like all socio-economic formations, the socialist social system is developing on the basis of objective economic laws that no one can create or abolish.

Knowledge of the laws of social development, knowledge of economic laws equips Soviet people with unshakable confidence in the struggle to build a classless, communist society.

In the work “Economic problems of socialism in the USSR”, JV Stalin formulated the most important economic laws of the socialist mode of production, such as the basic economic law of socialism, the law of the planned (proportional)

development of the national economy, and others. Based on an analysis of the objective conditions and patterns of development of socialism in the USSR, Comrade Stalin outlined a detailed program of measures necessary for the transition from socialism to communism.

Relying on the basic economic law of socialism, discovered by Comrade Stalin, fulfilling the requirements of this law, the Soviet people, led by the Communist Party of the Soviet Union, successfully solve the great historical task of building a communist society by gradually moving from socialism to communism. The 19th Congress of the Communist Party of the Soviet Union, in the guidelines for the fifth five-year plan, outlined concrete ways to ensure the continuous growth of all social production in order to ensure maximum satisfaction of the constantly growing material and cultural needs of the Soviet people in the current five-year period.

Today, when there is an ever-increasing struggle of the peoples of the world against the obsolete capitalist systems, the Leninist-Stalinist doctrine of the lawful movement of society along the path to communism becomes the banner of the working people of the capitalist countries in their struggle for peace, democracy and socialism.

The knowledge of the objective laws of social development, discovered by Marxism-Leninism, equips the working people of all countries with firm confidence in the inevitable death of capitalism, in the need for a decisive and organized struggle against the historically obsolete capitalist systems.

## **ON PRIMARY MOTHER AND SECONDARY CONSCIOUSNESS. P. T. BELOV**

### **The main issue of philosophy**

The great and fundamental question of philosophy is the question of the relation of thinking to being, of spirit to nature. In the history of philosophical teachings, there have been and are many schools and schools, many various theories that disagree with each other on a number of important and secondary problems of worldview. Monists and dualists, materialists and idealists, dialecticians and metaphysicians, empiricists and rationalists, nominalists and realists, relativists and dogmatists, sceptics, agnostics and advocates of the cognizability of the world, etc., etc. In turn, each of these areas has inside many shades and branches. It would be extremely difficult to understand the abundance of philosophical trends, especially since supporters of reactionary philosophical theories deliberately invent “new” names (like empirio-criticism, empiriomonism, pragmatism, positivism, personalism, etc.).

The identification of the main, fundamental question of philosophy provides an objective criterion for determining the essence and character of each philosophical trend, and allows you to understand the complex maze of philosophical systems, theories, and views.

For the first time, a clear and precise scientific definition of this main issue of philosophy was given by the founders of Marxism. In Ludwig Feuerbach and the End of Classical German Philosophy, Engels wrote:

“The great fundamental question of all, especially the newest, philosophy is the question of the relation of thinking to being.” (*F. Engels, Ludwig Feuerbach and the end of Classical German Philosophy, 1952, p. 15*).

“Philosophers divided into two large camps according to how they answered this question. Those who claimed that the spirit existed before nature, and which, therefore, ultimately recognized the creation of the world in one way or another, but among philosophers, for example Hegel, the creation of the world often takes on an even more confused and ridiculous appearance than in Christianity,—made up an idealistic camp. Those who considered nature to be the main principle joined the various schools of materialism.” (*Ibid., p. 16*).

All attempts by reactionary philosophers to circumvent this basic worldview question, supposedly to “rise” above the “one-sidedness” of materialism and idealism, all attempts by idealists to hide the essence of their views behind the screen of the new “ism” always and everywhere lead only to new confusion, to new quackery and in the end, to a more or less open recognition of the existence of the afterlife.

“Beyond a bunch of new terminological tricks,” says V. I. Lenin, “behind the litter of the Gulerter scholastics, we always, without exception, found two main lines, two main directions in resolving philosophical issues. Whether we take the primary nature, matter, physical, external world - and consider consciousness, spirit, sensation (- experience, according to the terminology widely used in our time), mental, etc. as secondary, this is the fundamental question that actually continues to be shared philosophers into two large camps.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 321*).



The Marxist-Leninist solution to the fundamental question of philosophy is perfectly clear, categorical, not allowing any deviations from materialism. An exhaustive formulation of this decision is given by Comrade Stalin in his brilliant work *On Dialectical and Historical Materialism*.

“In contrast to idealism,” JV Stalin points out, “who claims that only our consciousness really exists, that the material world, being, nature exists only in our consciousness, in our sensations, ideas, concepts,” Marxist philosophical materialism proceeds from the fact that matter, nature, being represents an objective reality that exists outside and independently of consciousness, that matter is primary, since it is a source of sensations, representations, consciousness, and consciousness is secondary, derivative, since it is a selection the expression of matter, the reflection of being, that thinking is a product of matter that has reached a high degree of perfection in its development, namely, a product of the brain, and the brain is an organ of thinking, which is why it is impossible to separate thinking from matter, not wanting to fall into a gross error.” (*J.V. Stalin, Questions of Leninism, 1952, p. 581*).

The idealistic answer to the basic question of philosophy is directly opposed to both science and common sense, and merges with the tenets of religion. Some idealists (Plato, Hegel, Berkeley, theologians of all religions, etc.), without any deceit, appeal to the idea of God, a supernatural, mystical principle. Other representatives of idealism (Machists, pragmatists, semantics, and others and others) come to the same positions of religion through intricate epistemological reasoning. Thus, rejecting all kinds of supposedly “inexperienced” postulates and recognizing only the consciousness of the philosophizing subject as real, they inevitably come to solipsism, that is, to deny the real existence

of the entire surrounding world, the existence of anything other than the consciousness of the philosophizing subject. And going into this dead end, they inevitably appeal to the “saving” idea of the deity,

No matter how different idealistic theories are, the essential difference between them has never been and never is.

V.I. Lenin points out that the whole so-called difference between idealistic schools is reduced only to the fact that “a very simple or very complex philosophical idealism is taken as a basis: very simple, if it comes down to openly solipsism (I exist, the whole world is only my feeling); very complex, if instead of a thought, presentation, sensation of a living person, a dead abstraction is taken: nobody’s thought, nobody’s idea, nobody’s sensation, thought in general (absolute idea, universal will, etc.), sensation as an indefinite “element”, “mental “, Substituted for the whole physical nature, etc., etc. Between the varieties of philosophical idealism, thousands of shades are possible, and you can always create a thousand and one shades, and to the author such a thousand first systems (eg, empiriomonism), its difference from may rest Xia important. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 255*).

The idealists of all times and all countries have always kept repeating the same thing, recognizing the principle of all existing consciousness, spirit, idea, and material bodies and all infinite nature, declaring reality secondary, derived from consciousness.

Any sane person who is not sophisticated in the “subtleties” of idealistic philosophy, encountering such statements by idealists, wonders: what nonsense, how can one use his common sense to deny the reality of the surrounding external

world and the whole universe? And those who are perplexed are quite right: idealistic nonsense are not much different from crazy nonsense. In this regard, V. I. Lenin compares idealists with the inhabitants of the “yellow houses” (that is, psychiatric hospitals).

However, idealism is not just nonsense, otherwise it would not have been preserved for thousands of years in people’s heads. Idealism has its theoretical and cognitive (epistemological) roots and class, social roots. It is no accident that many, many representatives of bourgeois science, including natural scientists, find themselves in the shadow of religion and idealism. It is no accident that millions and millions of working people in capitalist countries continue to remain religious people; and religion is the elder sister of idealism, a kind of idealistic worldview.

The epistemological roots of idealism lie in the contradictory relationship between the subject (consciousness) and the object (being).

“The approach of the mind (person) to a single thing,” says V.I. Lenin, taking a cast (= concept) from it is not a simple, direct, mirror-dead act, but a complex, forked, zigzag, including the possibility of the departure of fantasy from life; not only that: the possibility of transforming (and, moreover, an inconspicuous transformation unconscious by man) of an abstract concept, idea into fantasy (in the final analysis = God). For in the simplest generalization, in the most elementary general idea (the “table” in general) there is a certain piece of fantasy.” (*V.I. Lenin, Philosophical Notebooks, 1947, p. 308*).

The reflection of things in the human mind is a complex, biologically and socially contradictory process. For example, one and the same object for sensory perception either seems hot, sometimes cold, then sweet, or bitter, depending on the conditions. The colouring of the same bodies looks different in different conditions. Finally, for a person for direct sensory perception, only a limited range of properties of things is available. Hence the conclusion about the relativity of sensory data. The same relativity is also characteristic of logical cognition. The history of knowledge is the history of the successive change of some outdated ideas and theories by other, more perfect ones.

All this while forgetting the main thing - that, no matter how contradictory the process of cognition is, it reflects the real material world existing outside of us and independently of us, and that our consciousness is only a cast, a snapshot, a reflection of the ever-existing and developing matter,—when this principal is forgotten, many philosophers, entangled in epistemological contradictions, throw themselves in the arms of idealism.

Studying, for example, intra-atomic, intranuclear phenomena and other physical processes in which the deepest properties of matter are manifested, modern physicists subject these phenomena they study to complex mathematical processing. In this case, mathematics is in the hands of a physicist a powerful lever that helps to establish and express the laws of the microworld in formulas. However, having gotten used to operating mainly with mathematical calculations and not being able to directly see atoms and even smaller units of matter, a physicist who is not firmly in the position of philosophical materialism “forgets” the objective nature of mathematical symbols. As a result of this “oblivion”, Machist physicists

declare: matter has disappeared, only equations remain. It turns out that, starting to study nature,

Take another example, also from the history of natural science.

Studying the nature of a living body, biologists at one time established that the cells of various species of animals and plants have their own specific set of chromosomes - peculiar strands into which the nucleus of a biological cell is transformed at the time of its division. And so, not knowing the true causes of heredity and its variability, metaphysical biologists, in a purely deductive, speculative way, concluded that the cause of heredity and variability is entirely inherent in the chromosome, that each specific sign of the future individual is predetermined in the chromosome of the germ cell. And since the body has many specific hereditary traits, these biologists began (again, purely speculative) to divide the chromosomal thread into separate pieces ("genes"), which were declared the determinants of heredity.

Instead of completely revising the original premises of the chromosome theory of heredity and listening to the voice of the practice of innovators in agricultural production, bourgeois genetics, not knowing the real driving springs of the development of living organisms, are struck by idealism, by clergy.

The main thing is that bourgeois scholars ignore the role of practice in the process of cognition, in resolving all epistemological contradictions. Encountering certain difficulties in science, in cognition, they approach their resolution only speculatively. And since no theoretical question can be scientifically solved without taking into account practice, philosophers who ignore the role of practice in

cognition are completely entangled in contradictions and drown in the quagmire of idealism.

At the same time, one must remember the enormous oppression of religious traditions, which, under the conditions of the bourgeois system, have been weighing on people's minds since childhood and constantly knocking them towards mysticism.

“The knowledge of man,” says V.I. Lenin, “is not (the respective does not follow) a straight line, but a curved line, infinitely approaching a series of circles, a spiral. Any fragment, fragment, piece of this curved line can be turned (one-sidedly turned) into an independent, whole, straight line, which (if you don't see forests behind the trees) then leads into the swamp, into the clergy (where it is reinforced by the class interest of the ruling classes). Straightforwardness and one-sidedness, woodenness and ossification, subjectivism and subjective blindness voilà (ed. - Ed.) Are the epistemological roots of idealism. But the clergy (= philosophical idealism), of course, have epistemological roots, it is not baseless, it is a hollow, indisputably, but a hollow growing on a living tree, living, fruitful, true, powerful, omnipotent, objective. (V.I. Lenin, *Philosophical Notebooks*, 1947, p. 330).

The constant argument of idealists boils down to the argument that de consciousness only deals with sensations, perceptions: Whatever object is considered, for consciousness it is a sensation (perception of colour, form, hardness, gravity, taste, sound, etc.). Turning to the outside world, consciousness, idealists say, does not go beyond sensations, just as you can not jump out of your own skin.

However, no sane person has ever doubted for a moment that the human consciousness is dealing not just with “sensations as

such,” but with the objective world itself, with real things, phenomena that are unconscious and exist independently of consciousness.

And now, faced with a dialectically contradictory relationship between the object and the subject, the idealist begins to wonder: what can be there, “on the other side” of sensations? Some idealists (Kant) argue that “there” are “things in themselves” that affect us, but which are supposedly fundamentally unknowable. Others (for example, Fichte, neo-Kantians, Machists) say: there is no such “thing in itself”, “thing in itself” is also a concept, and therefore, again, “the construction of the mind itself”, consciousness. Therefore, only consciousness really exists. All things are nothing more than a “complex of ideas” (Berkeley), a “complex of elements” (sensations) (Mach).

Idealists can not get out of the vicious circle of sensations, which they themselves composed. But this “vicious circle” is easily broken, the contradiction is resolved if we take into account the arguments of people’s practical activity, if the testimonies of practice (everyday experience, industry, the experience of the struggle of the revolutionary classes, the experience of social life in general) are taken as the basis for solving the fundamental question of philosophy: the relation of thinking to being, consciousness to nature.

In practice, people are daily convinced that sensations, ideas, concepts (if they are scientific) do not block off, but connect consciousness with the external, material world of things, that there are no fundamentally unrecognizable “things in themselves”, that with every new success of social production more and more deeply we learn the objective properties, patterns of the surrounding material world.

Take, for example, modern aviation technology. Each gram of metal in an airplane is both a plus that increases the strength of the structure, and a minus that aggravates the load of the device, lowering its manoeuvrability. To what degree of accuracy do you need to know the aerodynamic properties of materials, motors used in aircraft construction, the properties of air in order to correctly calculate the manoeuvrability of vehicles with their speeds of the order of sound speed! And if the aviation technology moves forward with such quick steps, then our knowledge of things is reliable. This means that sensations do not block consciousness from the outside world, but connect it with it; it means that consciousness does not lock itself in the “bewitched circle” of sensations, but goes beyond the limits of this “circle” into the material world of things that a person knows, and having known, subordinates to his own power.

The successes of the synthetic chemistry industry producing artificial rubber, silk, wool, dyes, organic compounds close to proteins; the successes of spectral analysis, radar and radio engineering in general, the successes in the study of intra-atomic phenomena, up to the practical use of inexhaustible sources of intra-atomic energy, are all irresistible arguments for materialism, against idealism.

And after that there are idealistic cretins, who continue to insist that we supposedly do not know and cannot know anything about the existence of the material world, that “only consciousness is real.” At one time, F. Engels, in refuting the arguments of agnosticism, cited as an example the discovery of alizarin in coal tar as a fact of outstanding significance, clearly proving the validity of human knowledge. Against the backdrop of technological advances in the mid-20th century, this fact may seem relatively elementary. However, from the



fundamental epistemological side, it remains in full force, pointing to the decisive role of experience, practice, industry in resolving all the difficulties of cognition.

In addition to epistemological idealism also has its own social, class roots. If idealism had not had class roots, this anti-scientific philosophy would not have lasted long.

The division of society into hostile classes, the separation of mental labour from physical and antagonistic opposition of the first to the second, merciless oppression of exploitation - all this gave rise to and engenders religious and idealistic illusions about the dominance of the “eternal” spirit over the “perishable” nature, that consciousness is everything, and matter is nothing. The extreme entanglement of class, class relations in pre-capitalist societies, the anarchy of production in the era of capitalism, the helplessness of people before the elemental laws of history created illusions about the unknowability of the outside world. The conclusions of idealism, mysticism, religion are beneficial to the reactionary classes, serve dying capitalism. Therefore, everything that in modern bourgeois society stands for capitalism, against socialism, all this nourishes, supports, fuels idealistic speculation.

We can directly say that in our time, in the age of exceptional success of science, technology, industry in mastering the laws of nature, in the age of the greatest successes of the revolutionary struggle of the working class for mastering the laws of social development, the class roots of idealism are the main reasons for preserving this anti-scientific, reactionary philosophy.

And it is no coincidence that of all the varieties of idealism, the most fashionable among the bourgeoisie are now the trends of subjective idealism, which reject the objective laws of nature and open up space for unbridled arbitrariness, lawlessness, and charlatanism. German imperialism developed its wild adventurous aggression under the sign of Nietzschean voluntarism. The US imperialists are now taking their adventures under the guise of pragmatism, logical positivism, semantism—these types of specifically American business philosophy that justify any abominations, so long as they promise the benefits of the Wall Street magnates.

The objective course of history inevitably leads to the death of capitalism, to the inevitable victory of socialism throughout the world. That is why the objective laws of reality so frighten the reactionary bourgeoisie and its ideologists. That is why they do not want to reckon with the objective laws of historical development and are looking for excuses for their anti-people's actions in the anti-scientific systems of philosophy. That is why the imperialist bourgeoisie is thrown into the arms of idealism and especially subjective idealism.

The imperialist reaction does not shun anything. She is trying to directly rely on obscurantism of the Middle Ages, resurrecting, for example, the shadow of the “holy” Thomas (Aquinas), one of the main Christian theologians of the XIII century, and shaping the philosophical trend of neofomism.

These are the social, class roots of modern idealistic theories. In this case, however, one cannot fail to note the following. Seeking to propagandize idealism, clericalism, obscurantism fool the working masses, the bourgeoisie fools himself, finally wallowing in anti-scientific devilry and losing any criterion for his own orientation in the turbulent course of

modern events. Everyone knows the abyss led by the Nazis themselves, professing theories of Nietzscheanism, the “myth of the XX century”, etc. The American imperialists are waiting for the same fate. Desiring to confuse others, they themselves become entangled in the darkness of pragmatism, logical positivism, semantism, etc., thereby accelerating their own death and collapse of the capitalist system as a whole.

Such is the fate of the obsolete reactionary forces of society, who do not want to voluntarily leave the historical scene.

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The whole history of philosophy, starting from ancient Chinese and ancient Greek schools, is the history of the most fierce struggle of materialism and idealism, the line of Democritus and the line of Plato. In solving the fundamental issue of philosophy, Marxist philosophical materialism is based on the great traditions of materialism of the past and continues these traditions. Ruthlessly crushing idealism of all stripes, Marx and Engels relied on Feuerbach, the French materialists of the 18th century, F. Bacon, ancient materialists, etc. Exposing Machism, V. I. Lenin in his brilliant work “Materialism and Empirio-Criticism” refers to Democritus , Diderot, Feuerbach, Chernyshevsky and other prominent materialist philosophers and natural scientists of the past. V.I. Lenin advised to continue to publish the best materialistic and atheistic works of the old materialists,

However, Marxist philosophical materialism is not a mere continuation of old materialism. Proceeding quite correctly in the solution of the main philosophical question from the primacy of matter and the secondary nature of consciousness, pre-Marxist materialists at the same time were generally

metaphysical, contemplative materialists. In deciding the fundamental question of philosophy, they did not take into account the role of the revolutionary and practical activity of man. The attitude of consciousness to being he usually seemed to be a purely contemplative (theoretical or sensory) attitude. If some of them spoke about the role of practice in cognition (partly Feuerbach and especially Chernyshevsky), then for a scientific understanding of the practice itself, they still lacked a materialistic understanding of history.

Criticizing the limitations of all old materialism and formulating the foundations of a scientific proletarian worldview, Marx wrote in his famous Theses on Feuerbach: “The main drawback of all previous materialism — including Feuerbach’s — is that the object, reality, sensuality, is taken only in the form of an object, or in the form of contemplation, and not as human sensory activity, practice..”. (*F. Engels, Ludwig Feuerbach and the end of Classical German Philosophy, 1952, p. 54*).

Being idealists in the field of history, the pre-Marxist materialists, of course, could not give a scientific interpretation of the laws of the emergence and development of human consciousness, could not give a materialistic solution to the question of the relation of public consciousness to social being.

“Philosophers,” Marx pointed out in the conclusion of the Theses on Feuerbach, “only explained the world in various ways, but the point is to change it.” (*Ibid., P. 56*).

Therefore, Marxist philosophical materialism is not and could not be a simple continuation of the old materialism.

Many of the old materialists, for example, went astray either to hylozoism (i.e., to endow all material with the property of sensation) (even G.V. Plekhanov paid tribute to this point of view) or to vulgar materialism. Vulgar materialists do not see any difference between consciousness as a property of matter and other properties of matter and consider consciousness as a kind of evaporation, secretory secretion produced by the brain. The errors of the old materialists were inevitable, because the old materialists were not able to scientifically solve the problem of the generation of consciousness by matter.

In contrast, Marxist philosophical materialism claims that consciousness is not a property of all, but only highly organized and specially organized matter. Consciousness is a property of only biologically organized living matter, a property that arises and develops in accordance with the emergence and improvement of living forms.

In the work “*Anarchism or Socialism?*” J.V. Stalin points out: “That thought is incorrect, as if the ideal side, and in general consciousness, in its development precedes the development of the material side. There were no living creatures, but the so-called external, “inanimate” nature already existed. The first living creature did not possess any consciousness, it possessed only the property of irritability and the first rudiments of sensation. Then, the ability of sensation gradually developed in animals, slowly passing into consciousness, in accordance with the development of the structure of their body and nervous system.” (*J.V. Stalin, Soch., Vol. 1, p. 313*).

Comrade Stalin criticizes both the insolvent point of view of the vulgar materialists who identify consciousness with matter. He writes: “... the idea that consciousness is a form of being does not mean at all that consciousness by its nature is

the same matter. Only vulgar materialists (for example, Buchner and Moleshott) thought so, theories of which are fundamentally contrary to Marx's materialism and which Engels rightly ridiculed in his "Ludwig Feuerbach". ( *Ibid.*, P. 317).

Consciousness is a special property of matter, a property of displaying external things and their interconnections in the thinking brain of a person. Social consciousness, in turn, is a product of social existence.

Although not all nature has consciousness, this does not mean at all that the latter is a random property in nature. Summarizing the data of natural science and relying on them, Marxist philosophical materialism claims that consciousness is a completely logical and, under appropriate conditions, inevitable result of the development of forms of matter, because the possibility of sensation, consciousness is laid in the very foundation of matter as its integral potential property.

Speaking about the eternal, irresistible and inexhaustible development of matter, about the appearance and disappearance of some of its forms and their replacement by other forms, including the possibility of the emergence and disappearance of living and thinking creatures in the infinite nature, Engels wrote: "... how many millions of suns and land neither arose nor perished; no matter how long the time lasts, until the conditions for organic life are created in any solar system and only on one planet; no matter how many countless organic creatures should have arisen and perished before animals with a brain capable of thinking develop out of their environment, finding conditions suitable for their life for a short period of time, and then be also exterminated without

mercy, we have confidence that matter in all its transformations remains forever the same. (*F. Engels, Dialectics of Nature, 1952, p. 18-19*).

Marxist philosophical materialism from the threshold rejects the absurd conjectures of obscurantists about the “immortality of the soul”, “the afterlife”, etc., including the transformation of inanimate matter into living matter and vice versa.

In simple mineral bodies, of course, there is no irritability, no sensation. However, there are already opportunities here, which, provided a qualitatively different organization of matter (living body), generate biological forms of reflection of the external world. Where living protein arises, the property of irritability and then sensation naturally and inevitably arise.

The same must be said about the emergence of human consciousness. In comparison with the mental abilities of even higher animals, it represents a qualitatively new phenomenon, of a higher order, which in the animal world does not exist. But its occurrence is based on those preparatory biological prerequisites that take shape in the long natural-historical progress of animal species and their higher nervous organization.

Consciousness is a property of matter. “... The antithesis of matter and consciousness,” V. I. Lenin pointed out, “has absolute significance only within a very limited area: in this case, exclusively within the framework of the main epistemological question of what to recognize as primary and what is secondary. Beyond these limits, the relativity of this opposition is undeniable.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, pp. 134-135*).

J.V. Stalin emphasizes the same idea in his work “Anarchism or Socialism?”, Speaking of a single and indivisible nature, expressed in two forms - material and ideal.

In “Philosophical notebooks” V. I. Lenin again notes that “the difference between the ideal and the material is also not unconditional, not excessive.” (*V.I. Lenin, Philosophical Notebooks, 1947, p. 88*).

Beyond the limits of the main epistemological question, the material and the ideal appear as various forms of manifestation of a single and indivisible nature. Human consciousness really exists. It historically develops in space and in time through millions and millions of minds of successive generations of people. The consciousness of an individual person is as accessible to natural science research as any other property of moving matter. The great merit of Ivan Petrovich Pavlov lies in the fact that for the first time in the history of science he discovered and developed an objective (natural science) method for studying psychic phenomena.

But having said that consciousness develops not only in time, but also in space, it is impossible to draw an equal sign between consciousness and substance, as the vulgar materialists do. We are only talking about criticizing the notorious position of idealists (Kant, Hegel, Machists, etc.), as if consciousness is a “timeless” and “non-spatial” category. In general, the relation of matter and its properties to space and time cannot be imagined in a simplified, Newtonian way. This would also be a concession to vulgar, mechanistic materialism.

Consciousness is on the earth, but it is not on the moon, not on red-hot stars. Is this not related to space! The claims of the Machist Avenarius on the right to arbitrarily “think out”



consciousness everywhere, V. I. Lenin called obscurantism. If, Engels says in the citation already quoted, matter someday destroys its highest colour on earth—a thinking spirit, it will again and inevitably give rise to it somewhere else and at another time. Only in this sense are we talking in this case about the development of consciousness in space and time.

Therefore, it is impossible to recognize the sweeping (and essentially clarifying nothing) statement that consciousness is something timeless and non-spatial. In the works of the classics of Marxism-Leninism, such a characteristic of consciousness is not found anywhere. And this is not accidental, because all forms of matter and decisively all its properties—including consciousness - are and are developing in time and space, since matter itself exists and can exist only in time and space.

But at the same time, consciousness is certainly not some kind of “isolation”, “juice”, “evaporation”, as vulgar materialists think. What, then, is the fundamental difference between matter and consciousness? In short, it is as follows.

Any substance, any other form of matter has its own objective content in itself—molecular, atomic or electromagnetic content, which can be measured and weighed, so to speak. On the contrary, the objective content of consciousness is not in the consciousness itself, but outside it—in the external world, reflected by consciousness. Consciousness, therefore, has no content other than external to it, independent of it and the material world displayed by it.

V.I. Lenin criticized Joseph Dietzgen on this issue not at all for recognizing consciousness as a material property, but because Dietzgen, with his clumsy expressions, blurred the difference between the material and the ideal in the plane of the main

epistemological question, claiming that the difference between the table in consciousness and the table really not much more than the difference between two real tables. This was already a direct concession to idealists, who were striving to pass off the products of consciousness itself as reality.

In fact, the idea of the subject and the subject itself are not two equally real objects. The idea of an object is only a mental image of a real object, it is not material, but ideal. The objective content of thought is not contained in it, but outside.

Of course, consciousness is associated with certain biochemical, physiological (including electromagnetic) movements in the brain. Modern physiology has established, for example, that at the moment when the human consciousness is not tense, is in a calm (resting) state, uniform electromagnetic oscillations occur in the brain (alpha waves = about 10 vibrations per second). But as soon as enhanced mental work begins, say, a person begins to solve a mathematical problem, extremely fast electromagnetic waves are excited in the brain. Work on the task ceases - these fast oscillations of the waves also cease. Uniform alpha fluctuation is restored again.

It turns out that thinking is associated with certain electromagnetic stresses occurring in the brain tissue. However, the content of thinking in this case is not these electronic movements in the brain. They are only a condition for the thinking process. The content of the latter is the task that the brain has solved. And in the given mathematical problem, the forms of relationships between things, phenomena that are outside of consciousness, in the world external to consciousness, were reflected.

This is the specificity of consciousness as a property of matter. But this distinction between matter and consciousness is not absolute, not excessive. It is permissible and necessary only within the framework of the formulation of the main philosophical question. Beyond these limits, matter as primary and consciousness as secondary appear as two sides of a single and indivisible nature.

V. I. Lenin points out that “the picture of the world is a picture of how matter moves and how “matter thinks.”

### **Data of the science of the emergence of consciousness as a property of matter**

For idealists, the problem of the origin of consciousness remains a fundamentally insoluble mystery. Idealists are not only unable to solve, even correctly pose this issue is not able to. Bypassing the direct formulation of the question of the relation of thinking to being, modern idealists in their philosophical theories “want” to remain only “within the limits of experience” (of course, subjectively idealistically understood experience as a stream of sensations, ideas, etc.). Therefore, in fact, they can say absolutely nothing about the origin of consciousness, except for an empty tautology, that consciousness is consciousness (unless, of course, one considers a more or less veiled appeal to the supernatural). Such is the “depth” of their “wisdom.”

On the contrary, materialism, and especially Marxist philosophical materialism, in this matter directly turns to advanced natural science, which in detail and experimentally studies the deepest properties of inorganic and organic matter.

What exactly does the science of the 20th century tell us about the generation of consciousness by matter? In modern natural science, this question splits into two independent, but intimately interconnected problems: 1) the problem of the origin of living from non-living and 2) the problem of the emergence and development of the properties of irritability, sensation, consciousness with the progressive development of biological forms. Indeed, if sensation, consciousness in general, is a property of only highly and specially organized matter (living matter), then the issue of the generation of consciousness by the matter primarily rests on the question of the emergence of living from non-living, the question of the origin of life.

With legitimate pride, we must immediately emphasize that in our time, Russian, Soviet science with its greatest discoveries of the second half of the XIX and first half of the XX century, which laid the foundation the beginning of a number of new branches in natural science and raising natural science as a whole to a new level.

Continuing the line of Mendeleev and Butlerov, Soviet scientists have advanced far in studying the chemistry of organic bodies, the interconnections and mutual transitions between organic and inorganic nature. Discoveries by V. I. Vernadsky in the field of geobiochemistry, discoveries by N. D. Zelinsky and his students, A. N. Bakh, A. I. Oparin and their students, achievements of research institutes in Moscow, Leningrad and other research centres in the field of chemistry proteins, biochemistry, up to the artificial production (from re-synthesis products) of proteins that already detect some biological properties (for example, immune, enzymatic properties)—all this sheds bright light on the problem of the origin of living from non-living.

In turn, the great achievements of Russian and Soviet materialistic biology are the works of K. A. Timiryazev, J.V. Michurin, N. F. Gamaley, O. B. Lepeshinsky, T. D. Lysenko and other prominent biologists and microbiologists, works of I. M. Sechenov, I. P. Pavlova and their followers also irrefutably talk about the origin of sensing matter from non-sensory, confirming the unshakable position of Marxist philosophical materialism.

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To the solution of the question of the origin of living from non-living, about the essence of life as a specific biochemical material process, modern natural science approaches from two sides. Chemistry, geochemistry and biochemistry—from the point of view of analysing the laws of conversion of inorganic substances into organic substances, the laws of synthesis of more and more complex organic compounds, up to the formation of proteins (at a certain level of complication of which they arise more vividly), from the point of view of elucidating the essence of the initial biochemical reactions . On the contrary, theoretical biology, cytology, microbiology approach the same issue from the point of view of studying the living forms themselves, from the highest to the lowest, most elementary manifestations of life. Thus, the branches of modern science—alone ascending from inanimate nature to living,

Summarizing the data of the science of his time, F. Engels wrote three quarters of a century ago in *Anti-Dühring*:

“Life is the mode of existence of protein bodies, and this mode of existence consists in essence in the constant self-renewal of the chemical constituents of these bodies.”

“Life, the mode of existence of a protein body, consists, therefore, primarily in the fact that the protein body at any given moment is itself and at the same time different, and that this does not occur as a result of any process to which it is subjected from without, as is the case with dead bodies. On the contrary, life, the metabolism that occurs through nutrition and excretion, is a self-fulfilling process, inherent, inherent in its carrier - protein, a process without which there can be no life. And from this it follows that if chemistry can ever artificially create a protein, then this latter will have to detect the phenomena of life, even the weakest ones.” (*F. Engels, Anti-Dühring, 1952, p. 77-78*).

The subsequent development of advanced natural science fully confirmed Engels’ brilliant definition of the essence of life and his prognosis regarding the possibility of artificial synthesis of protein bodies, including those that will have the first signs of life.

The data of modern advanced science on the nature and origin of life can be briefly reduced to the following.

Living is not something random on earth. The totality of all living things on earth—the biosphere—is a natural product of the geochemical development of the surface of the porridge of the planet. The biosphere continues to play a significant, extremely important role in all further geochemical processes of the earth’s crust, determining the nature of rock formation, soil formation, the composition of the atmosphere and the distribution of chemical elements in the upper layers of the earth’s crust, hydrosphere, and atmosphere.

“Living organisms from a geochemical point of view are not an accidental fact in the chemical mechanism of the earth’s

crust; they form its most essential and inseparable part. They are inextricably linked with the inert matter of the earth's crust, with minerals and rocks ... The great biologists have long been aware of the inextricable link that connects the body with its surrounding nature." (V.I. Vernadsky, *Essays on Geochemistry*, State Publishing House, M - L. 1927, p. 41).

Leaving aside some unconditionally erroneous philosophical conclusions made by the outstanding Russian scientist, the founder of the science of geobiochemistry V.I. Vernadsky, it is necessary to emphasize with all determination that his works on geochemistry and the biosphere contain extremely important natural science generalizations, discoveries that are valuable for a materialistic understanding of the origin life on earth.

Living is formed from the same chemical elements that make up the rest, the mineral part of nature.

The composition of the living body of the body includes almost all (including radioactive) chemical elements of the periodic table, some in large, others in smaller proportions. But no matter how small the proportion of certain chemical elements in the protoplasm's composition is (the presence of them in organisms is detected only by spectral analysis), the latter, however, also play a significant role in the life of the protein, their absence causes the death of the body. (It can be noted, for example, that soils that lack such an element as copper cannot be used for growing cereals; soil that does not contain boron is unsuitable for beet culture, etc.).

From a geochemical point of view, living matter, said V.I. Vernadsky, is an oxygen substance rich in hydrogen and carbon. However, the value of carbon in organisms is

determined not by its quantity, but by its exceptional chemical properties—to give unlimited possibilities of chemical association, which forms the core of all subsequent complications in the development of an organic molecule.

A living organism builds its body from the substances of inanimate matter. In the works of K.A. Timiryazev, it is shown how in the green leaf of a plant—this natural laboratory—from inorganic the primordial formation of organic matter occurs, which forms the basis of nutrition for all subsequent life forms on earth. K. A. Timiryazev showed that both organic photosynthesis and all other biochemical processes in organisms in general are strictly subordinate to the unshakable laws of the universe: the laws of conservation and transformation of matter and energy.

“Like no carbon atom,” said K. A. Timiryazev, “is not created by a plant, but penetrated into it from the outside, so not a single unit of heat emitted by plant matter during combustion is created by life, but is borrowed, in the end result, from of the sun.”

“... The law of conservation of energy is generally justified over animal and plant organisms, explaining to us the relationship between the activity of the body and the waste of its substance.” (*K.A. Timiryazev, Selected Works, vol. II, M. 1948, p. 341, 340*).

Chemistry, biochemistry, biology experimentally prove that in the body there are no special mystical forces invented by idealists (“entelechy”, “soul”, “life force”, etc.), which supposedly “revive” the “inert matter”. All the properties of living matter, including the deepest processes of biological metabolism, stem from the intrinsic complexity and



inconsistency of living matter. Every organism is a naturally-historical concentration of external conditions. Organisms at all stages develop in indissoluble unity with these material conditions.

Before our eyes, so to speak, there is a constant chemical interchange of substances between living and non-living nature. During a certain period of time, a complete renewal of the material composition of the body actually occurs. The chemicals that make up the living body (and every living protein molecule) die off and are removed from the body, and new chemical compounds coming from the environment, becoming the body's tissue, acquire all the properties of living matter.

“Every living body,” says academician T. D. Lysenko, “builds itself of non-living material, in other words, of food, of environmental conditions... A living body consists of separate elements of the external environment that have turned into elements of a living bodies.” (*T. D. Lysenko, Agrobiology, ed. 4, 1948, pp. 459-460.*)

It is important to emphasize that non-living matter, assimilated by the body and thus turning into living, not only fully reproduces all the properties of the living substance in its place, but also gives rise to new, higher biological properties, due to which life progresses both in terms of the staged development of individuals, and in general terms of phylogenesis.

K. A. Timiryazev, as a natural scientist, gives a definition of the essence of life, the difference between living and non-living, which completely confirms Engels' thought.

“The main property that characterizes organisms,” wrote the great Russian material scientist, “distinguishing them from inorganisms, is the constant active exchange between their substance and the substance of the environment. The body constantly perceives a substance, turns it into something similar (assimilates, assimilates), changes and excretes again. The life of a simple cell, a lump of protoplasm, the existence of an organism is composed of these two transformations: acceptance and accumulation - excretion and waste of matter. On the contrary, the existence of a crystal is only conceivable in the absence of any transformations, in the absence of any exchange between its substance and the substances of the environment.” (*T. D. Lysenko, Agrobiology, ed. 4, 1948, pp. 459-460.*).

“In a lump of protein matter, the whole diverse chemistry of a living body is potentially given.” (*Ibid., P. 371*).

Thunderous to vitalists, neo-vitalists and other idealists in science, K. A. Timiryazev proved with facts, on the basis of colossal experimental material, that in the biochemistry of a living body there is nothing but matter, except for “nature”, developing according to the irresistible laws of nature itself.

Expelled from the field of understanding of the basic physiological processes, idealists in biology tried to transfer their tricks to the interpretation of the nature of heredity and its variability. However, idealism is utterly defeated in this battlefield.

In a tense struggle against idealistic, Weisman-Morganist genetics, K. A. Timiryazev, J.V. Michurin, and T. D. Lysenko proved in depth and comprehensively that the body does not have any “substance of heredity” different from the body and

supposedly immortal. The patterns of heredity and its variability also have a fully comprehensible, material nature, entirely composed of the interactions of the organism and the environment.

To look for some special “substance of heredity” in the body is the same as to look for a “soul”, “life force”, independent of the body of the body.

The fact that, when reproducing, individuals reproduce similar organisms for themselves, is determined not by any supernatural and special “determinants of heredity”, but by the dialectical laws of the relationship and interdependence of all parts of a living body—between atoms and their groups in a living protein molecule, between molecules in protoplasm and a cell, between cells in tissues, between tissues in organs and organs in the body.

Reproducing from a reproductive cell or vegetative kidney, as if regenerating, the body unfolds all its potential properties in accordance with the law of the relationship and interdependence of molecules, cells, tissues, etc.

“Figuratively speaking,” writes academician T. D. Lysenko, “the development of an organism is, as it were, the unwinding of a spiral twisted from the previous generation from the inside.” (*T.D. Lysenko, Agrobiology, ed. 4, 1948, p. 463*).

These are the conclusions of modern advanced natural sciences, which consistently materialistically interpret life as one of the forms of motion of matter.

Modern advanced natural sciences (astronomy, physics, chemistry, biology) have completely exposed the idealistic

theories of “eternity of life”, “panspermia”, etc. Life on earth is of terrestrial origin, the result of extremely long natural synthesis of increasingly complex organic substances. Where there is life on other planets of the solar system (Regarding life on Mars, science already has fairly reliable data. Soviet scientists have created a new branch of natural science—astrobotany, which studies the Martian flora. There are more and more insistent assumptions about the existence of life on Venus as well) or on the planets of other stars, everywhere it can only be the result of the development of matter on this planet, for the living is inseparable from the conditions of its existence and is conceivable only as a product of the development of these conditions themselves.

In the book of Academician A. I. Oparin, “The Emergence of Life on Earth,” first published in 1936 and summarizing the achievements of science in the USSR and abroad from the point of view of materialism, the main stages of possible natural organosynthesis, from the first carbide compounds to proteins capable of precipitate from solutions in the form of various colloidal sediments, which could then evolve into living matter. Of course, in the course of the further development of cosmogony, geology, chemistry, and biology, changes and refinements of natural-science concepts regarding specific links in the overall picture of the initial origin of living from non-living are inevitable. But no matter how individual natural-science conclusions change, one thing remains unchanged—that living, organic, has come and comes from inorganic,

The emergence of life meant the greatest quantum leap, a turning point in the development of matter on earth. The sharp turn in the development of matter in this case is ultimately that chemical processes turn into biochemical ones, which, in fact,

differ in a new type of chemical association and dissociation in the organic molecule itself.

A non-living chemical compound is a closed system, all of which valence and other bonds are usually substituted, linked together. This gives the molecule equilibrium stability. The stability of an inanimate molecule, the stationary nature of its chemical composition is achieved by its relative inertness to the surrounding bodies. (As soon as such a molecule enters into a reaction, it changes its chemical composition, which gives another compound.)

On the contrary, the stability of a living molecule is achieved by the fact that it constantly carries out self-renewal of its chemical composition through the continuous assimilation (assimilation) of new and new atoms and their groups from the external environment and the release of those outside (dissimilation). Just as the apparent stability of the shape of the jet of a fountain or the flame of a candle is determined by the rapid passage of particles through these forms, so the relative stability, the constancy of the chemical composition of a living protein molecule is achieved by the fact that through it (the molecule) there is an unceasing and regular movement of certain chemical particles captured from the outside and allocated outside. From this follows the observed sharp dissymmetry of the living protein molecule, because it is constantly associated from one end, so to speak, and dissociates from the other.

One cannot agree that living protoplasm is formed from inanimate molecules. The essence of life—a regular metabolism—determines the nature of chemical bonds (associations and dissociations) inside the living protein molecule itself. It will be more accurate to say that the

biological metabolism itself—the unity of assimilation and dissimilation—stems from a qualitatively new type of chemical association and dissociation that develops in a living protein molecule as opposed to non-living chemical compounds.

The living protein molecule is a complex chemical entity, consisting of many tens of thousands of atoms, which includes most of the elements of the periodic table. According to modern data, up to 50 thousand individual amino acid units are part of a living protein molecule. These amino acid units themselves are very diverse. The molecular weight of such a chemical compound reaches 2-3 million. According to the theory of N. I. Gavrilov and N. D. Zelinsky, an extremely bulky protein molecule (macromolecule) consists of several less bulky, but in turn very complex, units (micromolecules). Inside this structure, more and more new forms of chemical bonds arise, which, in comparison with the initial covalent, ionic bonds, are characterized by greater and greater flexibility, instability, and mobility.

That is why protein molecules, like no other chemical compounds, have the ability to associate into ever larger associations, into increasingly complex complexes, both among themselves and with other organic and inorganic compounds. The physicochemical structure of such a substance has the properties of liquid crystals with all their inherent abilities of movement, growth, budding, the formation of more cumbersome forms characteristic of crystalline compounds placed in the appropriate medium. Live protein acquires enzymatic activity, accelerating and self-regulating the course of biochemical processes.

The relative stability of the moving system of a living molecule is only supported by the fact that it, through a regular sequence

of certain reactions, on the one hand, uninterruptedly, instantly adds to itself new and new chemicals, and on the other hand, relentlessly releases them back outside.

Hence, a qualitative feature of living chemical formation, in contrast to non-living, is, further, that living protein can only be more or less preserved as such, since there are relevant chemical materials and energy conditions (external environment) necessary for the protein to continuously pass through them themselves, which maintains the relative constancy of the elemental chemical composition and a certain energy level of its molecules.

This is a qualitatively new type of chemical association and dissociation, the appearance of which in the history of chemical evolution on earth means the conversion of inanimate protein into living matter.

With the further complication of the internal structure of living matter (the appearance of pre-cellular forms, biological cells, multicellular organisms, etc.), the biochemical metabolic processes became more complicated. Enzymatic and then nervous regulation of these processes has become increasingly important. But no matter how complicated these processes are and no matter how the role of enzymes and the nervous system in the body increases, the roots of the living go into the internal specifics of the chemical organization of the living protein molecule itself, which causes its constant self-renewal.

If “living matter, which does not have the shape of a cell, has the ability to metabolism, develops, grows and multiplies” (*O. B. Lepeshinskaya, Cell, Its Life and Origin, M. 1950, p. 46*), then it is certain that each the molecule of such a body of nature has laws of assimilation and dissimilation.

“Living matter,” says O. B. Lepeshinskaya, “begins with a protein molecule capable of such a metabolism, in which this molecule, being preserved, develops, gives new forms, grows and multiplies.” (*Ibid.*, p. 46).

The outstanding discoveries of O. B. Lepeshinskaya in the field of studying the role of the primary living substance that does not have a cellular structure in the body conclusively convince us that life really begins with a protein molecule.

The discoveries of the Soviet science of viruses - these, apparently, the most extreme forms of life, standing on the verge of living and non-living, testify particularly clearly. The smallest forms of viruses are nothing more than separate protein molecules, then aggregates of protein molecules, forming a whole scale of transitions to the world of bacteria and unicellular organisms.

“The self-reproduction of viral particles,” says one of the prominent Soviet virologists KS Sukhov, “marks their ability to assimilate and is a quality that fundamentally distinguishes them from bodies of inanimate nature. At the same time, due to the simplicity of their organization, viruses retain a number of properties that make them extremely close to molecular substances. This includes their ability to crystallize and their chemical reactivity.”

“At this stage in the development of living matter,” writes KS Sukhov, “life turns out to be reversible, it can completely stop and resume depending on environmental conditions.” (*“Questions of Philosophy”* No. 2, 1950, pp. 81-82).



In other words, a viral protein molecule can obviously go over (depending on conditions) from one type of chemical association and dissociation of atoms inherent in a living, open and mobile system to another type inherent in an internally closed, stationary system of a non-living chemical compound. Such in nature are the natural transitions from chemistry to biochemistry, from non-living forms of matter to living, established by Soviet scientists.

The abundant factual materials obtained by the advanced natural science of the 20th century comprehensively prove and confirm the truth of Marxist philosophical materialism about the unity of all forms of the motion of matter, about the origin of living and sensing matter from inanimate, non-sensory matter.

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Defending, protecting materialism from the attempts of the Machists and developing, deepening the Marxist worldview, V.I. In the work *Materialism and Empirio-Criticism*, Lenin pointed out that natural science still has a big task to specifically, experimentally find out how sensory matter arises from non-sensible.

“... It remains to investigate and investigate,” says V. I. Lenin, “how the matter, supposedly not sensing at all, is bound to matter, made up of the same atoms (or electrons), which at the same time have a clearly expressed ability Feel.” Materialism clearly poses an unresolved issue and pushes to its resolution, pushes to further experimental research.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 34*).

Indeed, for a very long time, natural science could not give a scientific answer to the question of the generation of consciousness by matter, of the nature of sensation, of consciousness. Whereas astronomy from the time of Copernicus and Galileo put an end to the pre-scientific Aristotelian-Ptolemaic views on the movement of celestial bodies, while chemistry from the time of Lomonosov and Dalton left alchemical and phlogistic theories, then the science of psychic phenomena up to Sechenov-Pavlov continued to vegetate at the level of pre-scientific hypotheses.

“One can rightfully say,” says IP Pavlov, “that the course of natural science, uncontrollable since the time of Galileo, is for the first time noticeably suspended in front of the higher part of the brain, or, generally speaking, in front of the organ of the most complicated animal relations to the outside world. And, it seemed that it was not without reason that this was really a critical moment of natural science, since the brain, which in its highest formation - the human brain - created and is creating natural science, itself becomes the object of this natural science.” (*I.P. Pavlov, Selected Works, State Political Publishing House, 1951, p. 181*).

While natural scientists studied, so to speak, tangible, tangible forms of matter and motion, they acted in accordance with quite scientific methods of an objective, materialistic approach to phenomena, bringing them: under the fundamental laws of nature - the laws of conservation and transformation of matter and motion. But before the field of psychic phenomena, natural scientists got into a dead end and, leaving the natural science soil, hit into arbitrary natural philosophical fortune-telling. IP Pavlov said that “the physiologist at this point left a firm natural-scientific position ... the physiologist took upon himself

the ungrateful task of *guessing* about the inner world of animals.” (*Ibid.*, p. 183. (*Italics mine.*—P. B.)).

Of course, philosophical materialism solved this question a long time ago, speaking of the primacy of matter and the secondary nature of consciousness as a property of highly organized matter. But this was only in a general theoretical form. Natural science has not really entered this area with its own methods of experimental study, which is what idealism used, feeling almost like a master in this field.

I.M. Sechenov was the first in science who showed natural science the main ways of storming the last fortress for science - the brain. I.P. Pavlov carried out its conquest. From now on, after the great discoveries of I.P. Pavlov, the basic natural-science regularities were also clarified in the field of the mental life of animals and humans. The brain is revealed as a material laboratory of spiritual life. ”And this,” said I.P. Pavlov, “is entirely our Russian indisputable merit in world science, in general human thought.” (*I.P. Pavlov, Selected Works*, p. 48).

The great discoveries of Sechenov and Pavlov dealt a crushing blow to all systems of “brainless philosophy” and “brainless psychology.” Idealism was also banished from this last refuge of his.

Pointing to the theoretical significance of the successes of physiological science and bearing in mind primarily the significance of Pavlov’s discoveries, V. M. Molotov, at a reception in the Kremlin for participants of the XV International Congress of Physiologists, said:

“Modern, fundamentally materialistic, physiology, penetrating deeper and deeper into the essence of the processes of human

body life, into the processes of life of animals and plants, does, together with the development of other sciences, a great liberation work for the mental development of man, freeing him from all this mold mystics and religious remnants.” (*The Truth of August 18, 1935*).

With his doctrine of higher nervous activity, I.P. Pavlov gave the deepest natural science substantiation of the fundamental principles of Marxist philosophical materialism about the primacy of matter and the secondary of consciousness, about consciousness as a reflection of reality in the brain, about the brain as a material organ of consciousness.

Having made a revolution in the science of mental phenomena, I.P. Pavlov achieved the following:

1. For the first time in the history of science, he put forward, substantiated and developed an objective, that is, natural science, method of studying mental phenomena.
2. I. P. Pavlov discovered a conditioned reflex and thereby gave natural scientists the most powerful tool for experimental study of the laws of the psyche, a tool for penetrating the secrets of the brain.
3. Analysing the mechanism for displaying the external world in the brain of animals and humans, I.P. Pavlov established three stages, three stages of organization and cognitive (reflective) ability of nervous tissue: a) a system of unconditioned reflexes (characteristic of the lower parts of the brain and undifferentiated animal tissue without nervous system), which is characterized by a conductor connection (i.e., a direct and constant connection based on direct contact of a living body and an external stimulus); b) a system of

conditioned reflex activity (cerebral hemispheres) —movable loop communication, which Pavlov likened to telephone communications via a switch, through a central station; c) the second signalling system—a specifically human mechanism for displaying reality in the brain through articulate speech—through words, concepts, through language and thinking.

4. I.P. Pavlov revealed the structure of the organization and interaction of centres of higher nervous activity and the basic laws of internal movements in the nervous tissue: the interaction of excitation and inhibition, irradiation and concentration of excitation and inhibition, mutual induction of these processes, etc.

5. Having revealed the dialectics of the internal processes of nervous activity, IP Pavlov explained the physiological nature of the phenomena of sleep, hypnosis, mental illness, and temperament characteristics, thereby expelling idealism from this field of science.

6. Through his discoveries, IP Pavlov shed bright light both on concrete ways of transforming non-sensory matter into sensory matter, and on the path to the formation of biological prerequisites for the emergence of human consciousness.

7. Finally, with his ingenious provisions on the features of the second signalling system, IP Pavlov pointed out the ways of revealing in detail the physiology of thinking, the physiological foundations of the interaction of language and thinking.

Considering life as a natural product of the development of the matter of the earth's crust, I.P. Pavlov approached decisively all the manifestations of the mental life of animals from the angle of unity of the organism and the environment, from the

angle of progressive adaptation of organisms to the conditions of their existence, from the angle of unity of the ont and phylogenesis in the development of living forms. I.P. Pavlov showed that all nervous activity, starting from the very first manifestations of protoplasm irritability, is subordinated to the function of adapting the organism to the conditions of existence and acts as a means of this adaptation.

“It is quite obvious,” says I.P. Pavlov, “that all the activity of the organism must be regular. If the animal were not, using the biological term, precisely adapted to the outside world, then it would soon or slowly cease to exist. If an animal, instead of heading for food, detached from it, instead of running from a fire, throws itself into a fire, etc., etc., it would be somehow destroyed. It must react to the outside world in such a way that all its response activities ensure its existence.” (*I.P. Pavlov, Complete Works, Vol. IV, ed. Of the USSR Academy of Sciences, M.-L. 1951, p. 22*).

These Pavlovian conclusions are quite consistent with the provisions of Marxist philosophical materialism on consciousness as a property of reflection.

Thundering to the Machians, V. I. Lenin points out in the book “Materialism and Empirio-Criticism” that, only reliably reflecting reality through the nervous system, the animal is able to ensure regular metabolism between the body and the environment. And the fact that animals in general behave correctly in the environment of their lives, adapt to the environment, this fact convincingly suggests that they generally correctly reflect the properties of the world of phenomena around them.

Setting the task for natural scientists to investigate how the transition from insensitive matter to sensing takes place, V.I. Lenin at the same time gave brilliant instructions in which direction the scientists ought to work in order to solve this problem. In two places in the book *Materialism and Empirio-Criticism*, V. I. Lenin reiterates the idea that it is impossible to say that all matter has the property of sensation, but “in the foundation of the building of matter” it is logical to assume the existence of a property similar to sensation, akin to sensation,—reflection properties. (*See V.I. Lenin, Soch., Vol. 14, ed. 4, p. 34, 38*).

Engels’ works “*Anti-Dühring*” and “*Dialectics of Nature*” contain absolutely clear indications that a qualitatively new property, inherent only in living matter, is the property of irritability, sensation arises along with the transition from chemistry to biochemistry, that is, together with the occurrence of metabolism, and follows from the process of assimilation and dissimilation.

Engels says: “Metabolism through nutrition and excretion—the metabolism that makes up the essential function of a protein—and all the other simplest factors of life follow from the inherent plasticity of a protein: irritability, which already lies in the interaction between the protein and its food; contractility, which is already found at a very low level during the absorption of food; the ability to grow, which at the lowest level includes reproduction by division;” internal movement, without which neither absorption nor assimilation of food is possible.” (*F. Engels, Anti-Dühring, 1952, p. 78*).

Studying the physiology of irritability, sensation, I.P. Pavlov gave a deep natural-science confirmation of these thoughts of Engels and Lenin. Pavlov establishes the general that in this

respect makes related, binds sensory and non-sensory matter. The general, according to Pavlov, here is that an inanimate body, like a living one, exists as an individual only as long as the whole structure of its external and internal organization allows it to withstand the influences on it of the entire surrounding world. After all, everything is interconnected in the world, there is no absolute emptiness, and the whole rest of the world directly or indirectly affects each body. Nevertheless, each body for the time being confronts this huge impact on it from the outside.

Mechanical, chemical, acoustic, optical, and other mirror-dead acts of reflection by a body of external influences on it help it to maintain its shape until it decomposes, turns into other forms.

This is the case with bodies of dead nature. All these properties of inanimate matter are also inherent in a living body, because it consists of the same atoms as physical bodies.

“What actually is in the fact of adaptation?—asks I.P. Pavlov and answers.—Nothing ...except for the exact connection of the elements of a complex system with each other and their entire complex with the environment.

But this is exactly the same thing that can be seen in any dead body. Take a complex chemical body. This body can exist as such only by balancing individual atoms and their groups with each other and their entire complex with the surrounding conditions.

The absolutely grandiose complexity of higher as well as lower organisms remains to exist as a whole only as long as all its component is finely and precisely connected, balanced between



itself and with the surrounding conditions. “(*I.P. Pavlov, Selected Works, 1951, pp. 135-136*).

But living matter is far more complex than a dead body. Being extremely complex in its organization, living matter is always in a state of constant metabolism with the environment. In this non-stop process of assimilation and dissimilation, the inanimate becomes living and vice versa.

In such relations between the organism and the environment, in order to maintain the existence and ensure the regularity of metabolism, mechanical, chemical, optical, acoustic, thermal, etc., mirror-dead properties of reflection of external influences are not enough. We need the ability of a selective biological relation to the environment from the point of view of what is possible and what cannot be perceived, assimilated, with which it is possible, and with which it is impossible to come into contact. So in the process of folding metabolism, in the transition from non-living protein to living, from chemistry to biochemistry, simple mechanical, thermal, acoustic, optical, etc., reflection properties turn into biological irritability phenomena. More precisely, on the basis of the former, the latter arises. And based on irritability,

Emphasizing the natural, material basis of the animal's higher nervous reactions, I. P. Pavlov wrote: “Let this reaction be extremely complex in comparison with the reaction of the lower animal and infinitely complex in comparison with the reaction of any dead object, but the essence of the matter remains the same.” (*I.P. Pavlov, Complete Works, Vol. III, pr. 1, 1951, p. 65*).

The idea that the causes of the appearance and development of the properties of irritability, sensation, etc. in living bodies are

material causes was expressed very deeply by I.M. Sechenov. Tracing the main stages of the progressive development of the sensitivity forms of living tissues, from the most elementary manifestations of the irritability property, which is evenly distributed throughout the body, to the differentiation of special sensory organs (smell, vision, hearing, etc.), I. Sechenov wrote: “ The environment in which the animal exists, and here it turns out to be a factor determining the organization. With a uniformly spilled body sensitivity, which excludes the possibility of moving it in space, life is preserved only when the animal is directly surrounded by an environment capable of supporting its existence. The area of life here is extremely narrow by necessity. The higher on the contrary, the sensory organization, through which the animal is oriented in time and space, the wider the scope of possible life encounters, the more diverse the very environment acting on the organization, and the ways of possible adaptations. From this it already follows clearly that in the long chain of evolution of organisms, the complexity of the organization and the complexity of the environment acting on it are factors that determine each other. This is easy to understand if you look at life as a harmonization of living needs with environmental conditions: the more needs, that is, the higher the organization, the greater the demand from the environment to meet these needs. “ and ways of possible adaptations. From this it already follows clearly that in the long chain of evolution of organisms, the complexity of the organization and the complexity of the environment acting on it are factors that determine each other. This is easy to understand if you look at life as a harmonization of living needs with environmental conditions: the more needs, that is, the higher the organization, the greater the demand from the environment to meet these needs. “ and ways of possible adaptations. From this it already follows clearly that in the long chain of evolution of organisms, the

complexity of the organization and the complexity of the environment acting on it are factors that determine each other. This is easy to understand if you look at life as a harmonization of living needs with environmental conditions: the more needs, that is, the higher the organization, the greater the demand from the environment to meet these needs. “(I.M. Sechenov, *Selected Philosophical and Psychological Works*, State Political Publishing House, 1947, p. 414-415).

Developing and deepening the thoughts presented by I.M. Sechenov, I.P. Pavlov revealed a specific mechanism for the progressive development of nervous activity, the mechanism for the formation of an increasingly complex animal psyche, up to higher monkeys. This mechanism is the transformation of conditioned reflexes into unconditioned ones.

I.P. Pavlov established that in addition to the constant (inborn) reflex reactions of the body, rooted in the irritability of the protoplasm associated with the biochemical process of metabolism caused by direct contact of the living body with the pathogen, animals with a more complex nervous system are able to form temporary reflexes. The body is the thinnest membrane that captures and captures the slightest changes in its environment. If the newly appearing pathogen (new smell, sound, figure of an object, etc.) turns out to be indifferent to the fulfillment of vital functions, the animal will very soon cease to react to it, no matter how noticeable it is by itself. But if this new pathogen turns out to be a signal of approaching food, danger, etc., then the body will soon develop a stereotyped, automatic response to it—a reflex.

I.P. Pavlov further indicates that while maintaining a direct connection of a given signal with the vital needs of the body for a long series of generations, the temporary, conditioned

reflex developed for it is able to gradually become so fixed that it will be inherited, i.e., from the individual for each individual an individual will become common for a given species of animal, - from a conditional it will turn into an unconditional one.

“It is possible to accept,” writes the great Russian physiologist, “that some of the conditioned, newly formed reflexes later become inherited by heredity into unconditioned.” (*I.P. Pavlov, Complete Works, vol. III , pr. 1, 1951, p. 273*).

“It is highly probable (and there are already some factual indications of this),” he says in another work, “that new emerging reflexes, while preserving the same living conditions in a number of successive generations, are continuously turning into constant ones. This would thus be one of the existing mechanisms for the development of the animal organism.” (*I.P. Pavlov, Selected Works, 1951, p. 196*).

Indeed, the fact that, depending on the duration of the exercises and other contributing factors, the conditioned reflexes developed in the laboratory environment are becoming more and more solid, suggests the possibility of their consistent and increasingly deepening fixation, which can ultimately lead to the transition to unconditional communication.

The transformation of conditioned reflexes into unconditioned expands the basis for the formation of more and more conditioned reflexes that can arise only on the basis of unconditioned nervous reactions, and the expansion and deepening of the animal’s nervous activity in this way entails a quantitative growth and qualitative complication of nerve tissue, brain.

Natural selection, inexorably acting at all stages of life of individuals and species, forms and directs this process of complicating the nervous activity of animals.

Revealing the physiological foundations of the progressive complication of higher nervous activity, I.P. Pavlov at the same time gave a materialistic interpretation of the mechanism of formation of more and more complex animal instincts, expelling idealism from this refuge too.

IP Pavlov points out that “there is not a single essential feature distinguishing reflexes from instincts. First of all, there are many completely imperceptible transitions from ordinary reflexes to instincts.” (*I.P. Pavlov, Complete Works, vol. IV, 1951, p. 24*).

Comparing the features of instincts and reflexes one after another, I.P. Pavlov points out that reflexes can be no less complex, represent an equally consistent chain of actions of an animal, can also be caused by excitations coming from inside the body, and completely capture the vital functions of an organism, as well as instincts .”Thus, both reflexes and instincts,” Pavlov says, “are the natural reactions of the body to certain agents, and therefore there is no need to label them with different words. The word “reflex” has an advantage because it has been given a strictly scientific meaning from the very beginning. (*Ibid., p. 26*).

The materialistic interpretation by I.P. Pavlov of the instinctive behaviour of animals, his discovery in the field of understanding the material causes of the development of animal instincts from lower to higher allows us to understand the process of formation of the basic biological prerequisites for the emergence of human consciousness.

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It would be a grave mistake to imagine the emergence of human consciousness as a process of simple improvement of animal instincts. Human consciousness is qualitatively different from the animal, it arises and develops on a qualitatively new basis—on the basis of human labour, on the basis of social production. Therefore, natural science alone (physiology, biology in general) cannot scientifically solve the problem of the emergence and development of thinking. Natural science must come to the aid of historical materialism, the science of the history of society, the history of language, and other social sciences.

The classics of Marxism showed that labour created man, that only thanks to work did the humanization of the highly developed species of monkeys that once lived on the earth take place.

In his article, “The Role of Labour in the Process of Transforming Monkeys into Humans,” Engels writes: “Labour is the source of all wealth, according to political economists. He really is such, along with nature, delivering him the material that he turns into wealth. But he is also something infinitely greater than that. He is the first basic condition of all human life, and moreover, to such an extent that in a certain sense we must say: labour created man himself.” (*F. Engels, Dialectics of Nature, 1952, p. 132*).

In the light of the discoveries of I.P. Pavlov, it is easy to imagine what specific paths formed the biological prerequisites for the emergence of labour, and, accordingly, the prerequisites for turning the instinctive consciousness of a monkey into the logical thinking of a person.

Engels notes that in higher animals in the bud, in the embryos, all kinds of rational activity take place. (*See F. Engels, Dialectics of Nature, 1952, p. 140, 176*). Indeed, there are many examples of fairly meaningful animal behaviour, such as dogs, foxes, bears, beavers, and in particular apes. This, of course, does not mean that an equal sign must be put between the “consciousness” of the animal and the consciousness of man. We are only talking about the general biological prerequisites of thinking, that human consciousness is a natural-historical product of brain development—a development that took place even in the animal kingdom.

Human consciousness is a qualitatively new form of reflection compared to the reflection of the outside world in the brain of an animal. Not to mention the abstract-logical (thinking that is peculiar only to humans, even sensations, perceptions, representations of humans are significantly different than in animals, because these are meaningful representations, perceptions, sensations.

This new leap in brain development has come about through labour. Labour created man, labour gave rise to human consciousness.

Monkey - the ancestor of man led an instinctive life, at first only occasionally using a stick, stone or bone as a tool in the form in which nature itself delivered it. Higher monkeys, as well as some other animals, now sometimes use a stone or a stick as a tool. Hundreds of thousands, maybe millions of years, had to pass before the random use of the tool turned (according to the laws of the transformation of conditioned reflexes into unconditioned ones) into a regular habit for a certain type of monkey, it became their labour instinct, inherited from generation to generation.

It was not a job yet. It was an instinct. Marx strictly distinguishes truly human labour activity from the “first animal-like instinctive forms of labour” (*K. Marx, Capital, vol. I, 1951, p. 185*), because here the instinct was not yet realized and the “labour” activity of the monkey was not much different from instinctive behaviour of birds or animals, building a nest or den.

Consequently, at first the work was instinctive, obeying the laws of the formation and development of purely animal reflexes, conditional and unconditioned, the origin of which was materialistically explained by the teachings of I.P. Pavlov.

But since the whole subsequent life of this particular species of monkey began to be based more and more on instinctive labour activity, on forms of instinctive labour, then little by little, reflecting in the brain billions and billions of times, this mediation of the organism’s connection with the environment through tools has become to gain a foothold in the mind with certain figures of logical thinking.

As a monkey, the ancestor of man, instinctively grew together with a tool for millions of years and was no longer able to do without a tool, getting the latter became as much a necessity for it as getting food. One can imagine what new relations between the organism and the environment should have been reflected in the brain, if the satisfaction of the direct need for food was henceforth mediated by preliminary “care”, actions for the extraction (search, processing, storage) of such items that are not directly consumed.

Thanks to work, more and more new connections between phenomena were hidden in the consciousness. These connections were reflected and fixed in the brain in the form of



certain concepts, categories, which were the steps of highlighting the general, regular of the apparent chaos of individual phenomena.

“Before man,” V. I. Lenin notes, “is a network of natural phenomena. An instinctive man, a savage, does not distinguish himself from nature. A conscious person identifies categories as the essence of a step of separation, that is, cognition of the world, nodal points in the network that help to know and master it.” (*V.I. Lenin, Philosophical Notebooks, 1947, p. 67*).

The beginning of human consciousness is the transformation of animal instinct into thinking.”The beginning,” say the founders of Marxism, “is as animalistic as social life itself at this stage; it’s purely herd consciousness, and a person differs from a ram here only in that consciousness replaces instinct for him, or that his instinct is realized.” (*K. Marx and F. Engels, Op., Vol. IV, 1938, p. 21*).

The experiments of IP Pavlov and his followers over monkeys show all the absurdity and reactionary reasoning of supporters of idealistic gestalt psychology in Europe and America, who have been repeating since Kant about the “undifferentiation” of canine, feline or monkey “self-awareness”, about the “independence” of animal mental abilities from their reflex nervous activity.

Summarizing the experimental observations of monkeys, I.P. Pavlov showed how exactly the monkey’s actions in a certain environment, its real collisions with surrounding objects, cause corresponding representations and associations of these representations in her brain to help her orient herself and adapt to her.

It is the action, said I.P. Pavlov, that gives rise to an association in the brain of an animal, and not vice versa. IP Pavlov mercilessly criticized the idealistic “arguments” of dualist psychologists, positivists, Kantians like Köhler, Koffk, Jerks, Sherrington and others, who believed that the “consciousness” of animals is born and develops independently of movements, from the development of the body. Consistently pursuing the principle of determinism in the field of psyche science, Pavlov established the material, physiological foundations of the generation and development of consciousness.

“A monkey,” said I.P. Pavlov to his students, “has associations that relate to the interaction of mechanical objects of nature ... if you say what the success of a monkey is in comparison with other animals, why it is closer to humans, precisely because she has hands, even four hands, that is, more than we have. Thanks to this, she has the opportunity to enter into a very complex relationship with surrounding objects. That is why she forms a mass of associations that other animals do not have. Accordingly, since these motor associations must have their own material substrate in the nervous system, in the brain, the large hemispheres of monkeys have developed more than others, and they have developed precisely in connection with a variety of motor functions.” (*I.P. Pavlov, Selected Works, 1951, p. 492*).

In the process of the emergence and development of human consciousness, in the process of isolating it from the world of animal instinctual representations, along with labour and on its basis, language, articulate speech, which is the material shell of thought, played a huge role.

Engels says: “At first, labour, and then with articulate speech, were the two most important stimuli, under the influence of

which the monkey's brain gradually turned into a human brain, which, with all its similarities to the monkey, far surpasses it in magnitude and perfection." (*F. Engels, Dialectics of Nature, 1952, p. 135*).

Thundering the anti-scientific idealistic views of supporters of the theory of Marr, JV Stalin points out: "Sound language in the history of mankind is one of those forces that helped people to stand out from the animal world, unite in society, develop their thinking, organize social production, wage a successful struggle with the forces of nature and get to the progress that we have at the present time." (*J.V. Stalin, Marxism and questions of linguistics, 1952, p. 46*).

Animals that are content with only what nature gives them in their finished form, in their biological adaptation to the environment, are limited to displaying environmental phenomena in the brain in their narrow and direct relation to the body. For this, unconditioned reflexes and conditioned-reflex activity of the brain are enough. But for a person whose life is based on labour, on social production, it is not enough to display in the brain the direct relations of the organism to the bodies of nature. For the implementation of material production, in addition, it is necessary to display in the brain all kinds of—direct and indirect—relationships between the bodies themselves, natural phenomena.

The animals in their mutual communication have enough of the sounds they make. But to people, as their connections with nature and with each other expand and deepen, there are no longer enough sounds that a monkey can pronounce. In the process of labour, labour communication, monkey-people were forced to modulate these sounds more and more in order to

express in them new and new properties and relations of things that were revealed to them.

“Need,” says Engels, “created its own organ: the undeveloped larynx of a monkey—slowly but steadily transformed by modulation for an increasingly advanced modulation, and the mouth organs gradually learned to utter one articulate sound after another.” (*F. Engels, Dialectics of Nature, 1952, p. 134*).

A sharp turn in the expansion and deepening of the interactions of the organism and the environment due to the emergence of labour also demanded that the brain switch to a qualitatively new stage of analysis and synthesis—to the stage of logical thinking associated with speech, with signals through a word, concept.

The teachings of I.P. Pavlov, which consistently conducts the principles of materialism in the analysis of mental phenomena, allows us to reveal and understand those new physiological patterns that develop in the brain when moving to displaying reality through signalling in a word, articulate speech.

“In the developing animal world at the human phase,” says the great physiologist, “an extraordinary increase in the mechanisms of nervous activity has occurred. For an animal, reality is signalled almost exclusively only by irritations and their traces in the cerebral hemispheres, which directly come into special cells of the visual, auditory and other receptors of the body. This is what we have in ourselves as impressions, sensations and representations of the surrounding external environment, both natural and our social, excluding the word, audible and visible. This is the first signalling system of reality common with animals. But the word constituted the second, especially ours, signal system of reality, being a signal of the

first signals... However, there is no doubt that the basic laws established in the work of the first signal system. (*I.P. Pavlov, Selected Works, 1951, p. 234*).

Thus, the three main stages, three main stages are distinguished in the history of the development of psychic phenomena, in the development of the property of displaying reality in living matter. Starting from the first signs of irritability of living matter, a system of unconditioned reflex reactions to excitations from the outside acts. The range of “observation” at this stage is extremely narrow, when the body is capable of expediently responding only to the direct influence of a vital agent and is not able to rebuild the reflex apparatus in relation to a changing environment. The second stage, which is a superstructure over unconditioned reflexes, is a system of conditioned reflex nervous activity. Sharply pushing the horizon, she allowed the body to expediently respond to an infinite number of new stimuli, only indirectly related to the needs of the body, nevertheless, signalling the approach of important environmental changes for him. And, finally, as the highest product of the development of the analytical ability of the brain—the formation of a second signalling system that reflects the phenomena and patterns of the world through the word, through articulate speech.

Developing this idea, IP Pavlov wrote: “It is possible to think, especially in his frontal lobes, which animals do not have in this size, that is added to a person, another alarm system, the alarm of the first system — by speech, its basis or basal component—kinaesthetic irritations of the speech organs. This introduces a new principle of nervous activity—the distraction and together the generalization of countless signals of the previous system, in turn, again with the analysis and synthesis of these new generalized signals - the principle that determines

the boundless orientation in the world around us..”. (*I.P. Pavlov, Selected Works, 1951, p. 472*).

At this new stage, truly limitless possibilities and possibilities of displaying reality in the thinking brain are opened. Unlike the stimuli (signals) of the first signalling system, each word reflects in itself a whole world of phenomena and signals about it. "Every word (speech) is already generalizing" (Lenin), every word is a generalized expression of entire groups, classes of objects, their properties, their relations between themselves and to man. It is through the word that a concept is formed - this is a powerful tool of thought.

Thanks to the word, the brain overcomes the limited sphere of reflex-sensory reflection (reflecting only single phenomena) and enters into the open spaces of analysis of more and more deep and complex connections, interweaving, relations between things, penetrating into the hidden essence of things. Word, language is a powerful tool for the development of human consciousness. Comrade Stalin points out:

“No matter what thoughts arise in a person’s head and whenever they arise, they can arise and exist only on the basis of linguistic material, on the basis of linguistic terms and phrases. Naked thoughts, free of linguistic material, free of linguistic “natural matter” - do not exist.” Language is the immediate reality of thought” (Marx). The reality of thought is manifested in language. Only idealists can talk about thinking that is not related to the “natural matter” of language, about thinking without language.” (*J.V. Stalin, Marxism and Questions of Linguistics, p. 39*).

The role of a word, a language in the history of the development of thought is similar to the role of tools in the

history of the development of material production. Just as through the system of tools of labour the gaining of the labour activity of people is fixed and transmitted from generation to generation, due to which social production is irresistibly progressing, so in words, in language and through it cognitive successes of thought are postponed and passed from generation to generation.

Comrade Stalin writes:

“Being directly connected with thinking, the language registers and fixes in words and in the combination of words in sentences the results of the work of thinking, the successes of cognitive work of a person and, thus, makes possible the exchange of thoughts in human society.” (*J.V. Stalin, Marxism and questions of linguistics, p. 22*).

These are the main stages of the formation, birth of consciousness as a product of highly organized matter, established by the most advanced science of today, which does not leave stone unturned from the inventions of idealism, rooted in the ignorant representations of savages. The potentialities inherent in the very foundation of matter (the property of reflection), when a living substance occurs, give biological irritability, initially in the lower organisms, evenly spilled throughout the body. With the progress of biological forms, more and more differentiated abilities of sensation and representation arise, until with the transition from ape to man a human consciousness arises, relying in its development on labour and articulate speech.

## Social Being and Public Consciousness

Philosophy is the science of the fundamental, universal laws of development not only of nature, but also of society. Therefore, the main and fundamental question of philosophy—the relation of thinking to being—inevitably turns out to be the main question also in understanding the essence of social phenomena, speaking here in the plane of the relationship of social consciousness and social being. Moreover, while in the interpretation of the fundamental laws of the development of nature in the history of science, many bright materialistic theories have been put forward before, boldly crushing idealism and religion, then idealism reigned supreme in the field of understanding the foundations of social development in pre-Marxist science. Even the most advanced materialistic thinkers of the past in matters of sociology remained in the position of idealism, considering public consciousness as primary, and social being as secondary.

True, even before Marx and Engels, advanced scholars (philosophers, historians, economists) expressed individual conjectures that went towards a materialistic understanding of history. For example, French historians of the Restoration period (Guizot, Mignier, Thierry), English economists (A. Smith and D. Ricardo), in Russia - Herzen, Belinsky, Ogaryov and especially Chernyshevsky, Dobrolyubov, Pisarev.

So, N. G. Chernyshevsky wrote that “mental development, like political and any other, depends on the circumstances of economic life”, that in history always “development was driven by the successes of knowledge, which were mainly determined by the development of working life and means of material existence”. (*Notes by N. G. Chernyshevsky to the translation of* *Introduction to the History of the 19th Century* “by



*Gervinius.*” See N. G. Chernyshevsky, *Collection of Articles, Documents, and Memoirs*, M. 1928, pp. 29-30).

D. I. Pisarev, continuing the line of Chernyshevsky, stated that “the source of all our wealth, the foundation of all our civilization and the real engine of world history are, of course, in the physical labour of man, in the direct and direct action of man on nature.” (*D.I. Pisarev, Complete Works*, vol. 4, ed. 5, 1910, p. 586). Pisarev said that the decisive force of history “lay and always and everywhere - not in units, not in circles, not in literary works, but in general and mainly in the economic conditions of the existence of the masses.” (*D.I. Pisarev, Complete Works*, vol. 3, ed. 5, 1912, p. 171).

But still it was only ingenious guesses. The great concept of the driving forces of history among the great Russian materialists, ideologists of revolutionary democracy of the 19th century, was still idealistic, because from their point of view, mental progress determines the development of all other aspects of social life, including economics. The fact that is directly apparent to the eye is that in society, in contrast to the elemental, blind forces of nature, people with consciousness act, that every human act is somehow recognized, passes through the head, and blocked the possibility for scientists to discover the primary, decisive, material independent of human consciousness living conditions of society.

Therefore, as soon as the materialists of the past switched to the interpretation of social phenomena, they themselves always lost their positions of idealism, claiming that “opinion rules the world.” Following at one time this formula of the 18th-century French enlighteners, the Utopian socialists (Saint-Simon, Fourier, Owen and others) counted therefore only on propaganda of socialist ideas, moreover, addressed mainly to

the educated, propertied sections of society, to achieve the destruction of exploitation and oppression of man by man and the transition to socialism. The failure of these idealistic dreams has been proven by history itself.

It must be said that the very nature of social production, the economy in pre-capitalist formations (patriarchal backwardness, routine, feudal fragmentation, etc.), the very structure of society of those historical eras with its extremely tangled estate relations obscured the real foundations of society. Only capitalism, which connected (through the market, through the social and technical division of labour) all branches of production into a single whole and simplified antagonistic class relations to the limit, laid bare these real, material foundations of society, allowing the ideologists of the proletariat—Marx and Engels to turn the theory of society into science .

Only from the standpoint of the working class could the objective laws of history be understood. Pre-Marxist scholars turned a blind eye to the real laws of social life, their class limitations.

Only with the advent of Marxism for the first time in the history of thought did a holistic materialistic doctrine of society—historical materialism. "Now," says Engels in *Anti-Dühring*, "idealism has been expelled from its last refuge, from an understanding of history; now the understanding of history has become materialistic, and a way has been found to explain the consciousness of people from their being instead of the previous explanation of their being from their consciousness." (*F. Engels, Anti-Dühring, 1952, p. 26*).

Pointing subsequently to the essence of the revolution carried out by Marx in his views on history, Engels, in a speech on the grave of Marx, said:

“Just as Darwin discovered the law of the development of the organic world, so Marx discovered the law of the development of human history - the one that until recently was hidden under ideological layers, a simple fact that people must first eat, drink, have a home and dress before being able to engage in politics, science, art, religion, etc.; that, therefore, the production of direct material means of livelihood, and thereby each given stage of the economic development of a people or era, forms the basis from which state institutions, legal views, art, and even religious representations of these people develop, and from which they must therefore be explained, - and not vice versa, as has been done so far.” (*K. Marx and F. Engels, Selected Works, vol. II, 1948, p. 157*).

In contrast to all pre-Marxist and anti-Marxist theories, without exception being idealistic, historical materialism establishes the primacy of social being and the secondary nature of public consciousness. Marx says: “The mode of production of material life determines the social, political and spiritual processes of life in general. It’s not the consciousness of people that determines their being, but, on the contrary, their social being determines their consciousness.” (*K. Marx and F. Engels, Selected Works, Vol. I, 1948, p. 322*).

Such is the iron sequence of Marxist philosophical materialism, consistently and comprehensively, from natural phenomena to the highest manifestations of social life, interpreting consciousness as a product of the development of material being, as a reflection of material being.

With the emergence and development of a Marxist, materialistic understanding of history, idealistic theories of society did not cease to exist. To this day, diverse representatives of the bourgeoisie preach in every way various idealistic views on society, from openly priestly “disciples” to those covered by pseudo-socialist phraseology. Like the theories of frank troubadours of the imperialist bourgeoisie, the theories of right-wing socialists, in contrast to the sincere fallacies of the old utopians, they are also designed specifically for the deliberate, conscious deception of the working class, for protecting the privileges of the monopolistic bourgeoisie from the revolutionary pressure of the masses. Right-wing socialist ideologists and politicians are the same sworn enemies of the working class as the fascist rioters,

“Modern right-wing social democracy,” said Comrade. Malenkov at the XIX Congress of the Communist Party of the Soviet Union, in addition to his old role as servants of the national bourgeoisie, turned into an agent of foreign American imperialism and carries out its most dirty tasks in preparing the war and in the struggle against its peoples.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.)*, P. 23).

Idealist sociologists today cannot openly deny the enormous role of the economic factor—industry, industrial progress, etc., in the life of society, in the rise and fall of states. Complicating themselves in a deliberate lie, they only try to prove that technical, economic progress itself is ultimately determined by consciousness, since de technique itself, the economy is created by people driven by the consciousness of purpose, interest. Idealists cannot understand in any way that not all emerging relations in society go through the consciousness of people beforehand, that crucial social relations - production

relations - develop outside of consciousness and are imposed on people with the coercive force of the laws of nature.

“Entering into communication, people,” says V.I. Lenin, “in all any kind of complex social formations — and especially in the capitalist social formation—don’t realize what kind of social relations are formed, according to what laws they develop, and so on. etc. For example, a peasant, selling bread, enters into “communication” with world producers of bread on the world market, but he does not recognize this, does not recognize what social relations are formed from exchange.”Public consciousness reflects social being—that is what Marx’s doctrine consists of.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 309*).

For example, the proletarians under capitalism from generation to generation must go and sell their labour power to the capitalists, work for the capitalists, otherwise - starvation. It doesn’t matter whether they are aware or not aware of their objective position in the whole system of production relations of capitalism, all the same, until the tools and other means of production are taken from the exploiters and converted to socialist property, the proletarians are forced to go to the exploiters for hire. Such is the material, economic basis of the life of a capitalist society, independent of people’s consciousness, which determines all the other aspects of the life of this society.

The material, that is, independent of people’s consciousness, character of social laws and with the victory of socialism over capitalism does not disappear. The economic laws of socialism are also objective. Developing further the theory of Marxism-Leninism, JV Stalin in his brilliant work “The economic problems of socialism in the USSR” emphasizes with all force the fact that the laws of social development are as objective as

the laws of nature. "Here, just as in natural science," comrade Stalin points out, "the laws of economic development are objective laws that reflect the processes of economic development that take place independently of the will of the people. People can discover these laws, know them and, relying on them, use them in the interests of society, give another direction to the destructive actions of certain laws. (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 5*).

Under the conditions of the material life of society, independent of people's consciousness, historical materialism means: the surrounding nature, geographical environment, then the growth and density of the population, i.e., the existence and reproduction of the generations of the people who make up the society, and, finally, as the main and determining - a method of social production, embodying the unity of the productive forces and production relations in society.

The geographical environment and the biological reproduction of generations are material conditions that are quite sufficient only for biological development. The laws of the development of animal and plant forms, the laws of natural selection, in fact, are formed from the interaction of these conditions: the influence of the environment on organisms and the degree of fertility of this species (which itself develops in the long process of adaptation of organisms to the environment).

But for a person, purely animal conditions of development are not enough, for people do not just adapt to the surrounding nature, but they themselves adapt it to their needs, producing through the tools of production everything they need for life: food, clothing, fuel, lighting, even oxygen for breathing, where it does not turn out. That is why it is the mode of production of

material goods that is the main and decisive condition for the material life of society. That is why the degree of influence on society of a given geographical environment and the laws of population in different socio-economic formations are different, corresponding to differences in the mode of production. Moreover, it is the production method that determines other aspects of life—state and legal, political, legal, philosophical.

“In the social production of their life,” says Marx, “people enter into certain, necessary, independent of their will relations—production relations that correspond to a certain stage of development of their material productive forces. The totality of these production relations makes up the economic structure of society, the real basis on which the legal and political superstructure rises and to which certain forms of public consciousness correspond.” (*K. Marx and F. Engels, Selected Works, Vol. I, 1948, p. 322*).

Exposing the failure of idealistic theories of society, defending and developing further a materialistic understanding of social phenomena, V. I. Lenin pointed out: “Until now, sociologists have found it difficult to distinguish important and unimportant phenomena in a complex network of social phenomena (this is the root of subjectivity in sociology) and could not find objective criterion for such a distinction. Materialism gave a completely objective criterion, singling out “production relations” as the structure of society, and making it possible to apply to these relations the general scientific criterion of repeatability, the applicability of which was denied to sociology by subjectivists. So far they have limited themselves to ideological social relations (i.e., those that, before they take shape, pass through the consciousness of ... people), they could not notice the repeatability and correctness in the social

phenomena of different countries, and their science at best was only a description of these phenomena, the selection of raw material. An analysis of material social relations (i.e., those that develop without passing through the consciousness of people: exchanging products, people enter into production relations, without even realizing that there is a social production relationship) - an analysis of material social relations immediately made it possible to notice repeatability and correctness and generalize the orders of different countries into one basic concept of social formation." (*V.I. Lenin, Soch., Vol. 1, ed. 4, pp. 122-123*).

The practical significance of these unshakable scientific principles of Marxist philosophical materialism, historical materialism for the working class, for the Communist Party is enormous. They provide a reliable theoretical basis for the strategy and tactics of the revolutionary struggle for socialism and communism.

Comrade Stalin points out that if nature, being, the material world is primary, and consciousness, thinking is secondary, derivative, if the material world represents an objective reality that exists independently of people's consciousness, and consciousness is a reflection of this objective reality, then it follows that the material life of society, its being is also primary, and its spiritual life is secondary, derivative, that the material life of society is an objective reality that exists independently of the will of people, and the spiritual life of society is a reflection of this objective reality, a reflection of being.

"What is the existence of society, what are the conditions of the material life of society—such are its ideas, theories, political



views, political institutions.” (*J.V. Stalin, Questions of Leninism, 1952, p. 585*).

In its revolutionary activity, the Communist Party is consistently guided by these theoretical principles. By organizing and raising the working class, and together with the working class, the entire working people to the struggle against capitalism, for socialism and communism, the Communist Party proceeds primarily from the need to change the material basis of society. Only by changing the material, economic basis of society, it is possible to change the whole superstructure that rises above it — political and other social views and the institutions corresponding to them.

The development of the USSR in the post-October period at all stages shows the organic connection of the policies of the Communist Party and Soviet power with the fundamental Marxist philosophical position on the primacy of being and the secondary consciousness. Soviet power expropriated the landowners and capitalists, steadily pursued a course towards strengthening the socialist economy, industrializing the country, increasing the number of the working class, then liquidating the kulaks as the last exploiting class and transforming the multi-million dollar small -holder peasant economy into large-scale socialist collective farm production.

So, step by step, the material and economic basis of socialism was created and was created in the USSR, on which a socialist superstructure was built and strengthened in the form of a socialist public consciousness, in the form of Soviet political, legal and cultural institutions corresponding to this consciousness and organizing the masses for the further struggle for communism.

Having then taken the course towards a gradual transition from socialism to communism, the Communist Party, following the instructions of Comrade Stalin, again set paramount the solution to the main economic problem, that is, the task of overtaking and surpassing the main capitalist countries in terms of the size of industrial production in terms of per capita.

“We can do this, and we must do this,” JV Stalin points out, “Only if we overtake the economically major capitalist countries, can we expect our country to be completely saturated with consumer goods, we will have plenty products, and we will get the opportunity to make the transition from the first phase of communism to its second phase.” (*J.V. Stalin, Questions of Leninism, 1952, p. 618*).

The fourth five-year plan for the restoration and development of the national economy of the USSR, its implementation and overfulfilment, further powerful development of the socialist economy on the basis of the fifth five-year plan for the development of the national economy of the USSR for 1951-1955. demonstrate the practical implementation of the program for the accelerated provision of material prerequisites for the transition from socialism to communism.

Such is the connection of the initial philosophical position of Marxism-Leninism about the primacy of being and the secondary nature of consciousness with the politics, strategy and tactics of the struggle for communism.

Over the past 35 years, right-wing socialists have come to power in several European countries more than once. Labourites in England took the reins of government three times, the German Social Democrats ruled Germany for many years, and repeatedly formed the socialist governments in

France, Austria, and the Scandinavian countries. But, hiding behind the smokescreen of idealistic theories and confining themselves to the appearance of certain apical administrative or cultural changes, they never once and anywhere touched the material, economic foundations of capitalism. As a result, their “rule” constantly turned out to be only a bridge for the fascist and other parties of the Black-Hundred pogrom to come to power.

Right-wing socialists are now helping the ruling cliques of the bourgeoisie of their countries harness the peoples to the yoke of Wall Street monopolists. ”Right-wing social democrats bear direct responsibility for this anti-national policy of the ruling circles, first of all the top of the Labour Party of England, the French Socialist Party, and the Social Democratic Party of West Germany. The right-wing socialists of Sweden, Denmark, Norway, Finland, Austria and other countries are following in the footsteps of their brothers and have been fighting fiercely against the peace-loving and democratic forces of the peoples throughout the period after the Second World War.” (*G. Malenkov, Report to the 19th Party Congress on the Work of the Central Committee of the CPSU (B.), P. 23*).

Only the communist and workers parties, which are steadily guided by the Marxist-Leninist theory, proceed in their activities from the need for a radical change, first of all, of the material basis of society. The seizure of power, in fact, is necessary for the working class in order to, using a powerful tool of unlimited state power, break down and destroy the capitalist production relations that constitute the basis of capitalism, and in their place establish socialist relations of the community and mutual assistance of people free from exploitation, which constitute the basis socialism.

From the position of Marxist materialism on the primacy of social existence and the secondary nature of social consciousness, one does not at all underestimate the role and significance of ideas in the development of society, which is characteristic of vulgar materialism, the so-called “economic materialism” (Bernstein, Kautsky, P. Struve, etc.). Even at the origins of opportunism in the parties of the Second International, Engels exposed this kind of vulgarization of Marxism. In a series of letters (I. Bloch, F. Mehring, K. Schmidt, etc.), Engels pointed out that the Marxist materialist understanding of history has nothing to do with economic fatalism.

Engels wrote that “according to the materialistic understanding of history, in the historical process, the decisive moment in the final analysis is the production and reproduction of real life. Neither I nor Marx ever claimed more.”

“The economic situation is the basis, but the course of the historical struggle is also influenced and in many cases it is determined mainly by its various aspects of the superstructure: the political forms of the class struggle and its results—constitutions established by the victorious class after the victory, etc. , legal forms and even reflection of all these actual battles in the brains of participants, political, legal, philosophical theories, religious views and their further development into a system of dogmas. There is an interaction of all these points, in which, in the end, the economic movement, as necessary, makes its way through an infinite number of accidents ... Otherwise, applying the theory to any historical period would be easier than solving the simplest equation of the first degree”. (*K. Marx and F. Engels, Selected Works, Vol. II, 1948, pp. 467-468*).

Keeping an equal footing on Western European opportunism, the enemies of Marxism in Russia—the so-called “legal Marxists”, “economists”, Mensheviks, and subsequently right-wing restorers of capitalism—also interpreted historical development only as a spontaneous growth of “productive forces”, negating the role of socialist the consciousness and organization of the proletariat, the role of theory, the political party and the leaders of the working class, denying in general the significance of the subjective factor in social development. Such pseudo-materialistic views are no less anti-scientific and no less reactionary than the most rabid fictions of the subjective-idealistic sense, because if the latter lead to adventurism in politics, then views that deny the role of the subjective factor in history doom the working class to passivity, to resignation.

In his work “*The Economic Problems of Socialism in the USSR*”, Comrade Stalin, exposing and smashing idealistic, subjectivist, voluntarist views on the laws of social development, at the same time exposes a fetishistic attitude to the objective laws of nature and society. It is impossible to create or “transform” the objective laws of development, but people, knowing these objective laws, can master them, put their effect in the service of society.

Historical materialism is equally hostile to both subjective, voluntaristic theories, and theories of spontaneity and gravity.

V.I. Lenin and J.V. Stalin at all stages of the revolutionary struggle waged a merciless struggle against this kind of reactionary theories in the Russian and international labour movement. “Without a revolutionary theory,” said V. I. Lenin, “there can be no revolutionary movement.” (*In . Lenin, Vol., Vol. 5, ed. 4, p. 341*).

“Theory,” says Comrade Stalin, “is the experience of the labour movement of all countries, taken in its general form. Of course, a theory becomes pointless if it is not associated with revolutionary practice, just as practice becomes blind if it does not illuminate its own path with revolutionary theory. But a theory can turn into the greatest force of the labour movement if it is inextricably linked with revolutionary practice, for it, and only it, can give the movement confidence, orientation power and understanding of the internal connection of surrounding events, for it, and only it, can help practice to understand not only how and where classes are moving in the present, but also how and where they should move in the near future.” (*J.V. Stalin, Soch., Vol. 6, p. 88-89*).

Thus, explaining the origin, emergence of ideas, theories, views as a result of the development of social existence, Marxist materialism not only does not deny their significance in social development, but, on the contrary, emphasizes in every way their role, their significance in history. Depending on the interests of which classes - reactionary or revolutionary: - these theories, views reflect, defend, they, in either case, play an active role, either inhibit or accelerate historical development. Therefore, the progressive forces of society are always faced with the task of relentlessly revealing and exposing the essence of reactionary views and thereby opening the way to the minds and hearts of millions for advanced theories and views that unleash the revolutionary initiative of the masses and organize them to destroy obsolete and establish new social orders.

Comrade Stalin points out: “New social ideas and theories arise only after the development of the material life of society has set new tasks for society. But after they arose, they become a serious force that facilitates the resolution of new tasks posed

by the development of the material life of society, which facilitates the advancement of society. It is precisely here that the greatest organizing, mobilizing and transforming significance of new ideas, new theories, new political views, new political institutions affects. New social ideas and theories therefore actually arise because they are necessary for society, that without their organizing, mobilizing and transforming work, it is impossible to solve the pressing problems of developing the material life of society. Having arisen on the basis of new tasks posed by the development of the material life of society,

Thus, social ideas, theories, and political institutions, having arisen on the basis of the urgent tasks of developing the material life of society, the development of social life, themselves influence sweat on social life, the material life of society, creating the conditions necessary to complete the resolution of urgent problems the material life of society and make possible its further development.” (*J.V. Stalin, Questions of Leninism, 1952, p. 586*).

The theory, Marx said, itself becomes a material force as soon as it takes possession of the masses.

The history of the Russian labour movement, the world-historical experience of the Communist Party of the Soviet Union, the history of the construction of socialism and communism in the USSR in fact show the inexhaustible significance of these provisions of Marxist materialism for the practice of revolutionary struggle.

Lenin and the Leninists did not wait until the gradual growth of capitalism completely supplanted feudalism from Russian life, until the spontaneous labour movement “by itself” rose to the

level of socialist consciousness, and, crushing the “legal Marxists”, “economists”, they created an independent political party of the working class—a Marxist party of a new type, boldly launched organizational and propaganda work, introducing socialist consciousness into the working class, combining through the party the mass labour movement with the theory of scientific socialism.

Lenin, Stalin, the Bolsheviks did not wait until the so-called liberal bourgeoisie finished the political and economic transformation of Russia into a bourgeois manner and after which the proletariat allegedly “directly” opened up direct views of the socialist revolution. No, crushing the tailings of the Mensheviks, the Russian Communists, headed by Lenin and Stalin, headed for the proletariat to lead the popular, bourgeois-democratic revolution, and headed for the transformation of the bourgeois-democratic revolution into a socialist one.

Enlightened and organized, educated and tempered in the spirit of Leninist-Stalinist revolutionary activity as a hegemon, the leader of the great popular forces in the revolutionary struggle, the Russian working class overthrew the yoke of capitalism, built socialism on one sixth of the globe, and the Western European right-wing socialists - this paid agent Wall Street in the labour movement - still persuading workers to wait until capitalism “by itself”, “peacefully” develops into socialism.

To the mournful lamentations of the Mensheviks that “Russia has not reached such a level of development of productive forces that socialism is possible” that Russia lacks literacy and “civilization” to conquer socialism, Lenin replied: “To create socialism, you say, it takes civilization. Very well. Well, why couldn’t we first create such preconditions of civilization in our



country as the expulsion of the landowners and the expulsion of the Russian capitalists, and then start the movement towards socialism?" (*V.I. Lenin, Soch., Vol. 33, ed. 4, p. 439*). Why, for an immeasurably more accelerated development than under capitalism, of the country's productive forces, does not use such a powerful force as the proletarian state and the planned conduct of the national economy, why not promote the accelerated economic and cultural development of the country by such an event as the destruction of parasitic classes?

Two decades after the Great October Revolution, the USSR turned from an economically backward agrarian country under the state leadership of the Communist Party into a powerful industrial power, which in terms of industrial development far left behind the most developed capitalist countries, which came out on top in Europe in terms of total industrial production, turned into a country of complete literacy, the most advanced culture, into a country of victorious socialism, which has taken a gradual course

Navigate to the second phase of communism.

On the contrary, over the same decades, Germany, for example, where the reactionary ideology of the German right-wing socialists and then the Nazis, the once most advanced, civilized country of Europe, temporarily prevailed, fell to the level of fascist barbarism. And only the defeat of Nazi Germany by the Soviet Army opened the way for the German people to social and cultural revival.

The Communist Party in its activity constantly takes into account the great driving force of advanced social consciousness. Developing gigantic economic construction, the Communist Party at the same time is expanding its wider and wider efforts to overcome the vestiges of capitalism in the minds of people and to communist education of the masses. It

is no coincidence that one of the most important functions of the state of victorious socialism is the function of not only the economic and organizational work, but also the cultural and educational work of state bodies. Resolutions of the Central Committee of the All-Union Communist Party of Bolsheviks (b) in the postwar period on ideological issues, discussions held on issues of philosophy, biology, physiology, linguistics, political economy and other fields of knowledge, guiding instructions by Comrade Stalin, his works on linguistics,

Such is the methodological significance in the practice of the revolutionary struggle of the provisions of Marxist materialism on the primacy of social being and the secondary nature of social consciousness, and at the same time on the active organizing, mobilizing and transforming role of advanced social ideas. Such is the monolithic integrity and sequence of Marxist philosophical materialism, speaking of the primacy of matter and the secondary nature of consciousness.

## **RECOGNITION OF THE WORLD AND ITS REGULARITIES. Yu. G. GAYDUKOV**

### **Marxist philosophical materialism about the cognizability of the world**

The question of the relation of thinking to being - the main question of philosophy - is solved, as shown earlier, materialistically or idealistically, depending on what is taken as the primary, determining - matter or spirit. "But the question of the relation of thinking to being," writes Engels, "also has another side: how do our thoughts about the world around us relate to this world itself? Is our thinking able to cognize the real world? Can we in our ideas and concepts about the real world be a true reflection of reality? "*(F, Engels, Ludwig Feuerbach and the end of classical German philosophy, 1952, p. 16).*

The question of man's cognizability of the material world surrounding him has been and remains the subject of a struggle between materialism and idealism. If the representatives of materialism proceed from the recognition of man's cognizability of the material world, then the representatives of idealism deny the possibility of such knowledge, they declare the world around us as mysterious, inaccessible to human knowledge, for science. The idealistic denial of the cognizability of the world by man has become widespread in bourgeois philosophy in the form of agnosticism and scepticism. The line of agnosticism in the history of philosophy was most fully and openly formulated by the German philosopher I. Kant.

Assuming the existence of the material world in the form of a “thing in itself”, Kant declared the latter to be otherworldly, inaccessible to human knowledge, to science. He believed that human knowledge is limited by the world of phenomena, that it is unable to penetrate the world of “things in itself.” Kant, wrote Lenin, “admits the existence of” a thing in itself, “but declares it to be” unknowable, “fundamentally different from a phenomenon that belongs to a fundamentally different field, to a region of the” otherworldly “(Jenseits), inaccessible to knowledge, but revealed by faith” . (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 90*).

Declaring the unknowability of “things in himself,” Kant put forward a subjective-idealistic theory of knowledge. He argued that the cognizing subject, using the a priori (inexperienced) forms and categories inherent in thinking, regulates the chaotic world of phenomena, gives it “harmony”, “internal unity”, “necessity” and “regularity”. The English agnostic and sceptic Hume not only denied the possibility of a person knowing the world around him, but also doubted the existence of the world itself, he considered the very idea of the existence of an objective world independent of man to be absurd and redundant. “... Hume,” wrote Lenin, “doesn’t want to know anything about the” thing in itself “, considers the very thought of it philosophically unacceptable, considers it” metaphysics “...”. (*Ibid.*) The agnosticism of Kant and Hume was an attempt to reconcile knowledge with faith, science and religion by limiting the “claims” of science and expanding the rights of religion.

Kantian and Humean agnosticism was subsequently revived by reactionary bourgeois philosophy and in the last third of the 19th and beginning of the 20th centuries became widespread mainly in the form of neo-Kantianism and then

Machism. Having revived Kantian agnosticism and subjective idealism, representatives of neo-Kantianism and Machism went even further along the path of subjectivism, criticized Kantianism on the right, and expelled the Kantian “thing-in-itself” from their philosophy.

The classics of Marxism-Leninism completely refuted agnosticism, comprehensively proved its absolute scientific failure. Criticizing agnosticism, Engels pointed out that a number of theoretical arguments against agnosticism were formulated in pre-Marxian philosophy. However, Engels emphasized that the most decisive refutation of these, as well as all other, philosophical twists, lies not in theory, but in practice, namely in experiment and industry. ”And if the neo-Kantians in Germany try to resurrect the views of Kant, and the agnostics in England try the views of Hume (who never died out there), despite the fact that both theory and practice have long been refuted by both of them, then scientifically this is backward traffic...”. (*F, Engels, Ludwig Feuerbach and the end of classical German philosophy, 1952, p. 18*).

The idealistic nonsense of Kantian and Humean agnosticism was once strongly criticized not only by the founders of Marxism-Leninism, but also by the advanced representatives of the 19th-century Russian materialist philosophy — Herzen, Belinsky, Chernyshevsky, Dobrolyubov, etc. In a special addendum to the work “Materialism and Empirio-criticism” Lenin noted that the outstanding Russian thinker N. G. Chernyshevsky, in criticizing agnosticism, was quite at the level of Engels. (*See V.I. Lenin, Soch., Vol. 14, ed. 4, p. 344-346*).

Kantian, neo-Kantian, Machist ideas are used by modern idealistic philosophical systems, even more mystical and

reactionary than neo-Kantianism—by pragmatism, neorealism, personalism, logical positivism, existentialism, semantics, etc. All these new-fangled philosophical systems reflecting decay and decay. philosophies in the period of the general crisis of capitalism, point their tip against science and the human mind, against everything progressive and progressive, especially against *ma ksizma*. The creators of these systems proclaim the unknowability of the world, the impossibility of scientific knowledge, distort the achievements of modern science, trying to prove that it supposedly confirms the Kantian conclusion about the boundaries of human knowledge, the passage of which is supposedly possible only for faith.

For example, B. Russell, the ideologist of US-British imperialism, proposes to abandon the path of scientific research based on observation and experience, and resort to a “pure” logical analysis. Russell denies the cognizability of the world, the objective truth in science, he considers science only as a “system of sentences” that has nothing to do with practice and the objective world.

Another obscurantist, the American philosopher Santayana, argues that only science that bases its conclusions on faith can be true. Representatives of semantic philosophy (Karnap, Chase, Morris, Neurath and others) declare the reality mysterious and unknowable, claiming that it cannot be explained, expressed in words, displayed by science, since the latter is only a system of conventional signs devoid of any objective content.

American pragmatists (D. Dewey and others), interpreting the process of cognition in a subjective-idealistic spirit, as the process of creating, creating the world by a knowing subject, also deprive human cognition, the science of any objective

content, declare science “practical art.” Science, they argue, should not go beyond the limits of “utility”, practical success, because its task is not to reflect the objective world, but only to serve the interests of the subject.

The agnosticism of modern bourgeois philosophy exerts a corrupting influence on the development of modern bourgeois science, intensifying and deepening its crisis state. Bourgeois scholars are trying to use the data of modern science to justify the fundamental unknowability of the world, to drag popovschina into natural science. Representatives of modern “physical” idealism (Bohr, Dirac, Schrödinger, Heisenberg, Einstein and others) prove that the more technical means of physical research improve, the more mysterious and unknowable for us is the real world, that one cannot “penetrate the secrets of nature in general”. The English physicist Dirac claims that it is supposedly impossible to “create a mental picture” of objective physical processes, that physics is powerless to explain them.

The bourgeois reactionary idealist philosophers are followed by modern right-wing socialists who are trying to push the ideas of reactionary bourgeois philosophy, the ideas of idealism and agnosticism into the masses. They need the propaganda of reactionary bourgeois philosophy among the people as a means to entangle the working masses with lies, to prevent the spread of the scientific proletarian worldview—Marxism-Leninism, through all the obstacles that makes its way to the minds and hearts of millions of working people in capitalist countries.

Noting the idealistic nonsense about the unknowability of the world, Marxist philosophical materialism insists on a person knowing the material world around him and its laws.”In

contrast to idealism,” writes Comrade Stalin, “who disputes the possibility of knowing the world and its laws, does not believe in the accuracy of our knowledge, does not recognize objective truth, and believes that the world is full of” things in themselves “that can never be known science - Marxist philosophical materialism proceeds from the fact that the world and its laws are fully recognizable, that our knowledge of the laws of nature, tested by experience, practice, is reliable knowledge that has the value of objective truths that there is no world avaymyh things, but only things not yet known, but which will be disclosed and made known forces of science and practice. “(*J.V. Stalin, Questions of Leninism, 1952, p. 582*).

The whole history of science and human practice confirms the correctness of the Marxist-Leninist doctrine of the cognizability of the world and its laws. The Marxist-Leninist theory of knowledge considers knowledge as a reflection in the human mind of the surrounding material reality. The process of cognition is the process of reflection in the human mind of the objective world and its laws. V. I. Lenin noted that “the basis of the theory of knowledge of dialectical materialism is the recognition of the external world and its reflection in the human head...”. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 3*).

This reflection is the ideal (in the form of ideas, thoughts) reproduction in the consciousness, in the human head of objects and phenomena of objective reality. At first, this reflection (in sensations and perceptions) appears in the form of sensory images, displaying only the external sides of individual objects and phenomena of material reality. Then it rises to a logical reflection, manifests itself in the form of abstract concepts and the mental operation of them, as a result of which the internal connections and regular relationships of material reality are revealed. Being a reflection of nature and



society, sensations and concepts are ideal copies of material things and processes. However, unlike metaphysical materialism, which interpreted the process of cognition as a direct and simple act of direct mirror reflection by a person of surrounding objects, not understanding the historical nature of cognition, its complexity and inconsistency, Marxist philosophical materialism considers human cognition as a complex, contradictory and historically developing process, going from ignorance to knowledge, from incomplete knowledge to a more complete, from the knowledge of the phenomena of the objective world to the knowledge of essence, to the knowledge of internal laws and relationships before etov and phenomena.

The dialectical-materialist theory of knowledge, created in the 19th century by Marx and Engels, was concretized and developed in the writings of Lenin and Stalin on the basis of their creative generalization of the new data of science, on the basis of new experience in the revolutionary struggle of the proletariat for the transformation of capitalist society into a socialist one. The development of the Marxist theory of knowledge by Lenin and Stalin was caused not only by the need to decisively expose the neo-Kantians, Machists and other reactionary idealists who concentrated their struggle against Marxism in the field of epistemology, but also by the historical needs of the new era, the tasks of the revolutionary practice of the proletariat and its party. In the era of practical revolutionary renewal of the world, the collapse of the old, capitalist and the formation of a new, communist world.

The task of exposing the subjective-idealistic epistemology of bourgeois philosophers, their latest tricks in the struggle against Marxist philosophical materialism, required the further development of a Marxist, solely scientific, theory of

knowledge. The development of a theory of the knowledge of dialectical materialism was historically necessary not only to expose the Machists and other preachers of reactionary bourgeois philosophy, but also to theoretically summarize the new data of science and the revolutionary practice of the proletariat and its party, for the scientific knowledge of the laws of social development and the development of Bolshevik strategy and tactics. Developed by Lenin and Stalin, the Marxist theory of knowledge armed the cadres of the Bolshevik Party and Soviet scientists with powerful theoretical weapons in the scientific knowledge of the laws of nature and society,

### **Sensory cognition (sensation, perception, representation)**

The first step in a complex and historically developing human cognition is direct, vivid contemplation of the surrounding reality, sensory cognition, which includes sensations, perceptions, and representations. Being a form of direct reflection of specific objects and phenomena of the material world, sensory knowledge serves as a direct or indirect source of all our knowledge. "Otherwise, through sensations," wrote Lenin, "we cannot learn anything about any forms of matter or about any forms of motion ..." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 288*).

All knowledge begins with sensations, perceptions, from viewing, comparing, distinguishing, comparing and processing the material perceived by the senses. The entire subsequent process of human cognition is ultimately based on sensory cognition. Sensory knowledge historically and logically forms the initial stage of the process of cognition. This is true both in relation to the reflection of the material world in the

consciousness of an individual person, and in relation to the historical development of human knowledge.

Human sensory knowledge of material reality occurs in the process of his practical activity, in the production process. The classics of Marxism-Leninism noted that people begin not with theory, but with practical activity, with the production of means for their existence. In the process of labour, practical production activities, people act on objects and phenomena of the surrounding material world and receive certain sensations and perceptions.

In his immortal work, *Materialism and Empirio-Criticism*, Lenin elaborated on the materialist doctrine of sensation. "A sensation," wrote Lenin, "is the result of the impact of an objectively existing thing outside of us on our senses ..." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 106*) Through sensations, people receive certain information about the properties and qualities of individual objects and phenomena. When the activity of the sensory organs is disturbed, the connection of consciousness with the outside world is inevitably broken. V. I. Lenin pointed out that "sensation is really a direct connection of consciousness with the outside world, it is the transformation of the energy of external irritation into a fact of consciousness." (*Ibid., P. 39*).

The mechanism of this transformation—the transformation of physical irritation into a corresponding physiological and then mental process—has been largely revealed by Soviet science, its various branches—physics, biology, physiology and psychology.

Modern Soviet physiology, based on the teachings of I.P. Pavlov on higher nervous activity, establishes the material,

physiological foundations of the processes of sensation, the actions of the senses. Sensation is considered as a result of the joint work of the sensory organs and the cerebral cortex. The anatomical and physiological sensory apparatus, called IP Pavlov analyser, consists of three parts: 1) a set of peripheral receptors (eyes, ears, nose, etc.); 2) the pathways of the distribution of nervous excitation (nerve fibres); and 3) the corresponding (visual, auditory, olfactory, etc.) zones of the cortex of the cerebral hemispheres. The cerebral cortex is the organ of higher analysis and synthesis of external stimuli; it also directs the work of nerve analysers.

Soviet science has established that the transformation of external irritation into a nervous process (into a physiological stimulus and a psychic act) that takes place in the process of sensation occurs spasmodically, as the transition of physical and chemical energy into a qualitatively different, organic form of matter motion.

“... Each peripheral apparatus,” wrote IP Pavlov, “is a special transformer of this external energy into the nervous process.” (*I.P. Pavlov, Complete Works, vol. III, pr. 1, ed. Of the USSR Academy of Sciences, M.-L. 1951, p. 122*). The action of light energy on our eye causes certain photochemical and electrical phenomena in its retina, which in turn cause a change in the concentration of ions in the peripheral ends of the optic nerves. This process of excitation, which began in the photosensitive nerves—rods and cones—is transmitted through the optic fibres to the corresponding (visual) centres of the cortex of the cerebral hemispheres, where it turns into a specific mental process. IP Pavlov revealed the dialectics of the process of transforming physiological stimulation into a mental act. He showed that the formation of a conditioned reflex is

simultaneously a process of the emergence of an elementary mental act—sensation.

The physiological system of nervous, conditioned-reflex connections formed in the brain, fixed by the corresponding material structure (stimuli and their traces in the cerebral hemispheres), which is a system of direct reflection of reality in the form of sensations, perceptions, and ideas, was called IP Pavlov's first signalling system. "For an animal," he wrote, "reality is signalled almost exclusively only by irritations and traces of them in the cerebral hemispheres that directly enter the special cells of the visual, auditory and other receptors of the body. This is what we have in ourselves as impressions, sensations and representations from the surrounding external environment, both natural and from our social, excluding the word, audible and visible. This is the first signalling system of reality common with animals." (*I.P. Pavlov, Complete Works, Vol. III, pr. 2, 1951, pp. 335-336*).

However, in humans, the first signalling system acquired qualitatively new features, since it developed under the influence of the already formed second signalling system, under the influence of labour, material production, socio-historical practice in general. Since the biological laws that governed the development of animals were replaced by social laws in humans, insofar as their sensory organs lost their former animal acuity and biological limitation, but acquired a new quality, they became human organs. Under the influence of labour, practical impact on the surrounding world, the human senses and their functional activities improved and developed, their ability to perceive a huge variety of qualities and properties of the objective world increased.

The ability of the sense organs to adequately perceive the various properties and qualities of the objective world has improved during the biological evolution of organisms, as a result of the complication of their forms of interaction with the environment. Soviet physiology has established, for example, that the colour sensitivity of the eye is a product of the relatively late development of the organic world. At the early stages of phylogenesis, the vision of animal organisms was colourless. In many highly developed animals, colour sensitivity is either absent or very poorly developed (for example, in dogs). Even anthropoid apes distinguish only a few colours. Only in humans, in the process of labour and deeper interaction with the outside world, a physiological apparatus was formed that possesses a rich ability for adequate perception of various colours. (See S.V. Kravkov, *Color Vision*, 1951, p. 15-16).

By subjecting natural objects to practical processing, all the more creating new ones, people changed the surrounding object-sensory world and at the same time changed the nature of their sensory contemplation. Their sensory perceptions reflected objects and phenomena of reality, already for the most part altered and transformed in the process of labour material production activities.

The whole “sensual world” surrounding us, Marx and Engels noted, is not a certain constant, “always an equal thing to itself, but a product of industry and social condition, moreover in the sense that it is a historical product, the result of the activity of a number of generations, each of which stood on the shoulders of the preceding...”. (K. Marx and F. Engels, *Soch.*, Vol. IV, 1938, p. 33).

Therefore, the human senses and their functional activities are a product of not only the entire previous evolution of his animal ancestors, but also the socio-historical development of man himself. "The formation of the five senses," wrote Marx, "is a product of all world history." (*K. Marx and F. Engels, Op., Vol. III, 1929, p. 627*).

The human eye, capable of perceiving the richness of forms and colours, was brought to life by the practical needs of man, socio-historical practice. With the development of their labour activity, with the production creation of new types of paints, people have learned to subtly distinguish between different shades of colours. A musical ear could be formed only as a result of the creation of music. The taste perceptions of a person who became human only in the process of developing the production of food items and the art of making food are even more dependent on production activities.

"Similarly," Engels wrote, "how the gradual development of speech is invariably accompanied by a corresponding improvement in the organ of hearing, just as the development of the brain in general is accompanied by an improvement in all the senses in their entirety. An eagle sees much farther than a man, but the human eye sees much more in things than the eye of an eagle. A dog has a much more subtle sense of smell than a person, but it does not distinguish between a hundredth of those smells that for a person are certain signs of various things. And the sense of touch that the monkey barely possesses in its most rude, rudimentary form developed only with the development of the human hand itself, thanks to work." (*F. Engels, Dialectics of Nature, 1952, pp. 135-136*).

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Human sensation is a complex process that occurs in his sensory apparatus under the influence of external stimuli. The peculiarity of sensations is that a person senses, perceives, sensually displays in consciousness not the most physicochemical and physiological nervous processes, but objects and phenomena that cause these processes

The question arises: are the objects of the material world correctly reflected in the sensations, perceptions of man? Representatives of agnosticism, philosophical and physiological idealism argued and continue to prove that there is supposedly an inborn inability of the senses to properly reflect the outside world. "There is no similarity," wrote Helmholtz, a German physiologist of the 19th century, "between the quality of sensory sensations and the quality of external agents that excite our sensory sensations and are transmitted through them."

Agnostics, philosophical and physiological idealists declared sensations, perceptions by conventional signs, symbols, hieroglyphs, which supposedly did not have any resemblance to the external objects that they represented.

V.I. Lenin in his work "Materialism and Empirio-Criticism" subjected the theory of symbols, or hieroglyphs, to annihilating criticism. Lenin showed that this theory is an anti-scientific, false theory, pouring water into the mill of agnosticism and idealism.

Criticizing Helmholtz, Lenin wrote: "If sensations are not images of things, but only signs or symbols that have" no resemblance "to them, then the original materialistic premise of Helmholtz is undermined, the existence of external objects is questioned, because signs or symbols are quite possible by



attitude to imaginary objects, and everyone knows examples of such signs or symbols. “

Lenin also severely criticized Plekhanov, who, making concessions to Kantianism, wrote that “our sensations are kind of hieroglyphs that bring to our attention what is really happening.” (*Ibid.*, P. 57).

In a decisive struggle against various idealistic schools, Lenin with exceptional depth and consistency developed the dialectical-materialistic doctrine of sensation as an image of objective reality. “Our sensations, our consciousness,” he wrote, “is only an image of the external world, and it is clear by itself that the display cannot exist without the displayed, but the displayed exists independently of the display.” (*V.I. Lenin, Soch.*, Vol. 14, ed. 4, p. 222)

Lenin’s exposure in the work “Materialism and Empirio-Criticism” of Machism, physiological idealism, the theory of hieroglyphs is of great importance, arms us in the fight against modern reactionary American-English philosophy. This philosophy again and again revives the old idealistic ideas about the impossibility of an adequate reflection of the external world in human sensations. Denying the correct reflection in the human sensations of the objective world, they reduce the entire wealth of the latter to the subjective world, to the “totality of sensations”, to the “specific energy” of the senses, etc.

The theory of the subjectivity of secondary qualities (color, sound, smell, taste, etc.), widely used in bourgeois philosophy, was used in the past and is currently used by various idealists in the struggle against materialism in general and the Marxist-Leninist theory of reflection in particular. American and

English idealists (Bradley, McTaggart, Royce, Drake, Santayana, Broad, Pratt, Strong, etc.) in various ways “prove” the subjectivity of secondary qualities. “A thing,” they say, “has a secondary quality only in relation to the organ ... since we can have sensations without an object... Therefore, secondary qualities are visibility.”

For all idealists, denying the objectivity of secondary qualities was only a logical preparation for denying the objectivity of primary qualities and the objectivity of the world in general. Russell, Moore, Wittgenstein and others proceed from the denial of the objectivity of secondary qualities in substantiating “logical positivism”. Having dealt with the objectivity of secondary qualities, they then reduce the outside world to the subjective world, to the totality of “sensory data” (sensations), declare the latter “elements of the world” “And argue that the entire existing world consists” simply of certain series and combinations of sensory data. “The American pragmatist D. Dewey argues that our sensory perceptions are only a “stream of consciousness”, tools of our practical activities, our needs, but have no relation to external objects.

Dialectical materialism in full agreement with experience, practice and science proves that sensation is a reflection in the human mind of the various properties and qualities of objects and phenomena of the material world (length, movement, shape, color, sound, smell, etc.). The Leninist theory of reflection resolutely rejects the denial by subjectivists and mechanists of the objective existence of color, smell, sound, etc. It is not our sense organs that generate colours, sounds, smells, etc. in our consciousness, but the objective existence of color (colouring) of objects and phenomena the material world, their sound and fragrance are perceived by our senses, give rise to a sense of color, sound, smell, etc. in us.

Advanced Soviet science substantiates Lenin's doctrine of sensation as an image of the objective world with the data of natural science and completely refutes various idealistic theories. Our senses have the ability to adequately reflect the properties, qualities inherent in the very objects of the material world. For example, with the help of the eye we reflect the color properties of the objective world. The surfaces of objects of the material world have a certain colouring (color), i.e. have the ability to emit or reflect electromagnetic waves of a certain wavelength. The color (colouring) of an object is the result of its interaction with certain rays of light falling on its surface. Color depends both on the length of light (electromagnetic) waves incident on the object, and on the composition of the substance, on the properties of atoms and molecules located on its surface."And the sun and all the objects illuminated by it," wrote the famous Soviet scientist Kravkov, "send many rays of various wavelengths. The sum of the radiation of different wavelengths emitted or reflected by each body, and gives the spectra of radiation or reflection, characterizing the color properties of this body. "(S.V. Kravkov, *Color Vision*, 1951, p. 18).

Therefore, various colours (red, blue, green, etc.) are certain objective properties, qualities of material objects that exist independently of the subject that perceives them and are reflected by it.

But if color is an objective property of an object that exists outside the subject, then its sensation depends on the perceiving subject. Sensation is the subjective reflection in the head of a person of the objective reality of the external world."Sensation," says Lenin, "is a subjective image of the objective world..." (V.I. Lenin, *Soch.*, Vol. 14, ed. 4, p. 106). Sensation is a subjective image, since it occurs in the

nervous system of a concrete historical person and does not exist outside the acting subject. Therefore, the sensation to a certain extent depends on the state of the subject, on the state and development of the organism as a whole, and its sensory organs, nervous system and brain. It is known that a change in the state of the body, sensory organs and the nervous system affects the process of sensation, causing either an increased or decreased ability of the Nervous system to respond to external irritations. Sensation is a subjective image, not in the sense of distorting reality in the human mind, but in the sense that it is a mental, ideal process, is a processing of the material in the human head. The image that appears in the head of a person is only approximately a true picture, copy of a real subject; but this image is not identical with the subject, is not absolutely accurate and comprehensive reflection of it. If our sensations immediately and completely reflected the entire complexity of material processes, then science would not be needed."A man," Lenin points out, "cannot embrace = reflect = display the nature of all, completely, its" immediate integrity "., he can only come close to this..."(*V.I. Lenin, Philosophical Notebooks, 1947, p. 157*).

Sensation is subjective in its form, for it is a function of the brain, nervous system, in a certain way organized matter. But the content of sensation is determined not by the nervous process occurring in the subject, but by the nature of the objective reality that caused it. A sensation, being subjective in its form, is objective in its content, in its source. The sensation of a person contains in an ideal form that which is really outside the sensation, that is its object, the source of its existence. "If I look at a tree and see it," says Comrade Stalin, "it only means that even before the idea of a tree was born in my head, the tree itself existed, which caused me to have a corresponding idea ..." (*J.V. Stalin, Soch., Vol. 1, p. 319*)

The sensation, being an image of objective reality, basically gives a correct, true, adequate reflection of objective reality, which is confirmed by daily life experience and practical activities of people.

All the tremendous successes achieved by human practice have become possible as a result of the true reflection of the material world around him. If sensory perceptions gave an incorrect, distorted display of objects, then the correct relationship of a person with the surrounding world would be impossible, his orientation in this world would be impossible, moreover, the subject-practical activity of a person would be impossible.

“Dominance over nature,” wrote Lenin, “manifesting itself in the practice of mankind, is the result of an objectively correct reflection in the human head of the phenomena and processes of nature, there is evidence that this reflection (within the limits of what practice shows us) is objective, absolute, eternal truth.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 177*).

Through sensations, a person reflects the various properties and qualities of objects of the external world (hardness, roughness, softness, shape, color, sound, smell, etc.). However, in reality there are no “pure” qualities and properties isolated from objects, but there are integral objects that have certain qualities and properties. We are convinced of the integrity of objects in the process of practical activity, acting on them and changing them. As a result of this, our sensory knowledge has historically developed as the ability to objectively reflect the material world. Individual sensations delivered by various senses and reflecting various properties and qualities of objects, synthesized in the cerebral cortex of the brain and associated with data from past experience, turn into perceptions that give holistic images of objects.

Sensation and perception are two points, two phases of a single sensory cognition. Being a more complex mental act than sensation, perception, however, is impossible without sensations. It arises and develops only on the basis of sensations, as the ability to synthesize and generalize them. This process of transforming individual sensations into perceptions is determined by the unity of the nature of the perceived object itself (the objective integrity of objects) and the subject-practical activity of the perceiving subject.

Sensory perception is a living contemplation, a form of direct reflection in the human mind of objects and phenomena of surrounding reality. But the immediacy of perceptions at one stage or another of a person's historical development always grows on the basis of their mediation by all previous socio-historical practice, the development of material production, scientific knowledge and thinking. The development of material production and science reveals a relative limitation of the sensory perceptions of a person and encourages him to use all kinds of methods of indirect perception, to invent various tools and instruments that infinitely expand the boundaries of his sensuality, the area of perceived phenomena.

Arming the human senses with appropriate equipment (magnifying glass, telescope, microscope, spectroscope, etc.) allowed him to infinitely expand the boundaries of sensory knowledge and penetrate not only the distant starry world, but also the microscopic world, the world of the smallest bacteria, the world of molecules, into the world of atoms and electrons. Thanks to technically advanced means of physical research, a person was able to penetrate into the world of intra-atomic processes, learn their laws and discover new inexhaustible sources of energy (intra-atomic energy) in them that can be put at the service of humanity. That which is

inaccessible for sensory cognition at one stage of the historical development of mankind is made accessible at another stage due to the development of social production and technology.

On the basis of sensations and perceptions, a person has ideas as a more complex form of reflection of reality. Representations arise on the basis of a person's practical impact on objects of the material world and are a more generalized form of visual, sensual reflection of these objects. Reproducing a previously perceived object, the representation does not reflect all the concrete-sensual details of it (as perception), but only the most characteristic features, sides, signs. Representation is thus a generalized form of reflection of reality. But performance is only the initial stage of generalization; it retains some more features of concrete visibility and singularity. The interpenetration of visual and generalized in ideas and makes them feature as a link in the dialectical transition from sensory perceptions to concepts,

## **Abstract thinking**

Abstract thinking, i.e., the ability to form concepts and operate in the form of judgments and inferences, is based on sensory data and is a more complex process of human cognition.

Sensual knowledge of a person reflects only the external sides and connections of individual objects and phenomena of objective reality. Feelings and perceptions are not able to grasp the universal connections, the regular relations of the objective world, therefore they are only the first stage of human cognition. On the contrary, abstract thinking allows you to penetrate the essence of objects and phenomena, allows you to discover their general laws. But the transition from sensory cognition to abstract thinking would not have been possible if

the possibilities and prerequisites for such a transition had not been laid in the very sensuality of man. They are due to the fact that the general, existing in the objective reality itself, manifests itself only in the individual, through the individual, the individual. "The general," noted Lenin, "exists only in the separate, through the separate. (V.I. Lenin, *Philosophical Notebooks*, 1947, p. 329).

In the sensory perceptions of individual things and phenomena there are already elements of the general and the special, but they are merged with the individual, not distracted from it, not conscious. Therefore, in the sensory knowledge of individual objects lies the possibility of knowing the general, the possibility of the formation of abstract concepts.

The first step to the generalization of the individual in the form of representations arises on the basis of perceptions and takes place even within the framework of sensory knowledge. All attempts by idealists to tear off rational (mental) cognition from its sensory basis distort the understanding of the essence of the actual process, because in reality there is no gap between sensual and rational cognition, since both reflect the same material reality. Sensory knowledge grows into logical, and logical grows from sensory and is its further development. This dialectical unity of sensory and rational (mental) moments in the process of cognition has remained incomprehensible to philosophers of the pre-Marxian period. If representatives of sensualism limited human knowledge only to the sensory perception of individual objects,

The fundamental mistake of the representatives of rationalism in the past (Descartes, Leibniz, Spinoza, etc.) consisted in their underestimation of the significance of sensory knowledge, which led many of them to idealism. Idealists either ignore



sensory cognition altogether, believing it unreliable (Plato, Hegel), or deny its objective content (Berkeley, Hume, Machists, etc.).

The idealistic detachment of the general from the individual, abstract thinking from its sensual basis is widely practiced by modern reactionary bourgeois philosophy. The American mystic Santayana, tearing the general, abstract from the single, the concrete, turns the mystical “pure being” of ideal entities put forward by him into the timeless “divine” nature, elevates it above the world of concrete, single things. He is trying to “prove” that “the realm of essences forms the endless basis of all things”, that “all things are abstractions from the realm of essences”. A similar separation of the general from the individual, abstract thinking from sensuality and their opposition to each other is made by many other bourgeois philosophers and scientists.

In contrast to metaphysicians and idealists, Marxism-Leninism considers the existence of abstract thinking impossible without a sensory basis. This is particularly evident in the thinking of deaf-mute people who do not speak sound, people whose thoughts are devoid of sound. “Thoughts of the deaf-mute,” says Comrade Stalin, “arise and can only exist on the basis of those images, perceptions, and ideas that develop in their everyday life about the objects of the external world and their relations among themselves due to the senses of vision, touch, taste, and smell. Outside of these images, perceptions, and ideas, thought is empty, devoid of any content, that is, it does not exist. “ (*J.V. Stalin, Marxism and Questions of Linguistics*, p. 47).

The transition from sensory knowledge of things and phenomena to theoretical thinking, to the knowledge of internal

connections and regular relationships between them occurs on the basis of the development of socio-historical practice. The practical activity of people forms their cognitive abilities; on its basis, the process of formation of concepts from sensory data and the development of abstract logical thinking; "... the practice of man," says Lenin, "repeating billions of times, is fixed in the human mind by figures of logic." (*V.I. Lenin, Philosophical notebooks, 1947, p. 188*).

In the process of the historical formation of man himself and his labour activity, the physiological apparatus of the mediated, generalized reflection of the essential connections and regular relationships of objects of the real world was formed, inextricably linked with speech, with language and named by I.P. Pavlov as the second signal system.

The second signalling system was formed on the basis of the first in the process of the development of the brain in the direction of complication and differentiation of its cortical connections and analysers, the formation of interanalyzer areas and the powerful development of the parieto-occipital and frontal lobes. "If our feelings and ideas," wrote IP Pavlov, "relating to the world around us, are for us the first signals of reality, specific signals, then speech, especially first of all kinaesthetic irritations that go to the cortex from the speech organs, are second signals. They constitute a distraction from reality and admit a generalization, which is our superfluous, specially human, higher thinking, creating first human empiricism and, finally, science—an instrument of the highest orientation of a person in the world and in himself." (*I.P. Pavlov, Complete Works, Vol. III, pr. 2, 1951, pp. 232-233*).

The rudiments of thinking are also present in animals, but they are limited by the framework of the first signalling system. The

second signaling system, operating with the word as an irritant, allowed a person to develop theoretical thinking through distraction, abstracting from specific, sensual objects. Human thinking, capable of forming concepts and operating with them, was formed only in connection with the emergence of language as a powerful and necessary tool for mental abstraction. The concepts formed by people clothed in certain words as their material form. The word consolidated the distraction from the sensory form of concrete, individual things and the generalization of their most common and essential signs and properties. "Feelings," V. I. Lenin noted, "show reality; thought and word are common. " (*V.I. Lenin, Philosophical Notebooks, 1947, p. 256*). Without the emergence of language in verbal form, the transition from sensory cognition to abstract thinking would have been impossible, the formation and development of concepts would have been impossible.

Since the time of the separation of man from the animal world, the successes of his cognitive and mental activity are fixed, fixed and put off in the language, which allows not only to assimilate and save them, but also to pass them on to future generations. "Being directly connected with thinking," writes J.V. Stalin, "language registers and fixes in words and in the combination of words in sentences the results of the work of thinking, the successes of cognitive work of man and, thus, makes possible the exchange of thoughts in human society." (*J.V. Stalin, Marxism and Questions of Linguistics, p. 22*).

We have the opportunity to trace this complex process of the transition of human knowledge from sensory perceptions to abstract thinking in the process of intellectual development of the child (of course, given a number of features and the

influence of the social environment on him). The data of Soviet physiology indicate that the child first forms a physiological system of direct reflection of reality in the form of conditioned reflex activity (reactions to sensory irritations). And only in the second year of life, in connection with the rapid development of speech activity, he formed a second signalling system as the material basis of children's thinking in the form of verbal distraction and generalization, operating with concepts.

Having distinguished themselves from the animal world, primitive people were at first capable of forming only the most elementary general concepts, which for a long time were closely connected with single sensory perceptions and visual representations. Then gradually, over many millennia, in the process of daily repeating labour, practical activity, people developed the ability of mental distraction and generalization, they rose to the ability to form more complex and general concepts, which underwent further improvement and development as the cognitive and practical ones expanded and developed. activities of people.

The development of the ability of abstract thinking was fixed and fixed in grammatical and logical categories. So in the process of development of labour activity, the development of language and the ability of abstract thinking, certain stable forms of logical thinking were developed.

In his writings on linguistics, JV Stalin completely exposed Marr's anti-scientific theory about the existence of supposedly subsonic language and prelogical thinking in primitive people of the prenatal period and scientifically proved that "sound language or the language of words was always the only language of human society..." (*IV Stalin, Marxism and questions of linguistics*, p. 46) , that the emergence of language

was associated with the emergence of human thinking, since “the reality of thought manifests itself in language.” (*Ibid.*, P. 39) Marr’s anti-scientific fabrications about the inability of primitive people to form concepts and mentally operate them were borrowed from reactionary bourgeois scholars (Cassirera, Levy-Bruhl and others), who sought to prove to the imperialist colonialists the inability of primitive people and modern backward peoples to think humanly their intellectual activity is only a sphere of sensuality, reducing them to the level of animals.

The bourgeois historians of primitive culture, and followed by Marr, depict the thinking of primitive people as mystical, illusory, supposedly incapable of correctly reflecting real things and phenomena. This bourgeois lie has long been exposed by the classics of Marxism-Leninism and confirmed by the data of many sciences (the teachings of I.P. Pavlov, anthropology, linguistics, history, etc.), which testify to the fact that the human being formed in the process of becoming and social work is social. In life, human thinking was inevitably clothed in a material linguistic (verbal) shell and in a logical form.

If primitive people were incapable of correctly reflecting the surrounding reality, if their concepts and thoughts were mystical, illusory, then their labour, practical activity would not be successful, then they could not only produce tools and use them, they could not to fish, hunt, etc., but even would not be able to navigate the surrounding nature and would inevitably die in harsh conditions and in a difficult struggle with the forces of nature.

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One of the main forms of logical thinking is the concept. Concepts are necessarily clothed in a “material language shell”, outside of which they do not exist. The formation of concepts is based on the process of abstraction and generalization, i.e., mental distraction from everything external, individual and random, and the unification of the general properties of objects, phenomena of reality. Initially, the generalization was closely related to practical action. In one group were combined those objects and phenomena that were not only similar in their objective properties, but also performed the same function in practical activities. The concepts were formed as a result of the generalization of many practically important signs and distraction from signs that are not essential for practical activity. For example, the concept of “axe” was a generalization of many specific tools.

Initially, the concepts were closely related to concrete, visual representations and developed in the direction of increasing distraction and generalization.

The emergence of abstract, abstract concepts meant a more complete and deeper reflection of material reality, contributed to the disclosure of the most significant aspects, internal connections and laws of dimensional relations of the objective world. Lenin noted that “already the simplest generalization, the first and simplest formation of concepts (judgments, conclusions etc.) means the knowledge of man more and more deep objective connection of the world.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 153*).

Bourgeois philosophers and scientists consider the process of the formation of scientific abstractions as impoverishment of thinking, its departure from reality. For example, physicist W. Heisenberg depicts the history of physics as a process of its

ever greater departure from reality and the impoverishment of human knowledge. He proves that all the concepts of modern physics (atom, space, time, etc.) supposedly do not already contain anything real, being only forms of our thinking. In the same idealistic spirit, A. Einstein also interprets the process of scientific abstraction. For example, he considers geometry as a purely formal science, devoid of substantive content, arguing that geometric axioms are “free creatures of the human spirit”.

In contrast to idealism, dialectical materialism considers scientific abstraction as a specific way of reflecting material reality. Abstraction, like all mental operations of a person, arises primarily in the process of his practical activity. The abstraction in the action preceding the mental one was that in their practical actions people first of all singled out those properties and qualities of objects that were most important and immediate for their needs, being distracted from a number of less important, unnecessary or secondary signs.

Thinking is able to analyze, divide the investigated reality into its components, properties, sides and study them in a sequential order, highlighting the necessary, distracting from the secondary and random, in order to more fully and deeply cognize reality.

With the help of scientific abstraction, human knowledge passes from the perceptions of the individual to the generalization of a mass of phenomena, creates concepts, categories and laws that reflect the deeper connections and laws of the material world. Comrade Stalin, with exceptional depth, revealed the role of scientific abstraction in the development of geometry and grammar. “Grammar,” he wrote, “is the result of a long, abstracting work of human thinking, an indicator of the tremendous success of thinking.

In this respect, grammar resembles geometry, which gives its own laws, abstracting from concrete objects, considering objects as bodies devoid of specificity, and defining the relations between them not as concrete relations of such and such concrete objects, but as relations of bodies in general, devoid of any specificity” . (*J.V. Stalin, Marxism and Questions of Linguistics, 1952, p. 24*).

Scientific abstraction not only does not impoverish human cognition, as idealists try to prove, but, on the contrary, enriches it, is a more complete, deep and comprehensive form of reflection of material reality than sensory cognition.”Thinking,” V. I. Lenin noted, “ascending from the concrete to the abstract, does not depart, if it is correct ... - from the truth, but approaches it. The abstraction of matter, the law of nature, the abstraction of value, etc., in a word, all scientific (correct, serious, not absurd) abstractions reflect nature more deeply, or rather, more fully. From living contemplation to abstract thinking and from it to practice - this is the dialectical way of knowing the truth, knowing objective reality.” (*V.I. Lenin, Philosophical Notebooks, 1947, p. 146-147*).

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The formation of concepts and their handling in the form of judgments and conclusions are the most important thought processes. Any scientific knowledge takes shape in a certain proposition, which either affirms something (affirmative proposition) or denies (negative proposition). From the point of view of the progressive movement of human knowledge, Engels classified judgments as follows: 1) the judgment of singularity (for example, the proposition: “friction is a source of heat”); 2) the judgment of a feature (for example, the judgment: “any mechanical motion is capable of turning into



heat through friction”); 3) the judgment of universality (for example, the judgment: “any form of movement is capable and forced under certain conditions for each case to turn, directly or indirectly, into any other form of movement”).

The conclusion is of great cognitive value. Inference is the logical process of deriving conclusions from these propositions. The conclusion is always based on certain judgments (premises), but its conclusion can give and gives new knowledge in comparison with that contained in the premises.

In order for the conclusion to be correct and fruitful, at least two conditions are necessary: 1) the judgments (premises) on which the conclusion is based must be true, must correspond to reality itself; 2) a conclusion, i.e., a combination, a combination of the ideas contained in the judgments, must be made correctly, without violating the rules of logical thinking. The correctness of the conclusions of the conclusions must be verified by practice, as a criterion of their truth. The correct, scientific conclusion, like judgment, reflects the real processes, connections and relationships between things and phenomena in the material reality itself.

Concepts, judgments, conclusions can be true only when they correctly reflect objective reality, when they connect, connect and share only that which is connected, connected and divided in reality itself.

In contrast to this, the only correct understanding of logical processes, modern reactionary bourgeois obscurantist philosophers are trying to prove the independence of forms of thinking from reality. For example, representatives of “logical positivism” consider science as a “system of proposals”, and

the proposals, they argue, should be consistent only with the proposals. Russell proclaimed that philosophy does not deal with the objective world, but only with logical formulas, which is why “logic is the essence of philosophy.” And the representative of semantic philosophy Carnap went even further, announcing that the subject of philosophy is only a combination of words and sentences without any content.

Of great cognitive importance are deduction (a method of reasoning from the general to the particular) and induction (a method of reasoning from the particular to the general). In bourgeois philosophy, induction and deduction were opposed to each other as two independent methods. Empiricists (Bacon and others) attached universal significance to the inductive method. Representatives of rationalism (Descartes, Spinoza, etc.) raised deduction as an absolute method. Marxism-Leninism considers induction and deduction as two different methods of a single, dialectical, method of scientific research, which complement (but do not exclude) each other. Engels noted that all scientific deduction is the result of preliminary induction, without which no scientific knowledge is possible. But in turn, induction is scientific only when it uses general conclusions, when the study of individual particular phenomena is based on knowledge of general principles or laws.”Induction and deduction,” Engels noted, “are interconnected as necessary as synthesis and analysis. Instead of unilaterally extolling one of them to heaven at the expense of the other, we must try to use each one in our place, and this can only be achieved if we do not lose sight of their relationship with each other, their mutual complementation of each other.” (*F. Engels, Dialectics of Nature*, 1952, pp. 180-181).

In contrast to the metaphysical opposition of analysis and synthesis as two independent methods, materialist dialectics considers them in unity, as various methods of a single dialectical method of cognition. Without analysis (breaking up a phenomenon into its component parts) no scientific knowledge of a concrete and diverse reality is possible. But one analysis cannot give scientific knowledge, it must be supplemented by a synthesis that combines the dismembered parts and represents the studied subject or phenomenon as a whole.

Emphasizing the dialectical unity of analysis and synthesis, Lenin, among the elements of dialectics, noted: “the combination of analysis and synthesis is the disassembly of individual parts and the totality, the summation of these parts together.” (*V.I. Lenin, Philosophical notebooks, 1947, p. 193*).

Brilliant examples of the dialectical unity of analysis and synthesis are given in the works of the classics of Marxism-Leninism. For example, in his work “Imperialism as the Highest Stage of Capitalism”, V. I. Lenin investigated by analysis various aspects and properties of capitalism in its imperialist stage, and then synthesized them, summarized them, gave a general, comprehensive description of imperialism, and determined its historical place.

In a report at the XVIII Party Congress, JV Stalin gave a deep analysis of the successes of socialist construction and the development of various branches of the national economy of the USSR, and then synthesized, summarized them, giving a general description of the historical victories of socialism in the USSR and outlining the main tasks of the further development of the Soviet country in the path to communism.

## **The role of practice in the process of cognition**

For the first time in the history of philosophy, Marxism-Leninism introduced practice into the theory of knowledge. The theory of knowledge has become truly scientific. The Marxist-Leninist solution to the question of the role of practice in the theory of knowledge, of the unity of theory and practice, reflects the revolutionary essence of the philosophy of Marxism, designed not only to explain the world, but also to change it.

Gnoseology in bourgeois philosophy did not receive a scientific character mainly because it did not reveal the role of practice in the process of cognition. All representatives of metaphysical materialism did not see, did not understand the active, effective-practical role of man in relation to nature; all the more, they did not understand the socio-historical and revolutionary practice and its role in the process of cognition of the world, in the development of science and human thinking. If they sometimes tried to connect the process of cognition with practice, they understood the latter very narrowly and limitedly, reduced it to an experiment, laboratory experience. Therefore, they saw the driving force of human knowledge not in socio-historical practice, but in the “curiosity” and “thirst for knowledge” of the scientist, in the desire of people to improve intelligence.

Representatives of idealism, interpreting human practice as the activity of an abstract idea, the activity of a pure spirit, limited and limit the scope of practical activity to the field of theoretical activity.

In contrast to the various mystical and reactionary fabrications of modern bourgeois philosophers, Marxism-Leninism

recognizes the decisive role of practice, the practical activity of people as a starting point, the basis of knowledge and as a criterion for the truth of a theory. "The point of view of life, practice," Lenin teaches, "should be the first and main point of view of the theory of knowledge. And it inevitably leads to materialism, casting off the endless fabrications of professorial scholasticism from the threshold." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 130*).

The practice in its Marxist-Leninist understanding is primarily the labour, material and production activity of people, which includes all types of production activity both in the field of industry and in the field of agriculture. Further, practice is a social, world-historical and revolutionary-critical activity of people aimed at transforming not only nature, but also public life. In a class society, practice also includes class struggle, which is the driving force of the entire historical process.

Laboratory practice, experiment and observation must also be included in the concept of practice. In the knowledge of the processes of nature inaccessible to human influence (cosmic, astronomical, etc.), practice appears in the form of observations with the help of appropriate equipment, which is again a product of the material and production activities of people. Therefore, Lenin pointed out that "the practice of astronomical observations, discoveries, etc., must also be included in the practice that serves us as a criterion in the theory of knowledge." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 127*). In such a broad understanding, practice is the basis of human knowledge and the criterion of its truthfulness at all stages of its development.

Only in the process of active, labour, production impact on the surrounding material world do people receive certain

sensations, perceptions and ideas. Practically processing objects of nature, people use their senses to receive certain information about the properties and qualities of these objects, they know them. Practical operations with material objects underlie the formation and development of concepts and all mental operations: judgments and conclusions, deduction and induction, analysis and synthesis.”All these moments (steps, steps, processes) of cognition,” noted Lenin, “are directed from subject to object, being tested by practice and coming to this truth through this test...” (*V.I. Lenin, Philosophical notebooks, 1947, p. 215*).

The significance of practice lies not only in the fact that without it all forms of mental activity would have been impossible, but also in the fact that without it, it would have been impossible to reveal the internal connections and laws of objective reality through abstract concepts, categories, and laws. Socio-historical practice is the basis of the entire complex process of scientific knowledge, the basis of the emergence and development of science.

Engels noted that the emergence and development of astronomy, mathematics, mechanics was due to the practical needs of the ancient peoples. ”So, from the very beginning,” he wrote, “the emergence and development of sciences is determined by production.” (*F. Engels, Dialectics of Nature, 1952, p. 145*).

The practical needs of people led to the emergence of mathematics. The need for counting, measuring areas, distances, etc., brought to life arithmetic and geometry. Initially, all mathematical operations were associated with practical operations. People believed only when contrasting one object to another. The first numbers and

units of measurement were associated with the organs of the human body - hands, fingers, palm, foot, etc.

“Like all other sciences,” Engels wrote, “mathematics arose from the practical needs of people: from measuring the area of land plots and the capacity of vessels, from timing and from mechanics.” (*F. Engels, Anti-Dühring, 1952, p. 37*).

The emergence and development of biology was determined by the practical needs of improving agriculture, horticulture and animal husbandry. Practical activity in the field of agriculture preceded the theory and determined the development of the latter. Centuries-old practical experience was generalized into the corresponding theoretical principles of biological science.”The content of the doctrine of selection is the centuries-old practice of farmers and livestock breeders, taken long before Darwin to empirically create plant varieties and animal breeds ... Agricultural practice for Darwin served as the material basis on which he developed his evolutionary theory who explained the natural reasons for the expediency of the organization of the organic world.” (*T.D. Lysenko, Agrobiology, ed. 4, 1948, p. 608*).

The creation of socialist agriculture in our country and the development of collective farm and state farm practice led to the development of a new, Soviet biological science—Michurin biology.

“Socialist agriculture, the collective-farm and state-farm systems have generated a fundamentally new, their own, Michurin, Soviet, biological science, which is developing in close unity with agronomic practice, like agronomic biology.” (*Ibid., P. 614*).

Only on the basis of socio-historical practice is it possible to deepen human knowledge, the discovery of new sides, relationships and relations of material objects and phenomena, the knowledge of their internal laws.

In isolation from practice, a scientific solution to theoretical questions is impossible, and knowledge of the laws of living nature is impossible. Only the solution of practically important issues—the issues of weed control in agriculture, the selection of components for planting grass mixtures, rapid and wide afforestation in the steppe regions, and many others - allowed the Michurinians to solve a number of fundamental theoretical questions of biological science.”The scientific solution of practical problems,” notes the academician, Lysenko, “is the surest way to a deep knowledge of the laws of development of living nature.” (*Ibid.*, P. 640).

The practice of communist construction unfolding in our country is a decisive driving force for the development of advanced Soviet science. Participating in the struggle of the entire Soviet people for the implementation of the Fourth Five-Year Plan, in the struggle for further technological progress, Soviet scientists, as Comrade Malenkov pointed out at the 19th Congress of the Communist Party, “successfully solved many scientific problems of great economic importance.” (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.)*, P. 41).

Comrade Malenkov noted the discovery of atomic energy production methods as a major achievement of Soviet science, which caused a serious blow to the American arsonists of the war, and their monopoly position in this area was eliminated. The efforts of Soviet scientists are aimed at finding ways and methods of using this new form of energy “for



peaceful purposes, for the benefit of the people, for such use of atomic energy infinitely expands man's power over the elemental forces of nature, opens up enormous opportunities for humanity to grow productive forces, technical and cultural progress, increasing social wealth." (*Ibid.*, p. 42).

Socio-historical practice is the basis for knowing not only the laws of nature, but also the laws of social development.

The emergence and development of the theory of Marxism-Leninism was due to the practical needs of the class struggle of the proletariat. Only when capitalism reached a certain maturity, when the class struggle of the proletarians against the capitalists unfolded, were the necessary conditions created for the emergence of a revolutionary theory reflecting the class interests of the proletariat. Expressing these historical needs, Marx and Engels created a scientific theory that was a powerful weapon in the hands of the proletariat in its struggle for its liberation. The concretization and further development of Marxism by Lenin and Stalin was associated with the new practical needs of the revolutionary movement in the era of imperialism and proletarian revolutions, in the era of building socialism in the USSR. Summarizing the new experience of the revolutionary struggle of the proletariat, Lenin and Stalin raised the theory of Marxism to a new one,

The theory of Marxism-Leninism is developing inextricably linked with the practice of the revolutionary labour movement.

Lenin in his brilliant work "*State and Revolution*" showed the decisive role of revolutionary practice in the development by Marx and Engels of the doctrine of the dictatorship of the proletariat.

In 1848, in the “Manifesto of the Communist Party”, Marx and Engels, for the first time putting forward the idea of the dictatorship of the proletariat, only in a general form pointed out the tasks of the proletariat in turning it into the ruling class. At that time, history did not yet provide material for a concrete solution to this issue, and only a living, revolutionary-practical experience of the events of 1848-1851 allowed Marx to draw a concrete, accurate and “practically tactile” conclusion: all previous revolutions only improved the state machine, and the task proletariat—to smash, break it.”Not logical reasoning,” wrote Lenin, “but the actual development of events, the living experience of 1848-1851 led to such a statement of the problem. To what extent Marx strictly adheres to the factual basis of historical experience, this can be seen from the fact that in 1852 he did not raise specifically the question of how to replace this state machine to be destroyed. Experience then did not provide material for such an issue, which history put on the line a day later, in 1871.” (*V.I. Lenin, Soch., Vol. 25, ed. 4, p. 381*).

Lenin showed that Marx did not go into utopia, did not compose abstract treatises on the forms of the future state, but waited for the answer to this basic question of Marxist theory from the practical experience of the mass revolutionary struggle of the proletariat. And only the experience of the practical struggle of the Paris Communards, their attempt to replace the bureaucratic state machine with a new type of state—the proletarian state—allowed Marx, who carefully studied the experience of the Commune, to see in it the state form of the dictatorship of the proletariat.

The Marxist doctrine of the dictatorship of the proletariat of the state, Lenin and Stalin specified and developed further on the basis of the practical experience of the three Russian

revolutions, on the basis of: the practical activities of the Soviet state. Lenin discovered Soviet power as the best state form of the dictatorship of the proletariat, opened the brackets of the formula of the dictatorship of the proletariat from the angle of the problem of Fr. allies of the proletariat, proved that the dictatorship of the proletariat is a special class alliance of the proletariat and the peasantry, the highest type of democracy, proletarian democracy.

The Marxist-Leninist doctrine of the state and dictatorship of the proletariat was concretized and developed further by Comrade Stalin. Creatively summarizing the revolutionary experience of the Communist Party and the working masses of our country in creating and strengthening a new state, Comrade Stalin revealed the essence of the dictatorship of the proletariat, created the doctrine of its three sides, the system of the dictatorship of the proletariat and the leading role of the Communist Party in it. Based on a creative generalization of the practical experience of building socialism in the USSR in a hostile capitalist environment, Comrade Stalin developed the doctrine of the basic functions and phases in the development of a socialist state, and gave a theoretical solution to the question of the fate of the state not only during socialism, but also during communism.

Brilliant works of J.V. Stalin is organically linked to the revolutionary and practical activities of the Communist Party. G.M. Malenkov at the XIX party congress noted that the centre of the theoretical activity of Comrade Stalin throughout the last period was the development of problems of world-historical significance—the development of a socialist economy, the gradual transition to communism. By creatively enriching and developing Marxist-Leninist science, Comrade

Stalin ideologically armed the party and the Soviet people in the struggle for the triumph of our cause.

The work of Comrade Stalin's "*Economic Problems of Socialism in the USSR*" is of the utmost importance both for Marxist-Leninist theory and for world revolutionary practice.

Comrade Stalin's theoretical discoveries mark a new era in the development of Marxist-Leninist science. These discoveries "have a world-historical significance, arm all nations with knowledge of the ways of revolutionary reconstruction of society and the rich experience of our party's struggle for communism." (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), P. 107*).

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Marxism-Leninism considers practice not only as the starting point and basis of human knowledge, but also as a criterion for the truth of knowledge. The classics of Marxism-Leninism considered all attempts to solve questions of the truth or falsehood of one or another theory as a scholastic.

Practice not only exposes agnosticism, proving the full cognizability of the material world, but also refutes all anti-scientific concepts, ideas, theories, confirming only that which is correct, scientific. V. I. Lenin wrote: "Human practice proves the correctness of the materialist theory of knowledge," said Marx and Engels, declaring "scholasticism" and "philosophical twists" attempts to solve the main epistemological question besides practice." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 126*).

The fraudulent attempts of American pragmatists to replace actual human practice with subjective “experience”, “success”, “benefit”, etc. are in reality a form of idealistic denial of the objective truth and reality of the external world. For pragmatists, the concept of “practice” is deprived of objectively real value, deprived of connection with the real world, therefore it assumes a subjective-idealistic character and, from their point of view, supposedly can confirm any anti-scientific fabrications if they are beneficial and useful to imperialism.

In contrast to all agnostics and subjective idealists, Lenin showed that “the practice of mankind has ... an objectively real value.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 94*).

Practice serves as a criterion of truth because it, as it were, confronts theory with material reality, takes theoretical formulas from the realm of ideas to the realm of reality, thereby revealing their truth or falsity. While people contemplate natural phenomena without interfering in their natural course, they can only assume the truth or falsity of their concepts and ideas. But as soon as they pass from a passive contemplation of reality to practical impact on it, they get the opportunity to check whether their ideas correspond to reality. Practically acting on the objects of the material world and processing them, people check the truth of their ideas and ideas, their correspondence to reflected objects. Lenin pointed out that it was “through practice that man proves the objective correctness of his ideas, concepts, knowledge, (*V.I. Lenin, Philosophical Notebooks, 1947, p. 164*).

In the development of the natural sciences, the role of practice as a criterion of truth is very often manifested in the form of scientifically established observations, experiments, and

experiments. For example, in astronomy, the criterion of practice, fully retaining its strength, appears in the form of a coincidence of the conclusions of the theory with the actual data of astronomical observations.

IP Pavlov, developing the doctrine of higher nervous activity on the basis of experimental data, carefully and comprehensively checked each new position and the conclusion of his theory with numerous specially set experiments. Giving scientific substantiation to his position on the identity of sleep with inhibition, IP Pavlov said: “All those numerous observations that have accumulated over twenty years of working on conditioned reflexes very well agreed with this conclusion, and this conclusion was confirmed by those new experiments, which we deliberately set based on this conclusion.” (*I.P. Pavlov, Complete Works, vol. III, pr. I, 1951, p. 375*).

O. B. Lepeshinskaya with scientifically posed experiments during 1933-1945 completely refuted the Virkhovian installations in cytology and proved the existence of extracellular life, the origin of the cell not only from the cell, but also from the substance of the non-cellular structure.

Practice is a universal criterion for the truth of a theory for both the social and natural sciences.” “These sciences,” says Comrade Stalin, “have always been tested by practice, experience. A science that has broken ties with practice, with experience — what kind of science is this? If science were the way some of our conservative comrades portray it, then it would have long perished for humanity. Science is called science because it does not recognize fetishes, is not afraid to raise its hand to the obsolete, old and sensitively listens to the

voice of experience, practice. “(J.V. Stalin, *Questions of Leninism*, 1952, p. 540).

Practice is the basis of knowledge and the criterion of the truth of a theory. Practice is primary in relation to the theory, determines its development. Practice has the dignity of universality; it encompasses the multifaceted connections and relationships of a person with material reality, which are only unilaterally covered by theory. Compared to theory, which is only an ideal reflection of reality, practice embodies the dignity of direct reality, since it is an objective, real relationship of a person with material reality. ”PRACTICE,” noted Lenin, “is ABOVE the (THEORETICAL) KNOWLEDGE, for it has not only the dignity of universality, but also immediate reality.” (V.I. Lenin, *Philosophical Notebooks*, 1947, p. 185).

Understanding the role of practice also needs to be approached dialectically, not metaphysically, not dogmatically. The criterion of practice is absolute in nature, since it provides a test of the truth of knowledge, confirms all that is true, scientific, and refutes all that is unscientific, false. But at the same time, the criterion of practice also contains an element of relativity, since it proves the truth of a law, provision, etc., only for certain conditions, and not always and not always. Every law of science reflects in abstract form one of the sides, the moments of universal communication and the interdependence of objective reality, but not existing connections in reality. The practice verifies and confirms the objective truth of the law. But no verification can turn this or that law into an absolute,

“... We must not forget,” wrote Lenin, “that the criterion of practice can never, in essence, confirm or refute completely any human notion. This criterion is also so “indefinite” as not

to allow human knowledge to turn into an “absolute”, and at that time it is so defined as to lead a merciless struggle against all varieties of idealism and agnosticism. If what our practice confirms is the only, last, objective truth, then this implies the recognition of the only path to this truth as the path of science that stands on a materialistic point of view. “ (V.I. Lenin, *Soch.*, Vol. 14, ed. 4, p. 130).

Practice itself is not something frozen, given once and for all, but is being improved, enriched, and developed. For example, practice confirmed for the time being the assertion of chemists about the impossibility of creating organic matter from inorganic (until people possessed such a skill). But the subsequent development of science and practice led to the creation of many organic compounds artificially and thereby refuted the old truth, replacing it with a new one corresponding to a new level of development of practice.

The development of the world-historical revolutionary practice of the proletariat and its party makes some of the theories of the theory of Marxism related to certain historical conditions obsolete and requires replacing them with new ones. Lenin and Stalin, creatively summarizing the new experience of revolutionary practice, specified and developed Marxism further, in relation to the new conditions and the new needs of the proletariat and its party, replacing the outdated provisions of Marxism with new ones.

So socio-historical practice, being the basis of knowledge and the criterion of its truth, moves science forward, to new achievements of human thought.



## **Dialectical materialism about objective, absolute and relative truth**

Only the founders of Marxism-Leninism, having created a truly scientific philosophy - dialectical and historical materialism - gave a correct, scientific solution to the question of objective, absolute and relative truth and exposed the metaphysical and idealistic interpretation of truth. Lenin in his work "Materialism and Empirio-Criticism" showed that the doctrine of objective truth is inextricably linked with the materialistic solution of the fundamental question of philosophy, that philosophical materialism is associated with the recognition of objective truth, that denial of the latter inevitably leads to agnosticism and subjective idealism. "To be a materialist," wrote Lenin, "means to recognize the objective truth revealed by the senses." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 120*).

Denying the objective reality of the external world, the Machists inevitably denied the existence of objective truth, they interpreted truth in a subjective-idealistic spirit, reduced it to the form of subjective human experience, to the collective thinking of people. Machist Bogdanov argued that "truth is an ideological form - the organizing form of human experience."

By decisively exposing this subjectivist understanding of truth, Lenin showed its reactionary meaning, showed that such an understanding of truth justifies the existence of not only all anti-scientific ideas, but also religious dogmas and superstitions. "If," he wrote, "there is no objective truth, truth (including scientific) is only an organizing form of human experience, then the main premise of clericalism is recognized as this, the door is opened for it, the place for" organizing forms "of religious experience is cleared ". (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 113*).

In contrast to the Machist subjective-idealistic interpretation of truth, Lenin, having deeply developed the question of objective truth, gave a scientific dialectical materialistic definition of this most important concept of the theory of knowledge.

In the concept of objective truth, Lenin included the objective content of human knowledge, i.e., the content that is given to a person from outside and depends only on the outside world, on objective reality, and not on the cognitive abilities of an individual person and humanity as a whole. Objective truth is the correct reflection of objective reality in human sensations, perceptions and concepts. Exposing Bogdanov's Machism, Lenin asked the question: "... is there objective truth, that is, can there be content in human notions that does not depend on the subject, does not depend on either man or humanity?" (*Ibid.*, P. 110).

V.I. Lenin gave a detailed justification for the existence of objective truth and illustrated this position with the data of science and the facts of everyday life.

The Leninist theory of reflection proceeds from the recognition of the objective reality of the external world and its approximately true reflection in the head of man. Since human knowledge correctly reflects the existing objective reality, so far as they contain objective truth. Every scientific theory, law, if they correctly reflect objective reality, verified by the experience, practice of mankind, is an objective truth. So, for example, the heliocentric teaching of Copernicus is objective truth, while Ptolemy's theory is not objective truth, since it does not correspond to objective reality. Michurin's doctrine is an objective truth, while the theory of Weismannism-organism is a false, unscientific theory, disproved by the practice of the development of Soviet socialist agriculture.

Marxism-Leninism is an objective truth, for it correctly reveals the laws of the development of nature and society, correctly indicates the ways of transforming capitalist society into a socialist one, the ways of building communism. Its truth is confirmed by the revolutionary practice of the Soviet people, the Communist Party of the Soviet Union and is again and again confirmed by the practice of socialist construction in the countries of people's democracy, the experience of the struggle of the working people of all countries against capitalist slavery.

Since objective truth is such a content of human knowledge that does not depend either on a person or on humanity, its existence does not depend on whether it is recognized by all or not. The bourgeoisie and its ideologists, of course, do not recognize the truth of Marxist-Leninist theory, but Marxism-Leninism, as a true theory, not only continues to exist, but also develops, spreads its influence wider, takes hold of the consciousness of the working masses.

Modern bourgeois idealist philosophers (pragmatists, logical positivists, neorealists, semantics, etc.) in the field of epistemology have made the concept of objective truth the main subject of their reactionary attacks. The denial of objective truth serves as their means of struggle against science and scientific knowledge, a means of protecting clericalism. For these very purposes, representatives of logical positivism expel objective truth from science, "prove" that science supposedly does not deal with the objective world, but only with the subjective content of experience. Trying to combine science from the path of knowledge of material reality to the path of pure formalism, they require that science contain only logically consistent formulas. At the beginning of the 20th century, the representative of pragmatism - this philosophy of American businessmen - W. James proclaimed that everything

that is true is true which is “useful”, which ensures “practical success”. “If,” he cynically declared, “religious ideas fulfill these conditions, if, in particular, it turns out that the concept of God satisfies them, then on what basis will pragmatism deny God’s existence? For him, this will be simply nonsense, if one recognizes as “untrue” a concept that is so fruitful in a pragmatic sense. “

This “philosophy”, declaring true all that is beneficial to predatory American imperialism, was continued by its modern ideologist—D. Dewey.

D. Dewey views the real world as a “gross existence.” Reality allegedly does not exist by itself, but is conditioned, created by our knowledge. The whole process of human cognition is considered by him not from the point of view of reflection of objective reality, but only from the point of view of “success results”. Interpreting science in a subjective spirit, D. Dewey expels objective content, objective truth from it, declares it to be “practical art”, “a highly specialized form of practice.” Dewey reduces science to simple indications of “action”, and considers its laws as “a way to effectively conduct business.” This pragmatic interpretation of science expresses the actual position of science in the United States, where it has been turned into a servant of the imperialist monopolies and military departments.

In the conditions of a class society, social sciences, since they are connected with the political ideals of the struggling classes, inevitably and completely assume a class character. The objective truths of the natural sciences, which are not directly related to the political ideals of classes, take on a universal character and exist for millennia, passing from era to era, from people to people. It is known that the foundations of Euclidean

geometry, classical mechanics, electrodynamics, chemistry, which are objective truths, are recognized by all classes and are used by them in practice. However, these fundamental foundations of sciences, which are objective truths, are clothed in certain worldview, ideological forms that have a class, party character. Therefore, each science contains not only fundamental foundations, immutable objective truths.

The learned apologists of the bourgeoisie clothe scientific truths in a reactionary, idealistic form, trying to reconcile science with clericalism. Monopoly capitalism in the United States has fettered the development of science, subordinated scientific research to the narrow, selfish goals of the imperialists, their struggle for world domination.

The American imperialists, who conceived in order to achieve world domination to destroy more than half of the world's humanity with atomic and bacteriological weapons, are forcing science to serve their vile purposes.

The "scientists" who have come to the service of American imperialism are working on the creation of bacteriological and atomic weapons, developing methods for the mass spread of epidemics, methods for contaminating the soil with harmful microbes, and striving to turn the earth itself into a barren desert. Under the direct influence of the reactionary policy of American imperialism, the development of many branches of science and scientific research takes a perverted direction; it serves not development, but the destruction of productive forces, not improvement of people's lives, but the extermination of humanity. Science in the hands of the American imperialists is becoming a destructive force, an instrument of destruction of cities and cultural and industrial centres, an instrument of extermination of humanity. Only the

destruction of capitalism and the transition to socialism can save science from imperialist fetters, from its complete degradation. The victory of the Great October Socialist Revolution in our country freed science from the capitalist fetters and opened the way for its free and creative development. Under the conditions of victorious socialism in the USSR, science has flourished, the objective truths obtained by science are clothed in a truly scientific form of socialist ideology, the unshakable foundation of which is Marxism-Leninism.

Soviet science, put at the service of the people, socialist society and the state, has taken on a popular character. The nationality of Soviet science is expressed not only in the fact that the Soviet people love, respect and support science, but also in the fact that they take an active part in scientific research and in the practical resolution of the most important scientific problems. The army of Soviet scientists of 150 thousand people as a scientific avant-garde is associated with millions of advanced workers in industry, transport and agriculture - rationalizers, inventors, Stakhanovists. This is evidenced by the fact that the laureates of the Stalin Prizes in our country are not only scientists and engineers, but also advanced workers both in industry and in agriculture. A similar liberation of science from capitalism is happening now in the countries of people's democracy,

But since the country of socialism has emerged from the bowels of capitalism and is surrounded by capitalist countries, it is only natural that we still have the remains of bourgeois ideology, which inevitably penetrate various branches of science. "As a result of the intervention of the Party Central Committee in many fields of science," G. Malenkov noted, "customs and traditions alien to Soviet people were uncovered,

facts of caste isolation and intolerant attitude to criticism were revealed, various manifestations of bourgeois ideology and all kinds were exposed and broken. vulgar perversions. Famous discussions on philosophy, biology, physiology, linguistics, political economy revealed serious ideological gaps in various fields of science, gave impetus to the development of criticism and the struggle of opinions, and played an important role in the development of science.” (*G. Malenkov, Report to the XIX Party Congress on the work of the Central Committee of the CPSU (B.), Pp. 95-96*).

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The question of relative and absolute truth is the question of “can human notions expressing objective truth express it at once, entirely, absolutely, absolutely, or only approximately, relatively?” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 110*).

In contrast to the metaphysical, dogmatic understanding of the process of cognition as the discovery of eternal, unchanging and once and for all established truths, dialectical materialism considers human cognition as a historically developing process, going from ignorance to knowledge, from less complete knowledge to more complete. Each level of human knowledge is limited by historical limits, which makes acquired knowledge incomplete, approximate, relative. Therefore, truth is not something once and for all established and completed, but represents the process of deepening human knowledge in the surrounding objective world. ”Truth,” noted Lenin, “is a process. From a subjective idea, a person goes to objective truth through “practice” (and technique).” (*V.I. Lenin, Philosophical Notebooks, 1947, p. 174*).

Human cognition as a whole has unlimited possibilities, the ability to fully, absolutely know the material world, but at each stage of its historical development it is inevitably limited by the level of development of science, technology and socio-historical conditions. The unlimited ability of human knowledge in its historical development is embodied in the thinking of a number of generations of people, each of which in its knowledge is limited by the historical conditions of its era, the level of development of science and socio-historical practice.

“In this sense,” Engels wrote, “human thinking is as sovereign as it is sovereign, and its cognitive capacity is as unlimited as it is limited. Sovereignly and unlimited in nature, vocation, opportunity, historical ultimate goal;” sovereign and limited in its individual implementation, according to the reality given at one time or another.” (*F. Engels, Anti-Dühring, 1952, p. 81-82*).

The knowledge of people at each historical stage of their development is limited not only by the level of development of material production, technology and science, but also by the nature of social, socio-economic relations. Historically, this was manifested in the class orientation of the process of cognition, in the influence on the development of science of the prevailing ideology of the exploiting classes.

So, in the Middle Ages, feudal relations and the prevailing religious ideology impeded the development of scientific knowledge, made the philosophy and science of that time dependent on religion, turned them into the handmaids of theology. Capitalism in its imperialist stage also puts fetters on the process of scientific knowledge, on the development of science. Only the victory of the socialist revolution destroys the



obstacles that put human knowledge in the antagonistic social relations of the exploiting society, and creates unlimited opportunities for the free and comprehensive development of science.

Consequently, at every stage of the development of human knowledge, truth, being scientific and objective, inevitably assumes a relative character, appears in the form of relative truth. The relativity of truth must be understood not in the sense of the conventionality of reflection of a material object by it, but in the sense of the completeness of this reflection, in the sense of the completeness of knowledge achieved at a given stage of historical development. The relativity of truth lies in the fact that each scientific position, being an objective truth that faithfully reflects this or that process of nature, cannot yet cover all its sides and faces, communications and laws and needs to be clarified, supplemented, deepened and concretized, which may be achieved only as a result of further development of human knowledge.

“So,” wrote Lenin, “human thought by its nature is capable of giving and gives us absolute truth, which consists of the sum of relative truths. Each step in the development of science adds new grains to this sum of absolute truth, but the limits of the truth of each scientific position are relative, being either moved apart or narrowed by a further growth of knowledge.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 122*).

Thus, truth is relative if it does not yet give a complete, comprehensive knowledge, reflection of a material object or the law of reality; but when cognition reaches the fullness and comprehensiveness of its coverage, when it no longer needs further refinement and addition, then the truth takes on an absolute character.

The unilateral recognition of human knowledge as only relative and the denial of objectivity and absoluteness in them inevitably leads to relativism, and ultimately to idealism. This happened to many bourgeois physicists in the 20th century, who elevated the relativity of scientific knowledge to absolute, declared scientific knowledge devoid of objectivity and absoluteness, which led them to physical idealism.

“All the old truths of physics, even those considered indisputable and unshakable,” wrote Lenin, “turn out to be relative truths,” which means that there can be no objective truth that does not depend on humanity. This is the reason not only of all Machism, but of all “physical” idealism in general. That from the sum of relative truths an absolute truth is formed in their development—that relative truths are relatively true reflections of an object independent of humanity, - that these reflections become more and more true,—that in every scientific truth, despite its relativity, there is an element of absolute truth—all these provisions... are a book with seven seals for the “modern” theory of knowledge.” (*Ibid.*, Pp. 295-296).

In these words of Lenin, the dialectical unity of the absolute and relative in the development of scientific knowledge is clearly shown. Each scientific truth (if it is truly scientific truth) is an objective truth, it is not only relative, but also has the elements of absolute knowledge. That is why a materialist cannot limit himself to recognizing only relative truths; he is obliged to see in them an objective content, which is a relatively true reflection of objective reality. Moreover, he must go even further and admit that each relative truth contains certain particles, grains of absolute truth.

“To recognize the objective, that is, truth that is independent of man and of humanity,” wrote Lenin, “means to acknowledge the absolute truth in one way or another.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 120*).

The ratio of objective, absolute and relative truth in the process of cognition can be illustrated by the example of the development of scientific ideas about the atom. It is known that until the end of the 19th century the atom was considered in science as the last material particle, was considered absolutely indivisible, solid, impenetrable and inert. But this idea of an atom, which was a relative truth, contained not only objective truth (i.e., it was a reflection of objective reality to the extent of its knowledge), but also elements of absolute truth, because it contained irrefutable knowledge about the atom as the smallest particle of a chemical element, about its ability to join with other atoms and form molecules, about atomic weight, about the size of an atom, etc.

The discovery of the radioactivity of elements and intra-atomic particles—electrons and protons—fundamentally changed the idea of an atom. Summarizing these discoveries, physicists, first likening an atom to a planetary system, created a mechanical model of it, which expressed a new stage in the knowledge of nature and added new grains of absolute truth to ideas about the atom. Later, physicists discovered new particles of the atom—a neutron, positron, etc. Based on these new discoveries, Soviet physicists (D. D. Ivanenko and others) created a new neutron-proton theory of the nucleus and developed a model for the interaction of intranuclear forces. These new discoveries have greatly deepened our knowledge of the atom, introduced new particles of absolute truth into the scientific understanding of the atom. But this idea of the atom is not yet final, it will be clarified,

“The” essence “of things or” substance, “wrote Lenin, is also relative; they express only a deepening of human cognition of objects, and if yesterday this deepening did not go beyond the atom, today - beyond the electron and ether, then dialectical materialism insists on the temporary, relative, approximate nature of all these milestones of the knowledge of nature by the progressive science of man. An electron is as inexhaustible as an atom, nature is infinite, but it exists infinitely...” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 249*).

Each relative truth is a stage of knowledge, expression of absolute truth, and therefore it necessarily contains a grain, the grain of the latter. Marxism-Leninism does not at all deny the existence of absolute, eternal truths. So, for example, the foundations of Euclidean geometry, classical mechanics, physics, chemistry, etc., are to some extent eternal truths. Engels wrote that “some of the results of these sciences are eternal truths, final truths in the last resort, why these sciences were called exact.” (*F. Engels, Anti-Dühring, 1952, p. 82*). Such absolute truths include many of the principles of dialectical materialism, reflecting the general enduring and eternal laws of objective reality. Absolute truth is, for example, the philosophical concept of matter.

“Therefore, to talk about,” wrote Lenin, “that such a concept can be” outdated “, is babble, there is a meaningless repetition of the arguments of fashionable reactionary philosophy.” (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 117*).

Truths of fact (for example, dates of certain historical events, places of geographical location, etc.) are also eternal truths. Regarding them, Lenin noted that they serve as an example of “truths that are eternal, absolute, which only crazy people can doubt...” (*Ibid., P. 120*).

But all scientific truths are always manifested specifically, in connection with the concrete historical conditions of material reality itself. Therefore, Marxism-Leninism does not recognize abstract truths, but only concrete truths, depending on specific historical conditions, place and time. "... There is no abstract truth," wrote Lenin, "the truth is always concrete..." (*V.I. Lenin, Soch., Vol. 7, ed. 4, p. 380*).

For example, the conclusions of Marxism about the inevitability of the simultaneous victory of socialism in the main countries of Europe were true in the concrete historical conditions of pre-monopoly capitalism. For the era of imperialism, for the new historical conditions, the teachings of Lenin and Stalin about the possibility of the victory of socialism in one, separately taken country became true.

In resolving all theoretical and practical issues, the leaders of the Communist Party, Lenin and Stalin always proceeded from the fact that there is no abstract truth, the truth is always concrete. Applying the provision on the specificity of truth to the solution of the national question, Comrade Stalin points out:

"A nation has the right to freely determine its fate. She has the right to settle down as she pleases, without, of course, violating the rights of other nations. This is undeniable.

But how exactly should it be arranged, what forms should its future constitution take, if we take into account the interests of the majority of the nation, and especially the proletariat?

... which solution is most compatible with the interests of the working masses? Autonomy, federation or separation?

All these are questions, the solution of which depends on the specific historical conditions surrounding this nation.

Moreover. "The conditions, like everything else, are changing, and the decision that is right for a given moment may be completely unacceptable for another moment." (*J.V. Stalin, Soch., Vol. 2, p. 312-313*).

The doctrine of Marxism-Leninism on the specificity of truth is inextricably linked with revolutionary and practical activity; it is an expression of the unity of revolutionary theory and practice. Lenin and Stalin always associated the solution of theoretical issues with the revolutionary and practical activities of the proletariat and its party, therefore the theoretical truths they established were of a concrete, militant, purposeful character.

### **Marxism-Leninism on the importance of scientific knowledge for the practical activities of people**

The Marxist-Leninist theory of knowledge is not limited to revealing the general laws of human knowledge, it clarifies the role and importance of scientific knowledge (scientific theory) for the practical activities of people, for their impact on the world.

Marxism-Leninism teaches that all scientific knowledge (if it is truly scientific) is of great importance for the practical activities of people, because, revealing the internal connections and regular relationships of material reality, it shows people the ways and means of their practical impact on reality and changing it in accordance with the goals and needs of society.

In his work *On Dialectical and Historical Materialism*, Comrade Stalin showed the enormous methodological significance of the provision on the cognizability of the world for science and practice. The strength of scientific knowledge lies in the fact that it is not limited to the knowledge of the external, but reveals deep internal connections and regular relationships of phenomena and processes of the material world, makes it possible to use the laws governing these phenomena, to see the prospects for the development of phenomena and to practically influence them through the use of these laws.

In the work *“The Economic Problems of Socialism in the USSR,”* J.V. Stalin showed with exceptional depth the importance of scientific knowledge for the practical activity of man, for its impact on nature and society. With the exception of astronomical, geological, and some other similar processes, Comrade Stalin teaches, people “are far from powerless in the sense of the possibility of their influence on the processes of nature. In all such cases, people, knowing the laws of nature, taking them into account and relying on them, skilfully applying and using them, can limit their scope, give the destructive forces of nature a different direction, turn the destructive forces of nature to the benefit of society.” (*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 4*).

But this practical impact of people on nature does not mean the abolition of its natural laws and the establishment of new laws; no, it is always done on the basis of the laws of nature, the laws of science, for the slightest violation of these laws will inevitably lead to disruption of the case, to disruption of the whole procedure for transforming nature.

Only a scientific knowledge of the laws of nature opens up the possibility for their use by people in their practical activities. Of course, the practical knowledge and use by people of certain laws of nature is possible to one degree or another and long before their scientific discovery. It is known that for many millennia before Galileo and Newton, people in their practical activities used some aspects of the law of gravity and the fall of bodies, although they were still far from its scientific understanding. Engels noted that even in ancient times, prehistoric people knew in practice that friction gives rise to heat, almost received fire by friction. But after this many millennia passed before the discovery that friction is a source of heat, and even more so until the discovery of the law of conservation and conversion of energy. Of course, these possibilities of the practical use of certain laws of nature before their discovery and scientific knowledge were very limited. Therefore, the full practical use of certain laws of nature requires the discovery and scientific knowledge of their actions. JV Stalin points out that the forces and laws of nature act blindly and destructively, and people remain powerless against them until these forces and laws are known, until people learn to curb their destructive actions.

The whole history of human society is the history of the progressively increasing practical impact of people on certain phenomena and processes of the surrounding nature and their use for certain life goals and needs. This impact of people expanded and intensified as the scientific knowledge of nature and its laws grew, as the tools of production and the means of practical impact on nature improved.

In the course of the whole centuries-old history of mankind, starting from the primitive state and ending with modern machine production, man has left an indelible stamp on the



surrounding nature, he has unrecognizably changed the earth's surface, land relief, river flow, climate, flora and fauna. Nature in the form in which it existed before the appearance of man, nowadays, almost no longer exists. The current state of nature surrounding man is to a large extent the product of the changes that have been made by the practical activities of man.

But the nature of the practical impact of people on nature and its changes by man, the use of its forces and resources is determined not only by the level of development of productive forces and scientific knowledge, but also by the type of prevailing production relations, the nature of the socio-political system. The impact of people on some natural processes began in ancient times. But this influence, under the domination of the exploiting classes, inevitably assumed a spontaneous and predatory nature, it was accompanied by the devastation of land and natural wealth.

The theft of natural wealth brought to unprecedented proportions in modern capitalism, where maximizing profit is the only incentive for the development of production. The predatory economic policy pursued by the imperialist bosses inevitably leads to the complete depletion and devastation of fertile lands, to the destruction of forests, to the theft of mineral wealth, to the destruction of valuable animals, etc., in short, to the transformation of the planet we inhabit. The only way to end this plunder of natural wealth by the capitalists is to destroy the capitalist mode of production.

Fundamentally different is the socialist impact of people on nature. This qualitatively different impact began in the first years of the existence of the Soviet state and gained enormous scope during the gradual transition from socialism to communism. Under socialism, the impact of people on nature

inevitably assumes a planned character and is carried out using the latest technical means and advanced Soviet science. The nature of socialist influence is directly opposite to capitalist one; it does not lead to the plunder of natural wealth, but puts them at the service of the whole society; it is embodied in the landscaping and irrigation of drylands, in the drainage of swamps, in the construction of ponds and reservoirs, in the combination of rivers and seas, and in a number of other activities that, together, lead to a radical transformation of nature.

Such events are a prime example of the socialist influence of people on nature. Acting on nature, Soviet people rely on the achievements of science, take into account its mighty power. Advanced Soviet science, which stands on the theoretical foundation of Marxist-Leninist philosophy, as J.V. Michurin correctly noted, “teaches to proactively influence this nature and change it, but only the proletariat can gradually influence and change nature in the forces...”. (*J.V. Michurin, Soch., Vol. I, M. 1948, p. 623*).

Modern bourgeois philosophers and sociologists are trying to prove that social phenomena are seemingly completely inaccessible to human cognition and the practical influence of people, that they are subject to some mysterious force, world rock, divine will. In contrast to these reactionary statements, the Marxist-Leninist theory of knowledge teaches that “social life, the development of society is also knowable, and the data of the science of the laws of development of society are reliable data that have the value of objective truths.

So, the science of the history of society, despite the complexity of the phenomena of social life, can become as exact a science as, say, biology, capable of using the laws of the development

of society for practical application.” (*J.V. Stalin, Questions of Leninism, 1952, p. 583-584*).

In his work “The Economic Problems of Socialism in the USSR”, Comrade Stalin resolutely emphasized the objective nature of the laws of economic development of society, he showed that people cannot change, much less repeal these laws, which operate independently of the will and consciousness of people. But people, Comrade Stalin teaches, can know the economic laws of society and, relying on them, use them in their practical activities, give another direction to the destructive actions of some laws, limit the scope of some and give scope to the action of other laws.”It has been proved,” writes Comrade Stalin, “that society is not powerless in the face of laws, that society, knowing economic laws and relying on them, can limit their scope, use them in the public interest and” saddle “them...”(*J.V. Stalin, Economic Problems of Socialism in the USSR, p. 6*).

People’s use of economic laws in one way or another occurs in all socio-economic formations, but the ways and possibilities of this use are far from the same. In antagonistic socio-economic formations, this use of economic laws takes on a class character. ”The use of economic laws,” comrade Stalin notes, “always and everywhere in a class society has a class motive ...” (*J.V. Stalin, Economic problems of socialism in the USSR, p. 49*)

It is known that the practical use by the exploiting classes of various economic laws has always been limited to their narrowly class interests. They used certain economic laws then and to the extent that and to the extent that they did not contradict their class interests. While the bourgeoisie was a progressive class and fought against feudalism, it used the law

of the obligatory conformity of production relations with the nature of productive forces. It overthrew the old, feudal relations of production, created new, bourgeois relations and brought them into line with the productive forces that grew up in the bowels of feudalism. But when the bourgeoisie turned into a reactionary class, and bourgeois production relations became the shackles of the further development of productive forces, she began to resist the effect of the law of obligatory conformity of production relations to the nature of productive forces. The bourgeoisie practically uses these or those laws of capitalist production and exchange only in its narrowly class interests, uses them to strengthen its dominance, to increase its profits, and to intensify the exploitation of the working masses. This was especially evident in the era of modern capitalism, when the class interests of the bourgeoisie came into conflict with the interests of the majority of society, when they were aimed at delaying the further economic, political and cultural progress of mankind. The bourgeoisie practically uses these or those laws of capitalist production and exchange only in its narrowly class interests, uses them to strengthen its dominance, to increase its profits, and to intensify the exploitation of the working masses. This was especially evident in the era of modern capitalism, when the class interests of the bourgeoisie came into conflict with the interests of the majority of society, when

they were aimed at delaying the further economic, political and cultural progress of mankind.

At present, only the proletariat, which expresses the interests of all mankind, is capable of scientific knowledge of the economic laws of society and their practical use in the interests of the majority of society.

Being the most revolutionary class, the proletariat is the standard-bearer of a comprehensive scientific knowledge of the laws of social development and their use in the interests of the whole society. The difference between the proletariat and all other classes is that its class interests coincide with those of the overwhelming majority of society, since the proletariat is fighting to destroy all exploitation.

The leaders of the world proletariat Marx and Engels discovered the laws of economic development of society and created a truly scientific political economy, and Lenin and Stalin developed it further in relation to the new era, in relation to the new needs of the revolutionary practice of the proletariat and its party, in relation to the tasks of socialist construction in the USSR.

Scientifically recognized (discovered) by the founders of Marxism-Leninism, the laws of social development were used in the interests of the whole society by the proletariat of Russia and its party in their revolutionary and practical activities aimed at revolutionary change in the world. The ideological and tactical principles of the Communist Party, as well as all its practical activities, are based on knowledge of the laws governing the development of society. "So," says Comrade Stalin, "in order not to make a mistake in politics, the party of the proletariat must proceed both in building its program and in

its practical activity, first of all, from the laws of development of production, from the laws of economic development of society.” (*J.V. Stalin, Questions of Leninism, 1952, p. 591*).

Marxist-Leninist theory, as the result of a truly scientific knowledge of the laws of social development and the ways of revolutionary transformation of the world, is of the greatest importance for the revolutionary-practical activity of the proletariat and its party. Marxism-Leninism as a science of the laws of the development of society, of the laws of the proletarian revolution, of the laws of socialist construction, of the victory of communism was a powerful theoretical weapon in the world-historical struggle of the Communist Party for the revolutionary-practical transformation of capitalist society into a socialist one.

Practically realizing the revolutionary theory of Marxism and developing it further on the basis of the new experience of the class struggle of the proletariat, Lenin and Stalin comprehensively substantiated and developed the question of the role of scientific knowledge in the practical activities of people, of the great significance of socialist theory for the revolutionary practice of the proletariat and its party. ”Without a revolutionary theory,” wrote Lenin, “there can be no revolutionary movement.” (*V.I. Lenin, Soch., Vol. 5, ed. 4, p. 341*). ”It is known,” comrade Stalin noted, “that a theory, if it is really a theory, gives practitioners the power of orientation, clarity of perspective, confidence in work, faith in the victory of our cause.” (*J.V. Stalin, Soch., Vol. 12, p. 142*).

The world-historical victory of socialism in the USSR and the successes of socialist construction in the countries of people’s democracy indicate that the Marxist-Leninist theory is a powerful theoretical weapon for the working class and its party

in the revolutionary transformation of capitalist society into a communist one.

Under the leadership of Lenin and Stalin, the Communist Party of the Soviet Union implemented the Marxist thesis that “materialist theory cannot be limited to explaining the world, that it must still change it.” (*J.V. Stalin, Soch., Vol. 6, p. 92*). Guided by the most advanced theory in the world—Marxism-Leninism—the Communist Party carried out truly gigantic transformations in the USSR, as a result of which the Soviet country from a backward, agrarian turned into an advanced industrial socialist power, became the head of all democratic forces in their struggle for peace, for democracy, for socialism.

Under the conditions of socialist society in the USSR, the Communist Party and the Soviet state, expressing the will and aspirations of the entire Soviet people, are consciously guided by the known laws of the economic development of society, consciously use these laws in the practical struggle of the Soviet people for the building of communism.

# **DIALECTIC AND HISTORICAL MATERIALISM - THEORETICAL FOUNDATION OF COMMUNISM. M. A. LEONOV**

**Dialectical materialism is a philosophical  
system from which scientific socialism flows.**

Dialectical and historical materialism, J.V. Stalin describes as the worldview of the Marxist-Leninist party, the theoretical foundation of communism, the theoretical foundations of the Marxist party. He considers dialectical materialism as the philosophical and theoretical basis of Marxism, and historical materialism as its scientific and historical basis.

This characteristic expresses the great importance of Marxist-Leninist philosophy: its class nature, its role in the struggle of the proletariat for the dictatorship of the working class, its place and significance in the Soviet society building communism, its role as the scientific basis of the practical activities of the Marxist-Leninist party. This characteristic indicates the profound qualitative differences between Marxist-Leninist philosophy and the entire preceding one. Never in the past has any philosophical theory had such a practical-political significance as dialectical and historical materialism has.

Marxism-Leninism is a monolithic, holistic teaching, all of whose components—scientific communism, political economy and philosophy—are organically interconnected.

“Marxism,” wrote JV Stalin in his work “*Anarchism or Socialism?*”, is not only a theory of socialism, it is an integral



worldview, a philosophical system from which Marx's proletarian socialism naturally follows. This philosophical system is called dialectical materialism." (*J.V. Stalin, Soch., Vol. 1, p. 297*). In this work, J.V., Stalin shows that proletarian socialism is a direct conclusion from dialectical materialism (*see ibid., p. 331*), that "the theoretical basis of scientific socialism is the materialist theory of Marx-Engels." (*Ibid., P. 352*).

Marxist philosophy is monolithic, whole and harmonious. Describing dialectical materialism, Lenin wrote: "In this philosophy of Marxism, poured from one piece of steel, you cannot take out a single basic premise, not a single essential part, without departing from objective truth, without falling into the arms of bourgeois-reactionary lies." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 312*).

The worldview of the Marxist-Leninist party is intrinsically and inextricably linked with the ultimate goal of the proletariat—communism. The theory of scientific communism, created by Marx and Engels and developed by Lenin and Stalin, is based on the granite foundation of dialectical and historical materialism. By creating dialectical and historical materialism, Marxism transformed socialism from utopia into science. This philosophical doctrine scientifically substantiates the fundamental class interests and tasks of the proletariat.

Marx and Engels comprehensively revealed the inextricable link of scientific communism with dialectical and historical materialism. They showed that dialectical and historical materialism is the theoretical weapon of the proletariat in the struggle for liberation from capitalist exploitation. In the Holy Family, Marx and Engels wrote that materialism is the logical

basis of communism. They called communism practical materialism.

Proceeding from the dialectical-materialistic worldview, Marx and Engels revealed the objective laws of capitalism, which inevitably lead to the necessity of replacing the capitalist system with the communist one. Thanks to a materialistic understanding of history, the objective inevitability of communism as the highest stage of social development was scientifically proven. The founders of scientific communism, having revealed the laws of the emergence and development of the capitalist mode of production, showed that capitalist production relations at a certain stage of their development came into irreconcilable conflict with the productive forces that had grown up under capitalism, which made the revolutionary change of the capitalist mode of production socialist.”Marx and Engels discovered the laws of development of capitalist society and scientifically proved. (*History of the CPSU (B). Short Course, p. 11*).

Lenin and Stalin specified the position of Marxism on dialectical materialism as a philosophical doctrine, from which scientific socialism follows. They raised to a new, higher level the teachings of Marx and Engels on the historical necessity of socialism. In the struggle against various bourgeois scribes and their supporters from the camp of the opportunists, who denied “the possibility of scientifically substantiating socialism and proving, from the point of view of a materialist understanding of history, its necessity and inevitability”, Lenin and Stalin comprehensively substantiated the Marxist position that proletarian socialism is not an invention of dreamers, and a science based on knowledge of the laws of social development and the economic laws of bourgeois society.

Studying the era of imperialism, Lenin and Stalin established that the capitalist system of the economy has outlived its life and must give way to another, higher, socialist system of economy. On the basis of a thorough study of the era of imperialism, Lenin established that imperialism is a stage of ripened and overripe capitalism, standing on the eve of its collapse and its replacement by socialism. Having discovered that the unevenness of economic and political development is an objective law inherent in imperialism, Lenin concluded that the simultaneous victory of socialism in all countries is impossible, that victory of socialism is possible initially in a few or even in one, single, capitalist country. Having revealed the main contradictions of imperialism, J.V. Stalin showed that the proletarian revolution became “practical inevitability.”(*J.V. Stalin, Soch., Vol. 6, p. 74*).

In his work “*The Economic Problems of Socialism in the USSR*”, Comrade Stalin gave a deep analysis of the current state of the world capitalist system, showed an increasing deepening of the general crisis of capitalism, and characterized the stages of its development.

Comrade Stalin showed that the general, that is, covering both the economy and politics, crisis of the world capitalist system began during the First World War, especially as a result of the fall away from the capitalist system of the USSR. During the Second World War, especially after falling away from the capitalist system of the people’s democratic countries in Europe and Asia, the general crisis of capitalism entered the second stage of its development. JV Stalin teaches that the basis of the general crisis of capitalism “lies in the ever-increasing decomposition of the world economic system of capitalism, on the one hand, and the growing economic power of countries that have fallen from capitalism - the USSR, China

and other people's democratic countries, on the other hand". (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 57).

The most important feature of the second stage of the general crisis of the world capitalist system is the collapse of a single world market and the formation of two parallel world markets that oppose each other.

Comrade Stalin points out that "the sphere of application of the forces of the main capitalist countries (USA, England, France) to world resources will not expand, but will decrease, that the conditions of the global sales market for these countries will worsen, and the underload of enterprises in these countries will increase. This, in fact, is the deepening of the general crisis of the world capitalist system in connection with the collapse of the world market." (*J.V. Stalin, Economic Problems of Socialism in the USSR*, pp. 31-32).

In a speech at the XIX Party Congress, JV Stalin pointed out that the bourgeoisie has now seriously changed, become more reactionary, has lost touch with the people, and thereby weakened itself. She even refused limited bourgeois democratic freedoms, threw overboard the principle of equal rights of people and nations, trampled on the principle of protecting the independence of her nation.

These changes reflect the political crisis of the world capitalist system.

All these circumstances weaken and cannot but weaken the position of the bourgeoisie, and facilitate the struggle of the masses against capitalism.

In his work *On Dialectical and Historical Materialism*, J.V Stalin develops and deepens the Marxist position on dialectical and historical materialism as the theoretical foundation of communism, as the worldview of the Marxist-Leninist party.

J.V. Stalin shows that all the principles of dialectical and historical materialism and the conclusions from these principles serve the scientific justification of the inevitability of replacing the capitalist system with the communist one and give the proletarian revolutionaries powerful weapons in their practical activities.

In the theoretical justification of scientific communism, the position of Marxist dialectics is of great importance, according to which no phenomenon can be understood if we consider it in isolation, without regard to environmental conditions. In contrast to the Utopians, whose ideas about socialism were based on fantasy, and not on the basis of the material conditions of society, Marxism established that socialism is a necessary result of the development of society, caused not only by the “good will” of people, but by all previous development. Lenin pointed out that “the inevitability of the transformation of capitalist society into a socialist Marx derives entirely and exclusively from the economic law of the movement of modern society.” (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 54*).

Engels wrote that scientific socialism is an ideal reflection in the minds of the working class of the conflict that is generated by the bourgeois mode of production. And the further this mode of production develops, the sharper the incompatibility of social production with bourgeois appropriation appears. (*See F. Engels, Anti-Dühring, 1952, p. 252, 255*). Thus, from the consideration of social phenomena in their relationship with

specific historical conditions, the necessity and inevitability of a change in the capitalist system to the socialist one becomes obvious.

Extremely revolutionary conclusions follow from the universal law of movement and development. Back in 1895, Lenin wrote: “If everything develops, if some institutions are replaced by others, why will the autocracy of the Prussian king or the Russian tsar continue forever, enrichment of an insignificant minority at the expense of the vast majority, domination of the bourgeoisie over the people?” (*V.I. Lenin, Soch., Vol. 2, ed. 4, p. 7*). This conclusion was further developed in the work of J.V. Stalin “On dialectical and historical materialism.” Comrade Stalin showed that if the world is in continuous movement and development and the withering away of the old and the growth of the new is the law of development, then this immutable law implies that there are no and cannot be “eternal principles” of private property, subordination of peasants to landlords, workers and capitalists.

“So, the capitalist system can be replaced by the socialist system, just as the capitalist system replaced the feudal system in its time.” (*J.V. Stalin, Questions of Leninism, 1952, p. 579*).

This conclusion about the inevitability of the death of capitalism equips the working people in the struggle against the imperialist bourgeoisie, resorting to the most heinous means in order to save the rotten capitalist system.

Marxism substantiates the inevitability of communism based on the objective law of development as a progressive movement from simple to complex, from lower to higher. The main thing for the “victory of each new social system, for the transition from one stage of social development to another—

higher—is labour productivity. Capitalism defeated feudalism because it created higher labour productivity. Socialism defeats capitalism because it creates a much higher productivity of labour than capitalism. This social pattern is clearly expressed in the growth of labour productivity in the USSR, as well as in the countries of people's democracy.

Increasing labour productivity is the most important source of growth in socialist production. Thus, the directives of the 19th party congress on the fifth five-year plan provide for an increase in labour productivity over the five-year period by about 50% in industry, by 55% in construction, and 40% in agriculture. Due to the growth of labour productivity in the fifth five-year plan, about three quarters of the total increase in industrial production will be obtained, which means that mainly industrial production will be increased precisely due to an increase in labour productivity.

Proceeding from the objective law of the invincibility of what arises and develops, Marxist dialectics scientifically substantiated the position of the invincibility of communism as a new, powerful social system to which the future belongs. "The Communists must know," wrote Lenin, "that the future, in any case, belongs to them, and therefore we can (and should) combine the greatest passion in the great revolutionary struggle with the most cold-blooded and sober account of the frantic throwings of the bourgeoisie." (*V.I. Lenin, Soch., Vol. 31, ed. 4, p. 81*).

Dialectical and historical materialism serves as the scientific basis for the class struggle of the proletariat and the laws of revolutionary coups. "If the transition from slow quantitative changes to quick and sudden qualitative changes is the law of development, it is clear that the revolutionary coups made by

the oppressed classes represent a completely natural and inevitable phenomenon.

This means that the transition from capitalism to socialism and the liberation of the working class from capitalist oppression can be achieved not by slow changes, not by reform, but only by a qualitative change in the capitalist system, by revolution.” (*J.V. Stalin, Questions of Leninism, 1952, p. 580*).

This conclusion ideologically armed the working class to storm capitalism and is now arming all the working people of the capitalist countries in the struggle against the adherents of reformist ideology - the leaders of right-wing socialists who persistently propagandize the idea of growing capitalist society into a socialist one.

When discussing modern capitalism, right-wing socialist theorists strive to present black as white, capitalism as socialism.

For example, Williams, a former adviser to Attlee, in his book *The Triple Challenge*, portrayed the Labour Government’s efforts to strengthen monopoly capitalism as a “genuine revolution” that supposedly created “new socialism” in England. Another Labour leader, C. Younger, wrote: “Much of what Europeans would call socialism has been implemented in the United States.” He is echoed by the leader of the Belgian right-wing socialists, Spaak, who claims that in America, “millionaires are gradually disappearing,” “American capitalism is achieving socialist goals.” This is what the right-wing socialists say about a country full of unemployed, about a country where racism has become a state ideology, about a country whose army has surpassed the atrocities of the Nazis in



Korea, about a country whose monopolists brutally exploit the peoples of colonial and other enslaved countries.

Marxism-Leninism teaches the proletarians of the capitalist countries not to be afraid of class conflicts and to bring to the end, in a revolutionary way, the resolution of the contradictions of bourgeois society. Dialectical materialism educates the working people of the irreconcilable opposition of their interests to the interests of the bourgeoisie and the entire bourgeois system.

A powerful call for revolutionary action is the words of JV Stalin: "If development occurs in the order of disclosing internal contradictions, in the order of clashes of opposing forces on the basis of these contradictions in order to overcome these contradictions, then it is clear that the class struggle of the proletariat is completely natural and inevitable occurrence.

Therefore, it is not necessary to gloss over the contradictions of the capitalist system, but to open them and unwind them, not to extinguish the class struggle, but to bring it to the end.

So, in order not to make a mistake in politics, it is necessary to pursue an irreconcilable class proletarian policy, and not a reformist policy of harmony of the interests of the proletariat and the bourgeoisie, and not a compromising policy of "incorporating" capitalism into socialism." (*J.V. Stalin, Questions of Leninism, 1952, p. 580*). This conclusion instils in the fighters for communism courage, steadfastness, revolutionary courage and integrity in the struggle against the imperialist bourgeoisie and all its defenders. He exposes the right-wing socialists who are trying to hush up the class struggle and whom Maurice Thorez rightly described as people

of “synthesis”, “reconciliation”, “black and white” resolutions, blurring differences and “hiding the awl in a bag”.

Marxist-Leninist philosophy equips the working class and all working people with a clear perspective. Scientifically proving the inevitability of the death of capitalism, it at the same time teaches that capitalism does not die automatically, it itself will not “fall” if it is not “dropped”. (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 190*). Giving a correct understanding of the whole world around us, Marxist-Leninist philosophy serves as the theoretical basis for the practical activity of the millions of proletarian masses, aimed at the revolutionary transformation of capitalist society into a socialist one.

Dialectical and historical materialism is unthinkable without connection with the practice of the class struggle of the proletariat, without revolutionary tactics of this struggle; “... without this side of materialism, Marx rightly considered him half-hearted, one-sided, dead.” (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 58*).

Marxism-Leninism comes from the recognition of objective historical laws, from the recognition of the action of objective sociological and economic laws that exist in all socio-economic formations. In his work “The Economic Problems of Socialism in the USSR,” JV Stalin severely criticized those who denied the objective regularity of the economic development of socialist society, and showed that under socialism, like in all other social formations, objective, independent of will and people’s desires economic laws.

Marxism-Leninism teaches that although an objective historical regularity determines the activity of people, this regularity does not act on its own, but assumes their active activity.

Having exposed the idealistic, voluntaristic view of social laws, Comrade Stalin also denied the fetishist view of the laws of economic development of society and showed that people should not slavishly bow to the effect of economic laws. They can know them, study their effect and, on the basis of this, use them in their interests, giving scope to the action of some laws, limiting the effect of others, etc.

The objective need for the development of society does not exclude, but, on the contrary, involves the creative participation of people. "People," wrote Lenin, "create their own history ..." (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 40*). And the more active people are, the faster and more fully this objective historical necessity is realized. The tasks of the socialist revolution, the tasks of building socialism and communism can be realized only when the entire revolutionary army of the working class and the broad working masses are brought into action. Deep social transformations require the participation of the broad masses, the participation of tens and hundreds of millions. This law of historical development was formulated by Lenin: "... the deeper the transformation that we want to carry out, the more it is necessary to raise interest in it and a conscious attitude, to convince this need of new millions and tens of millions." (*V.I. Lenin, Soch., Vol. 31, ed. 4, p. 467*).

The Communist Party considered and still considers one of its main tasks to arm the broad masses of working people with a Marxist worldview. V. I. Lenin in the work "What to do?", Comrade Stalin in the work "Briefly on Party Disagreements" developed the ideological foundations of the Marxist party and substantiated the Marxist position on the connection of the labour movement with socialism, on the introduction of socialist consciousness in the labour movement.

In the proletariat, as a result of its position in society, an attraction to socialism is born by itself. By virtue of this attraction to socialism, the proletariat easily assimilates socialist ideas.

But the development of scientific socialism cannot be the work of the workers themselves, since under the conditions of capitalism they do not have the necessary means and leisure for this. The history of all countries, Lenin said, testifies to the fact that only by its own forces the working class is able to develop only a trade union consciousness that reduces the tasks of the labour movement only to protecting the private, narrowly professional interests of workers. Further developing this position, JV Stalin says: "In order to develop scientific socialism, you must stand at the head of science, you must be armed with scientific knowledge and be able to deeply explore the laws of historical development." (*J.V. Stalin, Soch., Vol. 1, p. 99*).

The Marxist worldview, which is based on the conclusions of all sciences, on the knowledge of the laws of social development, is developed by ideologists of the working class, theorists, scientists who have mastered all the data of science. Socialist ideology, a scientific worldview is being introduced into the consciousness of the working masses by the vanguard of the working class—its party. The Communist Party has armed and is arming the working people of our country with this worldview.

Only Marxism, noted Lenin, indicated to the proletariat a way out of spiritual slavery, in which the hitherto oppressed classes were vegetated.

Still in the work “What are” friends of the people “and how do they fight against the Social Democrats?” Lenin pointed out that this “theory directly sets the task of revealing all forms of antagonism and exploitation in modern society, tracing their evolution, proving their transitory character, the inevitability of turning them into another form, and thus serving the proletariat so that it is as soon as possible and put an end to all exploitation as easily as possible.” (*V.I. Lenin, Soch., Vol. 1, ed. 4, p. 308*).

Only the interests of the proletariat require the destruction of all exploitation. Therefore, Marxists do not stop to explain the world, but change it. The fundamental difference between dialectical materialism as a proletarian worldview from all other philosophical systems lies in the fact that, giving a correct understanding of the entire world around us, it also indicates the path of remaking this world, serves as the theoretical basis for practical activity aimed at the revolutionary transformation of capitalist society into communist.

Being a theoretical expression of the needs of the labour movement, Marxist philosophy plays the role of a powerful tool for the practical change of the world. Only dialectical and historical materialism indicates the path to mastering the laws of the development of nature and society, to the practical restructuring of the world in the interests of the working people. This defines such distinctive features of Marxist philosophy as proletarian effectiveness, revolutionary critical attitude to reality, inexhaustible, all overcoming revolutionary energy, excluding any gravity, fatalism, all passivity and contemplation.

Marxism has always been characterized by revolutionary effectiveness and organic hostility to a fatalistic understanding of social development, a fetishistic attitude to the laws of the development of society.

Even Marx and Engels fought against the fatalists, who abstractly understood objective necessity and argued that a person can not do otherwise than he does. Everything that people do, the fatalists claimed, is so determined by the general course of development that the will turns out to be predetermined, powerless. In a letter to L. Kugelman, Marx ridiculed the fatalists and substantiated the idea of active revolutionary activity. To create world history, Marx wrote, it would, of course, be very convenient if the struggle was undertaken only under the condition of infallibly favourable chances. Engels also ridiculed a fatalistic view of necessity as the predestination of everything that happens. Marx and Engels gave “the deepest understanding of the fundamental transformative goals of the proletariat ...”. (*V.I. Lenin, Soch., Vol. 19, ed. 4, p. 503*).

During the period of imperialism, the question of the role of the revolutionary activity of the proletariat and its party acquired especially serious significance. The new era posed a new question about the role of the subjective factor in the struggle for the socialist revolution and the transformation of the world.

Marx and Engels theoretically solved the problem of the ratio of objective and subjective moments in social development. But due to a number of historical circumstances, Marx and Engels focused on clarifying the role of the objective, material conditions of social development. Marx and Engels first of all had the task of proving that the objective internal contradictions of capitalism inevitably lead this system

to death and to the establishment of the dictatorship of the proletariat. The era of imperialism and proletarian revolutions extremely sharply posed the second task - the task of comprehensively developing the question of the role of the revolutionary struggle of the proletariat as a decisive historical force, on which the acceleration of the death of capitalism depends.

Therefore, Lenin and Stalin, along with the study of the objective processes of economic and political development of society and the discovery of new laws, paid great attention to the study of the role of revolutionary ideas and the significance of the activities of revolutionary classes and parties and the conditions for its success.

Lenin and Stalin, relying on the needs of the revolutionary struggle of the proletariat in the new era - the era of imperialism and proletarian revolutions, comprehensively developed the question of the role of the subjective factor, i.e. the question of the role of advanced ideas, the role of proletarian consciousness and organization, the role of the party of the proletariat. They showed how, in the era of proletarian revolutions, the consciousness and organization, the will and adherence of the proletariat and its vanguard — the Communist Party — acquired exceptional importance.

Lenin and Stalin paid so much attention to the question of the role of revolutionary effectiveness also because it was necessary to counter the fighting revolutionary Marxism to the opportunism of the Second International. As agents of the bourgeoisie in the labour movement, the opportunists were sophisticated in trying to deprive the proletariat of the will to fight, to put an end to the working class and its party revolutionary effectiveness, adamant determination and

steadfastness in the struggle for communism. Opportunism was ready “to take from Marxism everything that was acceptable to the liberal bourgeoisie, right up to the struggle for reform, right up to the class struggle (without the dictatorship of the proletariat), right up to the” general “recognition of” socialist ideals “and the replacement of capitalism by the” new system “, and discard “only” the living soul of Marxism, “only” its revolutionism.” (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 197-198*).

Instead of revolutionary effectiveness, a decisive class struggle, the opportunists preach fatalism, contemplation, inaction, and a passive attitude towards the environment. The ideologists of the Second International monstrously falsified the position of Marx and Engels that no social formation perishes before the necessary productive forces develop in it. They interpreted this position of Marx in the spirit of fatalism. The fatalism of the Second International signified a rejection of the struggle for the socialist revolution and the dictatorship of the proletariat. The fatalism advocated by the opportunists became especially dangerous when a decisive battle broke out between capitalism and socialism and when the importance of the activity of the proletariat and the leading role of its parties especially increased.

Developing Marxist teachings, Lenin and Stalin stubbornly fought against opportunism in the labour movement.

JV Stalin showed that the “theory” of spontaneity is the logical basis of opportunism. The historical necessity of the death of capitalism is due to two parties internally connected to each other - objective (the presence of certain socio-economic conditions) and subjective (the determination of the working class to fight against the bourgeoisie). Opportunism metaphysically interprets the objective factor and ignores the



active, effective role of the subjective factor, considering the “historical necessity” outside the active revolutionary action of classes and parties.

Lenin and Stalin destructively criticized the opportunists’ perversion of Marxist theory. In the struggle against the Mensheviks, Lenin showed that “they belittle the materialist understanding of history by ignoring the effective, guiding and guiding role that parties can and should play in the history of the party, who are aware of the material conditions of the coup and become the leaders of the advanced classes.” (*V.I. Lenin, Soch., Vol. 9, ed. 4, p. 28*). Exposing revisionism and his attempts to replace the revolutionary reality of dialectical materialism with contemplation, JV Stalin wrote: “Marx said that materialist theory cannot be limited to explaining the world, that it must still change it. But Kautsky and <sup>on</sup> do not care about this, they prefer to stay at the first part of Marx’s formula.” (*J.V. Stalin, Soch., Vol. 6, p. 92*).

The modern leaders of the right-wing socialist parties strive to keep the working masses from active actions in defence of peace, democracy and national independence, from a decisive struggle for the social and political rights of the working people, for the improvement of their material situation. Amid the deepening contradictions of imperialism and the aggravation of the general crisis of the world capitalist system, they seek to dull the sharpness of the contradictions between the working people and monopolists, between the oppressed peoples of the colonial countries and the imperialists, between peace supporters and reactionary forces seeking to start a new war. Binding, thus, the revolutionary energy and initiative of the masses, they inflict enormous damage on the liberation movement of the working people, their struggle for a better future, for socialism.

Contrasting revolutionary Marxism with opportunism, Lenin and Stalin put forward one of the most important features of Marxism-Leninism, the revolutionary-critical, transforming activity of the proletariat and its party. Lenin and Stalin raised to a new level the teachings of Marx and Engels on historical law, on the ways, methods and forms of its implementation. Marxism-Leninism not only affirms the existence of objective laws of social development, but also recognizes the need for their use in the practical revolutionary transforming activities of the proletariat.

### **Dialectical materialism—the scientific basis of the practical activities of the Marxist-Leninist party**

The Marxist-Leninist party is primarily active. The Charter of the Communist Party, adopted at the XIX Congress, obliges each party member to “be an active fighter for the implementation of party decisions.” The Communist Party is struggling, as with great evil, with a formal attitude to party decisions, with passivity in the implementation of party policies, and in every way increases the activity and combat effectiveness of party organizations.

In its practical activities, the Communist Party relies on the theory of Marxism, which studies objective processes in their development, on the program of Marxism, based on the conclusions of the theory and determining the purpose of the movement of the working class, on strategy and tactics, which is the science of leading the class struggle of the proletariat. No other party had and does not have such a scientific foundation.

The party's practical activity is based on an accurate knowledge of the laws of the development of nature and society and, as a result, is distinguished by an irresistible force, which "does not know and does not recognize obstacles, which blurs all kinds of obstacles with its business perseverance, which cannot fail to complete the work once begun . . .". The Marxist-Leninist worldview gives the party the opportunity to move forward "boldly, without fear of pitfalls", gives it "a clear program and firm tactics ..." (Stalin).

Marx and Engels, generalizing the experience of the class struggle and leading the labour movement, at one time put forward a number of brilliant ideas about the revolutionary tactics of the proletariat based on the dialectical-materialistic worldview. "... Marx forged a single tactic of the proletarian struggle of the working class in various countries." (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 33*).

Engels, characterizing the scientific foundations of Marxist tactics, wrote: "For me, the historical theory of Marx is the main condition for all sustained and consistent revolutionary tactics; to find this tactic, you only need to apply the theory to the economic and political conditions of a given country." (*"Correspondence of K. Marx and F. Engels with Russian Political Figures", 1951, p. 309*).

The philosophical basis of the strategy and tactics of the class struggle of the proletariat is dialectical and historical materialism. Lenin noted that "Marx defined the main task of the tactics of the proletariat in strict accordance with all the premises of his materialist-dialectical world outlook." (*V.I. Lenin, Soch., Vol. 21, ed. 4, p. 58*).

The revolutionary tactics of the proletariat is an integral part of Marxism-Leninism. Therefore, "Throughout his life, Marx, along with theoretical works, paid steady attention to questions of the tactics of the class struggle of the proletariat." (*Ibid.*).

The ingenious thoughts of Marx and Engels on tactics and strategy were fouled by the opportunists of the Second International. The parties of the Second International, which operated during the period of a more or less peaceful development of capitalism, during the period of parliamentarism as the predominant form of the class struggle, did not have a coherent strategy or developed tactics. "Only in the next period," says I. Stalin, "is the period of open speeches of the proletariat, during the period of the proletarian revolution, when the question of overthrowing the bourgeoisie became a matter of direct practice, when the question of the reserves of the proletariat (strategy) became one of the most burning issues, when all forms of struggle and organization - both parliamentary and extra-parliamentary (tactics) - showed themselves with full certainty, only during this period could a whole strategy and developed tactics of the struggle of the proletariat be developed." (*J.V. Stalin, Soch., Vol. 6, p. 151*).

This integral strategy and developed tactics of the revolutionary struggle of the proletariat were created by the great successors of the work and teachings of Marx and Engels-Lenin and Stalin. The works of Lenin and Stalin, in which the Party's rich experience, the experience of the entire liberation struggle of the proletariat in the capitalist countries and the national liberation struggle of the oppressed peoples in the colonies, the greatest experience in building socialism, comprehensively and deeply summarize, represent an inexhaustible source of deepest thoughts and guidelines on issues of strategy and tactics.

Strategy and tactics, all the activities of the Communist Party are based on an unshakable foundation of dialectical and historical materialism, knowledge of the laws of social development, a dialectical approach to historical events, strict objective consideration of the driving forces of the revolution, the correlation of classes, etc.

J.V. Stalin teaches that the labour movement consists of two sides: objective (or spontaneous) and subjective (or conscious). "The objective side is those development processes that take place outside and around the proletariat regardless of the will of the latter and its party, processes that ultimately determine the development of the whole society. The subjective side is those processes that occur within the proletariat as a reflection in the consciousness of the proletariat of objective processes, processes that accelerate or slow down the course of the latter, but by no means determine them." (*J.V. Stalin, Soch., Vol. 5, p. 62*).

If the party cannot note or change the objective side (for example, laws of economic development), then the subjective side, unlike the objective side, is wholly under the influence of the party. Acceleration or deceleration of movement, facilitation or complication of the objective course of development depends on the party's strategy and tactics. A striking example of the party's influence on the course of the revolutionary struggle of the proletariat is its strategic slogans, reflecting the location of the revolutionary forces on the front of the class struggle, facilitating the approach of the masses to the front of the struggle for the victory of the revolution. Dealing with the main forces of the revolution and their reserves, the strategy of the Bolshevik party played a crucial role at all stages of the revolution: 1905 - February 1917, when there was a struggle for the victory of the

bourgeois-democratic revolution; February 1917-October 1917.

The strategy of the proletariat party takes into account changes in the course of the class struggle, it changes depending on historical turns and transitions from one stage of the revolutionary struggle to another. It is based on an analysis of the objective conditions of the class struggle of the proletariat, on a sober account of the struggling forces.

The politics of the Marxist-Leninist party, having dialectical materialism as their theoretical basis, are fundamentally different from the policies of all other parties.

On the distinguishing feature of the policies of bourgeois parties, Lenin wrote that “the smartest people of the bourgeoisie are confused and cannot help but do irreparable stupidities. On this the bourgeoisie will perish.” (*V.I. Lenin, Soch., Vol. 31, ed. 4, p. 63*). The policy of the exploiting classes cannot be based on a scientific basis; this policy is designed to gloss over the flagrant contradictions of an antagonistic society, to hide the diseases caused by such a social system. In his report to the XVII Party Congress, JV Stalin said: “Look at the surrounding countries: how many you will find ruling parties that have the right line and put it into practice? Actually, there are no such parties in the world now, because they all live without prospects, get confused in the chaos of the crisis and see no way to get out of the quagmire.” (*J.V. Stalin, Soch., Vol. 13, p. 377*). This assessment of the bourgeois parties, made about 20 years ago, retains all its strength to this day, whether we are talking about the parties of the Labour and Conservatives in England, the Democratic and Republican parties in the USA, etc., etc. The politics of these

parties is based on demagoguery and adventurism, blackmail and violence, lies and deceit.

The proletariat is interested in scientific policy, the class interests of which do not contradict, but, on the contrary, correspond to the progressive course of social development. A proletarian policy based on science is carried out by the Marxist-Leninist party. Therefore, she successfully solved and solves the tasks facing her. "Only our party," said J.V. Stalin, "knows where to conduct the business, and leads it forward with success. What does our party owe this advantage to? To the fact that it is a Marxist party, a Leninist party. She owes that she is guided in her work by the teachings of Marx, Engels, Lenin. There can be no doubt that as long as we remain faithful to this teaching, as long as we own this compass, we will have success in our work." (*J.V. Stalin, Soch., Vol. 13, p. 377*).

A vital test of the correctness of party policy is its long and glorious history. The history of the Communist Party of the Soviet Union shows that all its multifaceted activities are based on the granite foundation of the Marxist-Leninist worldview. The party decided and decides all programmatic, strategic and tactical tasks in full accordance with this doctrine. The history of the party is dialectical and historical materialism in action, it is a classic example of the unity of theory and practice.

With unrivalled strength, J.V. Stalin reveals in the Short Course of the History of the CPSU (B.) The internal connection existing between the philosophy of Marxism-Leninism and the practical revolutionary activity of the party, the role of dialectical and historical materialism as an instrument for transforming the world, its significance in the

struggle of the proletariat for the conquest of the dictatorship of the proletariat and the building of communism.

J.V. Stalin showed that the proletarian party throughout its history, in resolving all political issues, proceeded from the principles of Marxist-Leninist science, applying them to solving complex strategic and tactical problems. The conclusions formulated by J.V. Stalin characterize the inextricable connection of Marxist-Leninist philosophy with politics, are a brilliant example of the creative application of the provisions of dialectical and historical materialism to the practical activities of the proletariat party.

One of the scientific foundations of the practical activities of the party and its policies is the materialist dialectic, which Lenin and Stalin call the soul of Marxism. J.V. Stalin, characterizing the strength and power of Marxist dialectics, said that it “gives the Bolsheviks the opportunity to take the most impregnable fortresses ...” (*J.V. Stalin, Soch., Vol. 12, p. 370*).

In the work “History of the CPSU (B) —Short Course “and its component part” On Dialectical and Historical Materialism “provides a comprehensive examination of the role of the Marxist dialectical method in the practical activities of the proletariat party. In a generalized form, the role of dialectics as the scientific basis of party politics is expressed in the form of a number of remarkable formulas and conclusions.

J.V. Stalin teaches: “Everything depends on conditions, place and time.” The party is guided by this principle of dialectics in its approach to all phenomena, considering them specifically historically. Any social phenomenon, economic fact, political demand or slogan can be correctly understood theoretically and



evaluated politically only if they are taken in connection with specific historical conditions.

The party in its activities is guided by another conclusion from the dialectic formulated by Comrade Stalin: "... in order not to err in politics, one must look forward, not backward." The party is ahead of the working class, looking forward, penetrating the future and building prospects on a scientific basis. "We cannot be satisfied that our tactical slogans hobbled after the events, adapting to them after they were committed." "We must strive to ensure that these slogans lead us forward, illuminate our future path, raise us above the immediate tasks of the minute." (*V.I. Lenin, Soch., Vol. 9, ed. 4, p. 132*). Marxist dialectics, facing the present and the future, gives the party the opportunity to look far ahead, penetrate the depths of the future and arm the working class and all working people with the clear goal of the movement, deep confidence in the success of the revolutionary cause.

On the basis of knowledge of the laws of social development, a deep analysis of the causes of historical events, the Marxist-Leninist party builds its scientific foresight.

It is enough to recall, for example, the prediction of JV Stalin that Russia will be the country that paves the way for socialism; or JV Stalin's prediction that the world revolution will develop by falling more and more countries away from the system of imperialist states, while "the process of falling away from imperialism of a number of new countries will take place the sooner and more thoroughly, the more thoroughly socialism becomes stronger in the first victory to your country..." (*J.V. Stalin, Soch., Vol. 6, p. 399*); there is no doubt that the foresight expressed by Comrade Stalin at the 19th Party Congress that "there is every reason to count on the success

and victory of fraternal parties in countries where capital is dominated” (*J.V. Stalin, Speech at the 19th Party Congress, Gospolitizdat, 1952, p. 13*) will come true for sure.

In his work *On Dialectical and Historical Materialism*, J.V. Stalin formulates a number of other conclusions from Marxist dialectics, which are very important for the practical activity of the party. JV Stalin teaches: “... in order not to make a mistake in politics, you must be a revolutionary, not a reformist ... in order not to make a mistake in politics, you must pursue an irreconcilable class proletarian policy...”. (*J.V. Stalin, Questions of Leninism, 1952, p. 580*).

To be a revolutionary means to lead a decisive, consistent class proletarian line, to be adamant in the struggle, to uphold the Marxist-Leninist partisanship, integrity, certainty and firmness: “Revolutionary tactics must be clear, precise and definite...”. (*J.V. Stalin, Soch., Vol. 1, p. 210*).

The party in its activity is guided by the conclusions from the (Marxist dialectical concept of development. Guided by the dialectic, the party recognizes the new and old in development, fosters all workers a sense of the new, the ability to recognize the sprouts of the new, progressive and to support them.

The unshakable basis of the practical activity of the party and its politics is Marxist philosophical materialism. ”The strength and vitality of Marxism-Leninism,” JV Stalin teaches, “consists in the fact that he relies in his practical activity precisely on the needs of the development of the material life of society, never breaking away from the real life of society.” (*J.V. Stalin, Questions of Leninism, 1952, p. 585*).

This conclusion in a generalized form shows the significance of Marxist philosophical materialism for the practical activity of the party.

The party in its activity is guided by the unshakable principle of a materialistic view: just as the connection and mutual conditionality of natural phenomena represent objective laws, the connection of social life phenomena and their mutual conditionality also represent objective laws, rather than a cluster of “accidents”.

From this position, JV Stalin formulates the most important conclusion for the practical activity of the party: “Therefore, the practical activity of the party of the proletariat should not be based on the good wishes of” prominent persons “, not on the requirements of” reason “,” universal morality “, etc. , and on the laws of development of society, on the study of these laws.” (*Ibid.*, P. 583)

The Marxist-Leninist Party in its practical activities uses the objective laws of social development and relies on them.

Guided by the principles of dialectical and historical materialism, J.V. Stalin in his work “*The Economic Problems of Socialism in the USSR*” revealed the economic laws inherent in Soviet socialist society, pointed out to the party the ways and methods of using the laws of development of society.

J.V. Stalin showed that the laws inherent in Soviet socialist society are qualitatively different from the laws inherent in capitalist society. The basis of the bourgeois system is private capitalist ownership of the means of production. The basic economic law of the bourgeois mode of production is the pursuit of high capitalist profits, and during the period of

imperialism, the pursuit of maximum profits. The basic economic law of modern capitalism determines the inevitability of imbalances between production and consumption, between industry and agriculture, between different industries, the unevenness of the economic and political development of capitalist countries and the inevitability of predatory, imperialist wars. In a bourgeois society, consumption is determined by the capitalist nature of distribution, the consumption of the working masses is limited by their low purchasing power. JV Stalin points out that under capitalism “the growth of mass consumption (purchasing power) never keeps up with the growth of production and lags behind it all the time, continually condemning production to crises.” (*J.V. Stalin, Soch., Vol. 12, p. 322-323*).

The crises of overproduction are the only possible under capitalism “means” of restoring some kind of “proportionality” between different branches of the economy, which is immediately violated and leads to a new imbalance due to the anarchy of capitalist production.

These are the laws of the capitalist mode of production. “If capitalism could adapt production not to maximize profits, but to systematically improve the material situation of the masses, if it could turn profits not to satisfy the whims of the parasitic classes, not to improve methods of exploitation, not to export capital, but to systematically raise financial situation of workers and peasants, then there would be no crises. But then capitalism would not be capitalism.” (*J.V. Stalin, Soch., Vol. 12, p. 244-245*).

The party in its practical activity proceeds from the fact that fundamentally different laws are characteristic of the socialist mode of production. The socialist system is based on public

ownership of the means of production.”The peculiarity of modern Soviet society, unlike any capitalist society, is that it no longer has antagonistic, hostile classes, the exploiting classes are liquidated, and the workers, peasants and intelligentsia that make up Soviet society live and work on the basis of friendly cooperation”. (*J.V. Stalin, Questions of Leninism, 1952, p. 629*).

Analysing the laws of the emergence and development of the socialist system, J.V. Stalin points out that the successes of the Soviet power are due to the fact that it relied on the economic law of the obligatory conformity of production relations with the nature of the productive forces. By socializing the means of production, Soviet power made them the property of the whole people, destroyed the exploitation system, and created socialist forms of economy.

The Party and Soviet power in their activities took into account and are taking into account that “productive forces can develop in full only if production relations are consistent with the nature and condition of the productive forces and give room for the development of productive forces.” (*Ibid., P. 592*). Therefore, Soviet society in a timely manner brings the lagging production relations in line with the nature of the productive forces, without bringing the matter to conflict.

The Communist Party in its practical activities is based on the basic economic law of socialism, the essential features of which, as taught by J.V. Stalin, is to ensure maximum satisfaction of the constantly growing material and cultural needs of the whole society through the continuous growth and improvement of socialist production based on high technology.

The party in its activity takes into account the law of the dialectical relationship between production and consumption under socialism, uses this law in the interests of Soviet society and contributes to the maximum realization of the rich opportunities and great advantages of the socialist system. The party teaches Soviet people that by developing production and improving it, people create opportunities for the continuous satisfaction of new needs that are born. In the USSR, “the growth of consumption (purchasing power) of the masses always outstrips the growth of production, pushing it forward...”. (*J.V. Stalin, Soch., Vol. 12, p. 322*).

The party and Soviet power take into account other objective laws inherent in socialism and use them in the interests of Soviet society.

In place of the law of competition and the anarchy of production, operating under the conditions of capitalism, under socialism on the basis of socialized means of production, the law of the planned (proportional) development of the national economy arose. The law of the planned (proportional) development of the national economy gives the planning bodies of the Soviet state the opportunity to plan social production correctly. Knowing this law and reflecting its requirements in the five-year plans, the party and the Soviet state are achieving a planned, proportional and accelerated development of the entire national economy.

In its practical activities, the party is guided by the principles of Marxist philosophical materialism, a materialistic solution to the main epistemological question. If being is primary, and consciousness is secondary, if, accordingly, social being, material life is primary, and social consciousness is secondary,

then, based on this, JV Stalin formulates the conclusion for the activities of the party:

“So, in order not to make a mistake in politics and not fall into the position of empty dreamers, the party of the proletariat should proceed in its activity not from abstract” principles of the human mind “, but from the specific conditions of the material life of society, as the decisive force of social development, not from good wishes “Great people”, but from the real needs of the development of the material life of society.” (*J.V. Stalin, Questions of Leninism, 1952, p. 585*).

Marxism-Leninism teaches that the necessity of nature is primary, and the consciousness and will of people is secondary. The latter, says Lenin, must adapt to the former.

In the work “The Economic Problems of Socialism in the USSR”, Comrade Stalin shows that both the laws of nature and the laws of economic development of society are objective, primary, that people’s activities should be based on taking into account objective economic necessity. So, for example, the planning bodies of the Soviet state should draw up such plans that fully reflect the requirements of the objective law of the planned, proportional development of the national economy.

Neglect of the study of objective economic laws, idealism and subjectivity in economic theory in practice lead to adventurism and the inability to “establish at least the most basic economic leadership.”

Pointing to this danger, Comrade Stalin says: “In the end, we would be at the mercy of the arbitrariness of” economic “adventurers who are ready to” destroy “the laws of economic development and” create “new laws without understanding and

taking into account objective laws.” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 85).

Where the ignorance of the primitive role of the material life of society leads, the shameful fate of anarchists, Socialist-Revolutionaries, Trotskyists and other political groups hostile to the proletariat and their activity based on adventurism has shown.

In solving specific practical and political problems, the Communist Party proceeds from an analysis of objective conditions and taking into account the real needs of social development. Ignoring the objective conditions, the party condemns it as an expression of projectionism and adventurism. For example, in the matter of collective farm construction, the party condemned the leftist attempts to cross, bypassing the agricultural cartel, directly to the commune. Based on the objective stage in the development of productive forces achieved by Soviet society, the party indicated that the main link in the collective farm movement at the present stage is the agricultural artel. In modern conditions, it most successfully combines the social and personal interests of collective farmers. Therefore, the strengthening and strengthening of the agricultural artel is at this stage the main task. The agricultural cartel is a necessary condition for the transition to a future agricultural commune. JV Stalin teaches that “the future commune will grow out of a developed and prosperous artel.” (*J.V. Stalin, Soch., Vol. 13, p. 353*).

The party condemned the vulgarizing reasoning of some economists and philosophers about the transition from socialism to communism. She pointed to the Simplists that highlighting the problems of distribution, and not the development of productive forces and production relations, is a



vulgarization of Marxism, a perversion of historical materialism.

In his work *“The Economic Problems of Socialism in the USSR,”* Comrade Stalin gave a detailed answer to the question of the ways and conditions of the transition from socialism to communism, and thereby put an end to confusion and confusion on this most important practical and theoretical question.

The Marxist-Leninist approach to understanding social laws is organically linked to the fundamental principles of the Marxist dialectical method and Marxist philosophical materialism, and follows from these philosophical principles.

If the world is cognizable and correspondingly cognizable are the laws of the development of society, and the data of the science of the laws of the development of society have the value of objective truths, then it follows that “in its practical activity the party of the proletariat should be guided not by any random motives, but by the laws of the development of society, practical conclusions of these laws.” (*J.V. Stalin, Questions of Leninism, 1952, p. 584*).

The greatness of the Communist Party lies in the fact that in its activity it proceeds from the objective laws of nature and society and is guided by practical conclusions from these laws. The laws of nature and society exist objectively, regardless of the consciousness and will of people. The recognition of objective law, says Lenin, is inextricably linked with the materialists with the recognition of the objective reality of the external world, reflected by our consciousness. Not to reckon with the objective laws of nature and society means in theory to switch to the positions of

idealism, and in politics to slide into voluntarism and adventurism.

Recognition of the objective nature of the laws of nature and society does not mean that people are in the grip of these laws. On the contrary, the recognition of an objective regularity presupposes mastery of it, presupposes the dominance of man over the laws of the external world. This is also the case with the laws of society. "Social forces, like the forces of nature, act blindly, violently, destructively, until we know them and do not reckon with them. But since we have known them, studied their action, direction and influence, it is up to us to subordinate them more and more to our will and to achieve our goals with their help." (*F. Engels, The Development of Socialism from Utopia to Science, 1952, p. 73*).

The dominance of nature is based on the knowledge of its laws. Other laws of nature are destructive. But, having known them, a person can give the destructive forces of nature a different direction. Electricity is a destructive force in the form of lightning from a thundercloud, but this force can be used in a telegraph apparatus or in an arc lamp. The same difference, says Engels, between fire and fire serving a person. (*See F. Engels, The Development of Socialism from Utopia to Science, 1952, p. 73*). Engels pointed out that once the nature of laws was understood, they were transformed from despotic overlords into humble servants. In substantiating these propositions of Engels, Lenin in *Materialism and Empirio-Criticism* wrote: "... while we do not know the law of nature, he, existing and acting apart from, outside of our knowledge, makes us slaves of" blind necessity ". Once we have learned this law, acting (as Marx repeated thousands of times) regardless of our will and our consciousness, we are the masters of nature." (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 177*). In

this work, Lenin further notes that the highest task of mankind is to cognize the objective logic of development, “critically adapt its social consciousness to it ...” (*Ibid.*, p. 311) and thereby act consciously, competently.

The same idea was developed by JV Stalin in his work “The Economic Problems of Socialism in the USSR”. “If,” says JV Stalin, “exclude astronomical, geological and some other similar processes, where people, even if they know the laws of their development, are really powerless to influence them, then in many other cases people are far from powerless in the sense of the possibility of their impact on the processes of nature. In all such cases, people, knowing the laws of nature, taking them into account and relying on them, skilfully applying and using them, can limit their scope, give the destructive forces of nature a different direction, turn the destructive forces of nature to the benefit of society.” (*J.V. Stalin, Economic Problems of Socialism in the USSR*, p. 4).

Therefore, dominance over the laws of nature does not lie in imaginary independence from them, but in the knowledge of these laws and in the possibility, therefore, to systematically use them for the implementation of certain goals.

A striking example of the use of the laws of nature in the public interest are such activities of the Communist Party and the Soviet government as the construction of the Volga-Don Canal named after V.I. Lenin and the construction of giant hydroelectric stations on the Volga, Don, Dnieper, Amu-Darya. These huge construction projects, built on the basis of the most advanced Soviet technology, are new evidence of the creative, transforming power of the Soviet social system.

J.V. Stalin deeply and comprehensively developed the question of using the laws of development of society. People can influence the conditions of the material life of society and accelerate their development, accelerate their improvement. By mastering the knowledge of the objective laws of the development of society, one can accelerate the pace of its development and facilitate the movement of society forward.

J.V. Stalin teaches that the socialist system is able to maximize the use in the interests of society of laws favourable to the development of society, to give scope to such laws and at the same time give another direction to the destructive actions of certain laws, and to limit their scope. Under capitalism, objective laws act spontaneously and blindly. Under socialism, people take control of objective laws and dominate them.

Given that laws “are limited or strengthened in their operation depending on changing conditions...” (Stalin), people can create conditions that exclude the possibility of the action of such laws that give rise to economic crises, the destruction of productive forces, poverty of the working masses, unemployment etc. With the socialization of the means of production in the USSR, the law of the anarchy of production and competition ceased to exist and the law of the systematic development of the national economy began to apply. “... Socialist production in the USSR does not know periodic crises of overproduction and the absurdities associated with them.” (*J.V. Stalin, questions of Leninism, 1952, p. 597*). People can create the conditions necessary to give wide scope to laws such as, for example, the law of the full conformity of production relations with the nature of productive forces. Such objective conditions were created in the USSR under which productive forces develop “at an accelerated pace, since the

production relations corresponding to them give them full scope for such development.” (*Ibid.*)

The Communist Party has solved and is solving its tasks in full accordance with the teachings of dialectical and historical materialism, that is, the worldview that represents the unity of the dialectical method and materialist theory. The party has always been and remains true to the materialistic understanding and interpretation of phenomena and the dialectical approach to them. The Bolshevik Party in its policy proceeds from a materialistic analysis of this historical situation, from a sober account of real forces and capabilities, and the very reality is investigated from the point of view of the development of the trends and opportunities ripening in it. Therefore, the party in its activity has always been free both from voluntarism, which inevitably opens the door to political adventurism, and from a fatalistic-contemplative attitude towards reality, which inevitably leads to that politics is lagging behind events. In the ideological wealth of Marxism-Leninism, the granite foundation is the party’s scientific worldview—dialectical materialism, which is an indispensable weapon for scientific knowledge and revolutionary action.

### **Dialectical materialism is an ideological weapon in the struggle for building communism**

With the victory of socialism in the USSR, Marxist-Leninist philosophy faced new challenges in connection with the new requirements of the material life of Soviet society.

The Marxist-Leninist worldview as an integral part of the superstructure of Soviet society is called upon to actively

contribute to the strengthening and development of the basis of socialist society. It cements the driving forces of Soviet society: moral and political unity, friendship of peoples, Soviet patriotism.

The active, creative role of Marxist-Leninist philosophy and the superstructure as a whole is that it contributes to the maximum extent to the basis in its movement forward to communism. The entire ideological superstructure of Soviet society serves one purpose—the building of communism. However, according to their official functions, the components of the add-in differ from each other and have their own specific features. The special role of Marxist-Leninist philosophy is to create ideological prerequisites for the transition to communism.

Under socialism, Marxist-Leninist ideology is called upon to equip Soviet people with knowledge of the laws of building communism. The Marxist-Leninist worldview is the basis for the development of the entire spiritual life of Soviet society. Marxism-Leninism is arming the Communist Party of the Soviet Union and the Soviet state in solving the task set by Comrade Stalin “to ideologically train our cadres of all branches of work and temper them politically to the extent that they can freely navigate in the domestic and international situation ...”. (*J.V. Stalin, Questions of Leninism, 1952, p. 638*).

The 19th Party Congress once again with all its strength emphasized the need to strengthen ideological and political training of personnel and to intensify the work on the communist education of workers.

The great attention that the party devotes to the cause of ideological and political training of cadres and the communist

education of the working people is not accidental. Marxism-Leninism makes it possible to act correctly in everyday political, economic and cultural life, and to participate fruitfully in the government of the country. The Communist Party, its policy is the guiding and guiding force for the development of Soviet society. Therefore, an understanding of the policies of the Communist Party, the study of its scientific foundations, the ability to be guided by Marxist-Leninist theory and party politics in practical work are the most important conditions for the successful work of Soviet people.

The principles of dialectical and historical materialism are guiding for all Soviet people. Marxism-Leninism equips Soviet people with knowledge of the laws of social development, teaches us to apply these laws in practice, obliges them to rely on advanced social theory in their practical activities and “use to the bottom its mobilizing, organizing and transforming force” (Stalin).

The significance of the ideological and political training of Soviet people has grown in view of the great new tasks facing the Soviet people during the period of completion of the construction of a socialist society and the gradual transition from socialism to communism.

In his work *“The Economic Problems of Socialism in the USSR,”* Comrade Stalin points out that one of the basic preconditions for the transition to communism is such a cultural growth of society members that would ensure the comprehensive development of their physical and mental abilities. An essential element in the cultural growth of members of Soviet society is the mastery of a scientific worldview, liberation from survivals of capitalism, religion, idealism, etc.

One of the main contradictions in the USSR at the present stage is expressed in the struggle of the advanced part of socialist society against the remnants of capitalism in the minds of some of the Soviet people. JV Stalin teaches that the remnants of capitalism in the minds of people — skills and habits, traditions and prejudices inherited from bourgeois society and reflecting hostile influences—“are the most dangerous enemy of socialism.” Hence, the task of communist education arises in full swing.

The communist consciousness of Soviet people, generated by socialist relations in production and brought up by the Communist Party, is an essential factor in accelerating the movement of Soviet society towards communism.

Hence the task of relentless struggle with all sorts of vestiges of bourgeois ideology. And in our days the Leninist words said 50 years ago have not lost their relevance: “... the question is only this: bourgeois or socialist ideology. There is no middle ground ... Therefore, any belittling of socialist ideology, any detachment from it means thereby strengthening the bourgeois ideology.” (*V.I. Lenin, Soch., Vol. 5, ed. 4, pp. 355-356*).

In a report at the XIX Party Congress, G. Malenkov pointed out that, despite the dominance of socialist ideology in Soviet society based on Marxism-Leninism, we still have the remnants of bourgeois ideology, survivals of private property psychology and morality. The struggle against these remnants, fuelled and inflated by the enemies of the Soviet state, is one of the most important tasks of the party.

In the matter of communist education of Soviet people, overcoming the harmful, decaying remnants of capitalism in their minds, the Marxist-Leninist worldview plays a paramount



role. The historical decisions of the Central Committee of the Party on ideological issues are a classic example of the application of the principles of a Marxist-Leninist worldview in the struggle against the remnants of the influence of bourgeois ideology in the field of literature and art, in exposing apoliticality, pessimism, rootless cosmopolitanism and servility to corrupted bourgeois culture. The philosophical discussion held in 1947 on the initiative of the Central Committee of the party was a brilliant example of the use of communist partisanship in the struggle against bourgeois objectivism. In discussions on biology, physiology, linguistics, political economy,

The ideas of the Marxist-Leninist worldview play a leading and guiding role in exposing and defeating the remnants of idealistic, metaphysical and other erroneous ideas in all fields of science and art.

In the era of the struggle for communism, Marxist-Leninist philosophy faces special tasks in exposing the robber philosophy of the imperialist bourgeoisie. Modern bourgeois philosophy most vividly reflects insanity and the decomposition of bourgeois culture. The official purpose of this, so to speak, philosophy is to save the capitalist order, doomed by history to perish, to slow down the development of society and reverse it. The official role of bourgeois philosophers is that they are the ideological squire of the arsonists of war, the troubadours of American contenders for world domination.

Idealistic philosophy has always been distinguished by its anti-people. The anti-people character of modern bourgeois philosophy goes to extremes. From beginning to end, it serves the exploiters, as a means of spiritual enslavement of the

masses. To spiritually disarm the masses, in modern bourgeois philosophy, unbridled preaching of pessimism and agnosticism is conducted. Modern obscurantists assure that bourgeois philosophy is designed to bring comfort to people. (In the American dictionary of D. Runes, philosophy is defined as “consolation.”)

Modern philosophical obscurantists are fighting foam at the mouth against science and blaspheming it shamelessly. The cry of the ideologists of imperialism has become fashionable: “Forge Prometheus of science.” Dewey, Santayana, Russell, and others openly preach fideism and sow unbelief in the power of science. One of the ideologists of the arsonists of the war—Russell calls for the creation of a “science of how to get rid of science.” Fiercely attacking science, falsifying not only conclusions from facts, but also the facts themselves, the ideologists of the imperialist bourgeoisie rant that “a significant part of the wisdom accumulated by the world was obtained not as a result of applying scientific research methods, but due to the skilful intuitive imagination of philosophers, diviners, state figures, artists, artists, scientists.” (*Quotation. According to the book “Bourgeois geography in the service of American imperialism”, ed. Academy of Sciences of the USSR, M.-L. 1951, p. 104*).

In the capitalist countries, various reactionary, fascist organizations and institutions are being created, such as the “Cosmopolitan Science and Art Service” in the USA, which aims to “strengthen the American spirit.”

By such means, the bourgeois reactionary philosophy seeks to stupefy the consciousness of peoples and prolong the existence of the outdated capitalist system. The Marxist-Leninist doctrine ideologically equips all progressive mankind in the struggle

against reaction and obscurantism, against the policy and ideology of the instigators of war. Marxism-Leninism is becoming the worldview of an increasingly wider mass of working people throughout the world.

The triumph of dialectical materialism in the USSR is also expressed in the fact that the philosophical doctrine of Marx-Engels-Lenin-Stalin is the theoretical foundation of Soviet science.

Science has never before had such favourable social conditions for development as under socialism. The October Revolution eliminated the causes that gave rise to the crisis of theoretical science, and created conditions in the USSR unprecedented in history for the development of science; "... only socialism," said Lenin, "will free science from its bourgeois fetters, from its enslavement to capital, from its slavery in the interests of dirty capitalist greed." (*V.I. Lenin, Soch., Vol. 27, ed. 4, p. 375*).

Only under socialism, dialectical materialism as a method of scientific research and a guide to practical action gained the opportunity to penetrate deeply into the consciousness of scientists. In the Soviet era, when dialectical materialism turned into a dominant worldview, a new question arose about the relationship between philosophy and science, about the leading role of a Marxist worldview in scientific research. In the Soviet era, Marxist-Leninist philosophy plays a guiding role in the development of natural science.

Lenin and Stalin armed Soviet science with a powerful ideological weapon—dialectical materialism, turning it into an unshakable foundation of Soviet natural science and social sciences. The theory of knowledge of dialectical materialism

has revealed boundless prospects for development before Soviet science. In *Materialism and Empirio-Criticism*, Lenin wrote: “If the world is moving matter, then it can and should be studied endlessly in the infinitely complex and detailed manifestations and ramifications of this movement...”. (*V.I. Lenin, Soch., Vol. 14, ed. 4, p. 329*). In the same place, Lenin noted that the external world and the laws of external nature “are quite knowable for man, but can never be known to him to the end.” (*Ibid., p. 177*).

These provisions became guiding for Soviet science. Dialectical materialism is a reliable guide to scientific research, expands the scope of scientific activity, helps to find urgent problems, armaments to solve the most complex issues of our time. This is one of the incomparable advantages of Soviet science over bourgeois.

The mighty growth of Soviet science, its heyday and increasing achievements became possible thanks to the guiding role of the Marxist-Leninist worldview. Soviet science in all branches of knowledge is guided by the only scientific, Marxist-Leninist worldview.

Describing in the report at the XVIII Party Congress the relationship of Marxist-Leninist theory with special sciences in new historical conditions, J.V. Stalin noted the enormous role of the Marxist-Leninist worldview, the role of the principle of partisanship for all branches of knowledge.

J.V. Stalin, speaking of the connection between science and practical activity, teaches that the connection between theory and practice, their unity is the guiding star of the party of the proletariat (*See J.V. Stalin, Questions of Leninism, 1952, p.*

584). This Marxist principle of the connection of theory with practice is a guiding principle for advanced Soviet science.

In his immortal work *“Materialism and Empirio-Criticism”*, Lenin scourged the representatives of the bourgeois “pure science”, which does not allow itself a “jump” from theory to practice. Among bourgeois scholars, Lenin pointed out, the theory of knowledge is one thing and practice is a completely different thing. On the contrary, the basic law of the development of Soviet science is the connection with life, the unity of theory and practice.

Soviet science serves the cause of communism and actively contributes to the building of communism. The Soviet public indignantly condemned the notorious experiments of the Weismann-Weismanists on genetics with the *Drosophila* fly, the worthless experiments of Academician Beritashvili on the question of how a frog behaved in a water pipe behaved, condemned the departure to the past, the departure from large urgent practical tasks. About the essence of Marxist-Leninist partisanship in Soviet science, O. B. Lepeshinskaya spoke well: “The Bolshevik partisanship in science requires a military focus on the issues being studied, requires a struggle against idealism and metaphysics in science and highlighting those issues that are related to the development of new areas of knowledge that can re-illuminate issues related to practice.” (*“Meeting on the problem of living matter and cell development. Verbatim report”*, ed. USSR Academy of Sciences, 1951, p. 9).

Armed with the powerful and fruitful method of dialectical materialism, Soviet science, boldly and decisively discarding obsolete concepts, breaks old traditions and norms, opens up more and more new laws of nature. The great transformer of

nature, J.V. Michurin, describes the guiding role of Marxist philosophy in this way: “Only on the basis of the teachings of Marx, Engels, Lenin and Stalin can science be completely reconstructed. The objective world—nature—is a primacy, man—is part of nature, but he should not only contemplate this nature outwardly, but, as Karl Marx said, he can change it. The philosophy of dialectical materialism is an instrument for changing this objective world, it teaches us to actively influence and change this nature, but only the proletariat can consistently and actively influence and change nature. (*J.V. Michurin, Soch., Vol. I, 1948, p. 623*).

In Soviet socialist society, biology has turned from a contemplative science that describes the development of living nature into a creative science that transforms nature in accordance with the material needs of a socialist society. The words of J.V. Michurin that “man can and should do better than nature...” (*J.V. Michurin, Soch., Vol. IV, 1948, p. 245*) express a revolutionary creative attitude to nature. “... With human intervention,” said J.V. Michurin, “it is possible to force each form of an animal or plant to change more quickly and, moreover, to the side that is desirable for a person. A vast field opens up for a person of the most useful activity for him...” (*Ibid., p. 158*).

Michurin’s teaching is Soviet creative Darwinism. The greatness of the Michurin teachings is that it equips practitioners with scientifically sound methods for the systematic change in the nature of plants and animals.

Armed with the ideas of Marxist-Leninist philosophy, advanced Soviet science smashes idealism and metaphysics. V.R. Williams told how the philosophy of Marxism helped advanced Soviet soil scientists to expose and

overturn the bourgeois theory of diminishing soil fertility. "We perfectly understood from these classic works of the creators of scientific communism the class nature of this bourgeois law, its very relative nature, its connection with the stagnation of production methods, the one-sided nature of labour and capital investments, and that, in essence, there's nothing about any" law "or even what cardinal features of agriculture are out of the question. Based on the works of Marx, Engels, Lenin, Stalin, we were able to prove that all these experiments of bourgeois naturalists were only an illustration of the wrong approach to explaining complex processes (V.R. Williams, *Fertility of the Soviet Land*, "Soviet Science" No. 12, 1939, p. 101).

Marxist-Leninist criticism of idealism and metaphysics played a huge role in the defeat of reactionary Weismannism, which proceeds from the fact that a person is allegedly unable to recognize the causes that cause and direct the change in heredity. These changes are considered by the Weisman-Morganists to be purely random.

Having defeated Weismanism-the organism, the Michurinians defended the effectively transforming role of science, the possibility of conscious, systematic alteration of plants, animals, soil microorganisms, the possibility of altering the soils themselves and transforming nature in vast territories.

Soviet physiologists, armed with a Marxist-Leninist worldview, dealt a crushing blow to various attempts to eclectically combine the teachings of I.P. Pavlov with the idealistic ideas of Western European physiologists.

Consistent materialism is the theoretical philosophical foundation of the teachings of Pavlov and Michurin biology. In turn, Pavlovian teaching and Michurin biology are the

cornerstones of the natural-scientific foundation of dialectical materialism.

The further Soviet society moves along the path to communism, the more and more dialectical materialism becomes for science.

Dialectical materialism serves as a powerful tool, contributing to a deep study of the subject, opening up broad development prospects to science.

For the development of social sciences, along with dialectical materialism, historical materialism and Marxist political economy are of great importance. Revealing the laws of historical development, the laws of the economic development of society, historical materialism and political economy, equip the ability to consistently conduct a materialistic point of view when studying various aspects of social life.

Criticism and self-criticism are important for the development of science.

The struggle of opinions, freedom of criticism, and creative discussions overcome stagnation in science, help to cast aside the obsolete, break down petrified, dead views, help clear the way for the new, advanced, accelerate the development of science and theoretical thought in general. Under the sign of the comprehensive development of scientific criticism, discussions were held on philosophy, biology, physiology, linguistics, political economy.

The method of creative scientific discussion expresses the critical and revolutionary spirit of Marxist dialectics, which considers objects, phenomena in movement, development,



change and renewal. "For the dialectical method," comrade Stalin teaches, "what matters most is not what seems solid at the moment, but is beginning to die, but what arises and develops, even if it looks fragile at the moment, for it is irresistible only that which arises and develops." (*J.V. Stalin, Questions of Leninism, 1952, p. 576*).

The role of science in the USSR is enormous and grows from year to year as our country moves forward towards communism.

Soviet science helps the Soviet people to minimize the role of chance, to give the destructive forces of nature a different direction, to use both the laws of nature and economic laws in the public interest.

G.M. Malenkov in his report to the 19th Party Congress noted the role of Soviet science in the struggle for further technological progress. G.M. Malenkov pointed out that Soviet scientists, through their discoveries, were helping the Soviet people to use the riches and forces of nature, that in the post-war period they had solved many scientific problems of great economic importance, the most important of which was the discovery of atomic energy production methods.

G. Malenkov pointed out that "the Soviet state is deeply interested in using this new form of energy for peaceful purposes, for the benefit of the people, for such use of atomic energy unlimitedly expands human power over the elemental forces of nature, opens up enormous growth opportunities for humanity productive forces, technical and cultural progress, increasing social wealth." (*G. Malenkov, Report to the 19th Party Congress on the work of the Central Committee of the CPSU (B.), p. 42*).

Soviet science tirelessly works on the resolution of important national economic problems aimed at a new upsurge in industry and agriculture. The workers of Soviet science, like the entire Soviet people, strive to ensure that our industry is developing steadily, becoming more powerful and technically equipped, so that agriculture can achieve new successes and we have an abundance of food in the country and a full abundance of raw materials for industry.

The socialist economic system provides full scope for science, allows you to quickly implement the achievements of science in production and agricultural practice, make them the property of all enterprises in industry and transport, all collective farms, state farms and MTS.

Soviet scientists provide daily assistance to workers and collective farmers in improving labour methods, production technology in industry, and agricultural technology in agriculture. A creative community of scientists and production innovators contributes to technological progress, the quickest implementation of national economic plans and the acceleration of the pace of development of industry and agriculture.

Soviet science is now on a new upsurge. In the fifth five-year plan, Soviet science, which plays an important role in ensuring technological progress and the upsurge of socialist culture, receives great state support. Almost twice as compared with 1950, the graduation of specialists from higher educational institutions and the training of scientific and scientific-pedagogical personnel through graduate school of higher educational institutions and research institutes is increasing. Large capital investments are envisaged for the

construction of research institutes and higher educational institutions.

The directives of the 19th Party Congress under the fifth five-year plan oblige:

“To improve the work of research institutes and the scientific work of higher educational institutions, to make fuller use of scientific forces to solve the most important issues of the development of the national economy, to generalize best practices, ensuring the wide practical application of scientific discoveries. To assist scientists in every way in developing theoretical problems in all fields of knowledge and to strengthen the connection of science with production.”  
(*“Directives of the XIX Party Congress on the Five-Year Plan for the Development of the USSR for 1951-1955,” State Political Publishing House, 1952, p. 28*).

Comrade Stalin, the 19th Party Congress set Soviet science a serious task—to take first place *in* world science. Soviet scientists, armed with the most advanced, scientific worldview, inspired by the ideas of Marxism-Leninism, will fulfil this task with honour.

## **The creative character of Marxist-Leninist philosophy**

Marxism-Leninism and its philosophical theory - dialectical and historical materialism is a creative teaching that develops and enriches with the development of the class struggle of the proletariat and the whole of social life. Giving scientific answers to questions arising during the revolutionary struggle of the proletariat, Marxism-Leninism at the same time develops and enriches its theory. Describing the creative nature of this

doctrine, JV Stalin said: “Marxism, as a science, cannot stand in one place — it develops and improves. In its development, Marxism cannot but be enriched with new experience, new knowledge, - therefore, its individual formulas and conclusions cannot but change over time, they cannot but be replaced by new formulas and conclusions corresponding to new historical tasks.” (*J.V. Stalin, Marxism and Questions of Linguistics*, p. 55).

The creative character of Marxism-Leninism is a sign of the greatest strength of this theory. This theory is the only one that is able to quickly and deeply reflect changes in the conditions of public life, notice a new one in its development, give a scientific explanation of new phenomena and thereby serve as a guide to practical activities. Creative Marxism is inextricably linked with a sense of the new. That is why Marxism is not something frozen, but is constantly developing and enriching itself.

The distinctive features of creative Marxism are fully revealed by J.V. Stalin. The creative attitude to Marxism presupposes, firstly, not an external recognition of Marxism, but its implementation, secondly, concreteness in determining the ways and means of implementing Marxism, the choice of ways and means corresponding to the real situation, and thirdly, the construction of its conclusions not on historical analogies and parallels, but on the study of environmental conditions, fourthly, the verification of their activities in practice. (*See J.V. Stalin, Op., Vol. 4, p. 306*).

On the basis of taking into account new historical experience and new laws, Marxism-Leninism replaces obsolete provisions with new ones corresponding to new historical conditions. The Leninist formula about the possibility of the victory of

socialism in one country taken separately replaced the old formula of Marx and Engels about the simultaneous victory of the socialist revolution in a number of countries. The formula of Comrade Stalin on the preservation of the state under socialism in the presence of a capitalist environment clarified Engels's formula on the fate of the socialist state, etc.

In his work "*The Economic Problems of Socialism in the USSR*," Comrade Stalin points out that, in view of the new conditions arising from the Second World War, the thesis about the relative stability of markets during the general crisis of capitalism and the thesis that, despite the decay of capitalism, "In general, capitalism is growing immeasurably faster than before."

The party, comrade Stalin points out, would have wandered about in the dark, and Marxist theory would have faded if the old formulas were not replaced by new ones corresponding to the new historical situation.

So, the creative nature of Marxism is that this doctrine does not recognize the unchanging conclusions and formulas.

But this feature, as comrade Stalin notes, does not exhaust the creative character of Marxism. The development of Marxism does not just change formulas and conclusions. Comrade Stalin points out that "Marxism requires the improvement and enrichment of old formulas on the basis of new experience while maintaining the point of view of Marxism...". (*J.V. Stalin, Op. Vol. 9, p. 99*).

The initial, fundamental principles of Marxism are unshakable. Thus, conclusions about the primacy of matter and the secondary nature of consciousness, or about the

inevitability of replacing a capitalist society with a communist one, are such provisions of Marxism that cannot be replaced by any others. As for the individual formulas reflecting the concrete, developing ideas of science about the individual properties of matter and motion or about the ways of the victory of socialism (immediately in all countries or first in one country), then these formulas are not unconditional, but transitory and cannot not to change with the development of science, with the development and change of historical conditions. Consequently, individual formulas of Marxism are changing while maintaining the essence of Marxism, its fundamental principles.

What does it mean to master Marxist-Leninist theory? This means being able to be guided by the principles of this teaching in practical activity, being able to apply them to specific conditions.

“To master the Marxist-Leninist theory does not mean at all - to memorize all its formulas and conclusions and cling to every letter of these formulas and conclusions. In order to master the Marxist-Leninist theory, it is necessary, first of all, to learn to distinguish between its letter and essence.

To master Marxist-Leninist theory is to assimilate the essence of this theory and learn to use this theory in solving the practical problems of the revolutionary movement under various conditions of the class struggle of the proletariat.

To master Marxist-Leninist theory means to be able to enrich this theory with new experience of the revolutionary movement, to be able to enrich it with new positions and conclusions, to be able to develop it and move forward, without stopping to, based on the essence of the theory, replace some of

its positions and conclusions, which have already become obsolete, new provisions and conclusions corresponding to the new historical situation.” (*“History of the CPSU (B). A Short Course”*, p. 339-340).

Forgetting these indications inevitably leads to dogmatism. The dogmatization of Marxism is the desire to put an end to its revolutionary soul, to transform the fighting, revolutionary principles of Marxism into dead, dry dogmas, to slander its living content from Marxism.

A distinctive feature of dogmatism is the separation of theory from practice, a departure to the field of scholastic theorizing. A dogmatist, Talmudist, scribe comes only from quotations, but not from life experience, not from practice, not from reality. Without delving into the essence of the matter, the leader, dogmatist, Talmudist mechanically distributes the statements of the classics of Marxism-Leninism, relating to certain, specific historical conditions, for all times and eras. A dogmatic is an enemy of Marxist dialectics. Misunderstanding and denial of the idea of development, anti-historicism in the approach to issues are typical features of dogmatism. At the same time, dogmatism is adjacent to idealism. Instead of departing from the phenomena of objective reality, the dogmatist departs from the dead schemes that he is trying to impose on living reality.

Marxism is the enemy of dogmatism. Marxism arose, developed and tempered in the struggle against all dogmatism. It is no accident that in the era of imperialism, the enemies of Marxism chose dogmatism as one of the means of their vile struggle against Marxist teachings. Lenin and Stalin exposed and defeated attempts to replace creative Marxism with dogmatism. The great luminaries of Marxism, Lenin and

Stalin, moved the creative development of Marxist theory far ahead.

In the work *“Marxism and the Problems of Linguistics,”* Comrade Stalin notes the urgent importance of creative mastery of Marxism and a decisive struggle against dogmatism. The transition from socialism to communism requires the Soviet people to be creative in solving current problems, and in finding new ways to solve problems of theory and practice. Meanwhile, people who fall into dogmatism think that if they memorize the conclusions and formulas of Marxism, as a multiplication table, and “begin to quote them at random, they will be able to solve any questions, in the assumption that the learned conclusions and formulas are useful to them for all times and countries, for all occasions in life.” (*J.V. Stalin, Marxism and questions of linguistics, p. 54*).

In the country of victorious socialism, dogmatism has as its source a weak mastery of the foundations of Marxism-Leninism, inability to apply the guiding ideas of this doctrine in practical activities.

Comrade Stalin teaches that the most decisive means against dogmatism is the mastery of Marxist-Leninist theory and its active application in the practice of building communism. So, a deep understanding of Marxism is impossible without a creative attitude towards it. Creative use of the weapons of Marxism-Leninism means constantly honing and perfecting it.

Over the hundred years of the existence and development of Marxist philosophy, its great effective power has been confirmed in practice. The strength and vitality of dialectical materialism are tested by the whole course of modern history on the experience of life and the revolutionary struggle of



millions of working people. Not a single teaching in the history of mankind has received such brilliant confirmation by life itself as the great teaching of Marx-Engels-Lenin-Stalin.

In the article “*The Historical Destiny of the Teachings of Karl Marx*,” Lenin wrote: “After the advent of Marxism, each of the three great eras of world history brought him new confirmations and new triumphs. But the coming historical epoch will bring Marxism, as the teaching of the proletariat, an even greater triumph.” (*V.I. Lenin, Soch., Vol. 18, ed. 4, p. 547*).

Under the banner of the Marxist-Leninist worldview, socialism in the USSR won a complete victory, and our country embarked on a gradual transition from socialism to communism.

The victory of socialism in the USSR, the building of socialism in the countries of people’s democracy, the victory of the Chinese people over the forces of reaction are remarkable evidence of the power of Marxism-Leninism and its philosophical teachings.

Marxism-Leninism is a guiding star for all peoples of the world, an unfading lighthouse that illuminates the path to communism for humanity.

The ideas of Marxism-Leninism, the ideas of Marx, Engels, Lenin, Stalin, illuminate the working people of all countries on the path to a better future. Marxist-Leninist theory is a powerful force, mobilizing the masses, transforming the world.

Armed with the all-conquering Marxist-Leninist worldview, the communist parties of the whole world are leading progressive humanity along the path to communism.