A BRIEF PHILOSOPHICAL DICTIONARY

Edited by

M. Rosenthal and P. Yudin

Fourth edition, supplemented and revised

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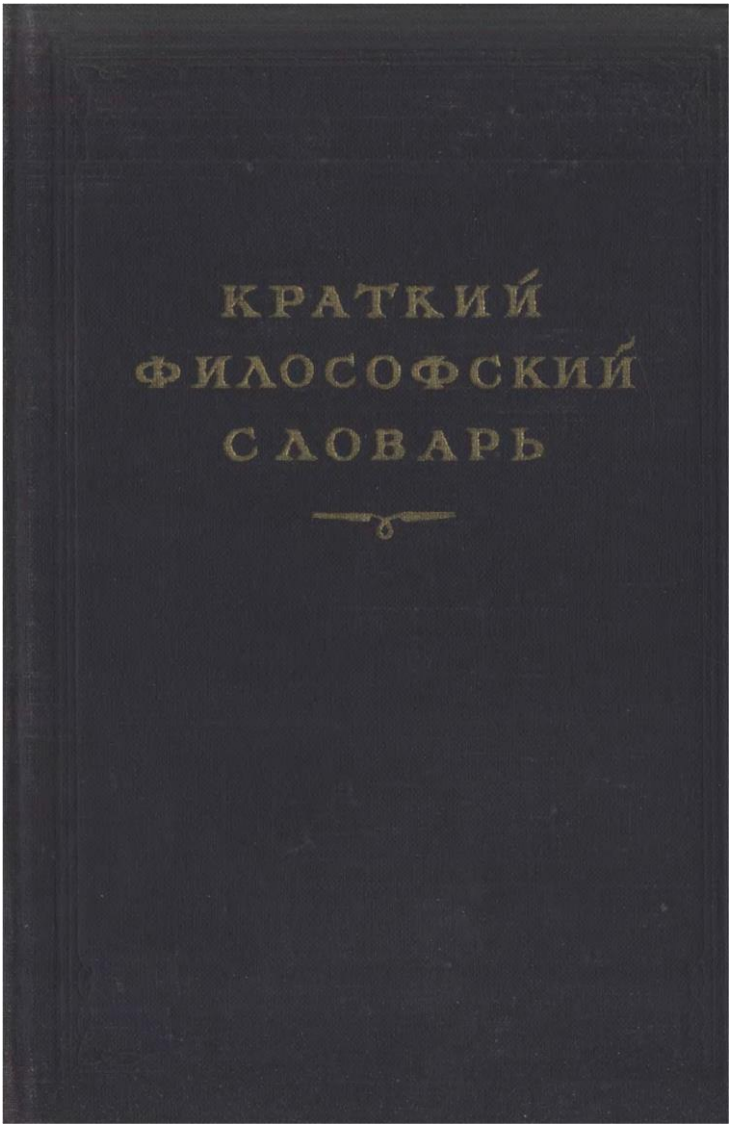
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КРАТКИЙ ФИЛОСОФСКИЙ СЛОВАРЬ

Под редакцией
М. Розенталя и П. Юдина

Издание четвёртое,
дополненное и исправленное

★

ГОСУДАРСТВЕННОЕ ИЗДАТЕЛЬСТВО
ПОЛИТИЧЕСКОЙ ЛИТЕРАТУРЫ
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FROM THE EDITORS

This fourth edition of the "Brief Philosophical Dictionary" has been supplemented with a number of new words, concepts, and terms that were absent in the previous edition. A portion of the older articles have been revised to improve the text, some articles have been written anew, and necessary additions reflecting the decisions of the 19th Congress of the Communist Party of the Soviet Union have been made. This edition also takes into account critical remarks and suggestions expressed in the press and in letters from readers following the publication of the third edition of the dictionary in 1952.

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A POSTERIORI — see *A priori*.

A PRIORI (Lat. *a priori* — initially)—prior to experience, prior to facts. From here, an "a priori assertion" signifies an assertion based solely on abstract considerations of "pure reason" that does not rely on experience and practice. Thus, for example, the idealistic philosophy of *Kant* (see) considered space, time, causality, etc. not to be properties of objective nature reflected in consciousness, but a priori concepts inherent to the human mind.

A posteriori (Lat. *a posteriori* — from the subsequent) — the opposite of a priori, means: after experience, from experience, from facts. *Dialectical materialism* (see) denies knowledge that is not based on sensory experience and practice.

ABELARD, Peter (1079–1142) — Medieval French philosopher and theologian. In the struggle over the fundamental question of philosophy—concerning the relation of thinking to being—which took the form of the "quarrel over universals" in Scholasticism, he adhered to *conceptualism* (see). Abelard's book "Yes and No," which advanced the demand to restrict religious faith to "rational grounds" and revealed irreconcilable contradictions in the judgments of church authorities, held progressive significance under medieval conditions. His views were condemned by the Catholic Church as heretical.

ABOLITION OF OPPOSITION BETWEEN MENTAL AND PHYSICAL LABOUR —see *Opposition between mental and physical labour*.

ABOLITION OF OPPOSITION BETWEEN TOWN AND COUNTRY —see *Opposition between town and country*.

ABOVYAN, Khachatur (1805–1848)



—Great Armenian writer, democratic-enlightener, educator, founder of modern Armenian literature and the modern Armenian literary language. Abovyan experienced the beneficial influence of Russian democratic culture, such as its representatives Griboyedov, *Belinsky* (see), and others. During his stay at the University of Dorpat (1830–1836), Abovyan became closely acquainted with advanced Russian social thought and the literary life of the Pushkin era. This was of immense importance for the formation of his worldview. His friend—the Azerbaijani enlightener *Akhundov* (see)—was personally connected with the Decembrists.

Abovyan is the author of the novel "Wounds of Armenia" (written in 1840, first published in 1856) and a number of other works, in which he reflected with great force the heroic national liberation struggle of the Armenian people against Persian and Turkish conquerors. He defended human rights to freedom, including national freedom. Understanding freedom as a consequence of the natural equality of people, Abovyan rejected the Christian morality of non-resistance to evil and affirmed the idea of the people's activity. Pointing out that in Christian ideology one must see one of the causes of "our nation's misfortunes," he asserted that the people have the right to use weapons against their enemies. Abovyan's works are imbued with deep faith in the power of the people.

In his works, Abovyan exposes the cruelty of landlord-serf exploiters, priests, monks, and the wealthy, showing the awakening of the spirit of protest among the serfs. However, the weak development of the class struggle in the 1830s–1840s of the 19th century in Armenia did not allow Abovyan to carry his anti-serfdom ideology through to revolutionary democratism, to the demand for the revolutionary overthrow of serfdom.

In Abovyan's philosophical statements, a materialistic tendency is present. Not daring to question religious-idealistic fictions, according to which the world was created by God or a "world spirit," Abovyan nevertheless paid great attention to natural-scientific hypotheses regarding the origin of the solar system and the emergence of plant and animal life. In all his creative work, Abovyan sought to direct people's attention to "earthly affairs" and spoke with unhidden irony about the "otherworld." The spiritual for Abovyan is a property of only certain bodies. "A tree exists, but does not recognise its existence; an animal recognises it, but vaguely; a human exists, recognises their existence because they think." The human soul is a property of the body; it appears with it and is destroyed with it, which is why talk of an afterlife is empty. The immortality of a human lies in their deeds. Abovyan understood that his ideas were directed against religion and idealism, but he himself did not draw atheistic conclusions. This testifies to the contradictory nature of Abovyan's philosophical views.

The materialistic tendencies of his philosophy stand out especially clearly on the question of cognition. The source of cognition is the objects of the objective world. "We must first perceptually identify objects, and then through thought understand their order." "First test in experience, and only then lock yourself in a room," he used to say.

Viewing art as a reflection of life, Abovyan demanded that Armenian literature abandon religious themes and turn to the life of the people, praising their wisdom, heroism, courage, and nobility. The highest goal of art is to serve the people.

One of the central ideas in Abovyan's work is the idea of the indestructible friendship of the Armenian people with the

Russian people. “Worlds may collide with worlds, nations may come and vanish, but as long as an Armenian has breath and language, how can he forget that hour when the Russians liberated the Armenian land?” Abovyan’s ideas regarding the age-old friendship of the Armenian people with the Russian people, with the peoples of the Transcaucasus, as well as his other ideas, played an immense role in the history of Armenian culture. They entered the treasury of 19th-century democratic Armenian culture and, developed by the revolutionary democrat *Nalbandyan* (see), largely determined its further paths of development.

ABSOLUTE AND RELATIVE TRUTH

— Philosophical concepts reflecting the historical process of cognition of objective reality. In contrast to metaphysics, which proceeds from the premise of the immutability of human knowledge and views every truth as a once-and-for-all given, finished result of cognition, dialectical materialism considers cognition as a historical process of movement from ignorance to knowledge, from knowledge of individual phenomena and aspects of reality to deeper and fuller knowledge, to the discovery of ever-new laws of development.

The process of knowing the world and its laws is as infinite as the infinite development of nature and society. Our knowledge at each given stage of scientific development is conditioned by the historically achieved level of cognition, the level of technology, industry, etc. As cognition and practice develop further, human ideas about nature deepen, are clarified, and perfected. By virtue of this, truths discovered by science at one historical stage or another cannot be considered final or complete. They are necessarily relative truths—that is, truths that require further development, verification, and refinement. Thus, the atom was considered indivisible until the beginning of the 20th century, when it was proven to consist of electrons and protons. The electronic theory of the structure of matter represents a deepening and expansion of our knowledge of matter. Modern ideas about the atom differ significantly in

depth from those that arose at the end of the 19th and beginning of the 20th century. Our knowledge of the *atomic nucleus* (see) has deepened in particular. But even what science now knows regarding the structure of matter is not the final, ultimate truth: "...dialectical materialism insists on the temporary, relative, approximate character of all these milestones in the knowledge of nature by man's progressing science. The electron is as inexhaustible as the atom, nature is infinite..." (*Lenin*, Vol. 14, p. 249).

Truths are also relative in the sense that they are filled with concrete historical content, and therefore a change in historical conditions inevitably leads to changes in truth. What is true under certain historical conditions ceases to be true under other conditions. For example, the proposition of Marx and Engels on the impossibility of the victory of socialism in a single country was correct during the period of pre-monopolistic capitalism. Under the conditions of imperialism, this proposition ceased to be correct—Lenin created a new theory of socialist revolution, the theory of the possibility of building socialism in one or several countries and the impossibility of its simultaneous victory in all countries.

Emphasising the relative character of scientific truths, dialectical materialism at the same time holds that every relative truth marks a step in the cognition of absolute truth, that every step of scientific cognition contains elements of absolute truth—that is, full truth that cannot be refuted in the future. There is no impassable boundary between relative and absolute truth. The sum total of relative truths in their development yields absolute truth. Dialectical materialism recognises the relativity of all our knowledge not in the sense of denying truth, but only in the sense that we cannot at any given moment know it completely and exhaustively. This proposition of dialectical materialism regarding the character of relative truths is of fundamental importance. The development of science leads to the continuous emergence of new concepts and ideas about the external world, which replace older, obsolete concepts and ideas. Idealists use this inevitable and lawful moment in the

process of cognition to attempt to prove the impossibility of the existence of objective truth, in order to smuggle in the idealistic fabrication that the material world does not exist and that the world is merely a complex of sensations. Since truths are relative, idealists argue, it means they are nothing other than subjective ideas and arbitrary human constructs; hence, behind human sensations there is nothing, no objective world, or else we can know nothing about it. This charlatan trick of idealists is widely used in modern bourgeois philosophy to replace science with religion and fideism. Dialectical materialism exposes the tricks of the idealists. The fact that a given truth cannot be considered final or complete does not indicate that it fails to reflect the objective world, but rather that this process of reflection is complex and depends on the historically existing level of scientific development, and that absolute truth cannot be comprehended all at once.

Enormous credit for developing this issue belongs to Lenin, who exposed the attempts of the Machists to reduce the recognition of relative truth to a denial of the external world and objective truth, to a denial of absolute truth. "The historically conditional contours of the picture (i.e., the picture of nature described by science—*Ed.*) are relative, but it is unconditional that this picture depicts an objectively existing model. Historically conditional is when and under what conditions we advanced in our knowledge of the essence of things to the discovery of alizarin in coal tar or to the discovery of electrons in the atom, but it is unconditional that every such discovery is a step forward for 'unconditionally objective knowledge.' In a word, every ideology is historically conditional, but it is unconditional that an objective truth, an absolute nature, corresponds to every scientific ideology (unlike, for example, a religious one)" (*Lenin*, Vol. 14, p. 123).

Therefore, the recognition of absolute truth is the recognition of the existence of an external objective world, the recognition that our knowledge reflects objective truth. To recognise objective truth—i.e., truth that does not depend on man or humanity—Marxism teaches, means one way or another

to recognise absolute truth. The whole point is that absolute truth is known in parts, through the step-by-step development of human knowledge. "Human thought by its nature is capable of giving, and does give us, absolute truth, which is made up of a sum of relative truths. Each step in the development of science adds new grains to this sum of absolute truth, but the limits of truth of each scientific proposition are relative, being either expanded or narrowed by the further growth of knowledge" (*Lenin*, Vol. 14, p. 122).

ABSOLUTE IDEALISM — A variety of philosophical idealism (see *Hegel*).

ABSTRACT IDENTITY —see *Identity*.

ACCIDENT (Lat. *accidens*—chance)—a temporary, transient, non-essential property of a thing. The broadest usage of the term "accident" occurred in medieval Scholasticism, as well as in 17th–18th-century philosophy. Accident as a changeable state was opposed to the allegedly immutable essence, or substance, of a thing.

ACCIDENT / CHANCE — see *Necessity and Chance*.

ADEQUATE —equal, corresponding, identical. Adequate cognition is cognition that accurately reflects all the most essential features of an object or phenomenon.

AESTHETICS —the science of art, the theory of art that investigates questions of the essence of art, its relation to reality, the method of artistic creation, criteria of artistic merit, types and genres of art, etc. Bourgeois idealistic aesthetics could not give a correct, scientific solution to these questions. The aesthetic theories of *Kant* (see), *Hegel* (see), and their followers substantiated an idealistic understanding of art, a rupture between art and reality. Kant put forward the reactionary thesis of "disinterestedness" and "non-partisanship" in art, which was

later picked up by all bourgeois aesthetics and served as the basis for all kinds of formalist theories: "art for art's sake," "pure art," etc.

The latest bourgeois aesthetics of the late 19th and first half of the 20th century, generalising the practice of decadent art, created theories that contributed to the further decay of art, turning art into an amusement for sated philistines, into an instrument for satisfying the perverted tastes of the "upper crust" of capitalist society.

Pre-Marxist aesthetics was not uniform. In it, as in philosophy, a struggle took place between materialist and idealist views. The history of aesthetics can be defined as the process of developing a scientific, materialist understanding of art, which took place in a fierce struggle against idealistic views on art.

Materialist theories were of great importance for the formation of a correct view on the essence of art and its laws. Such was, for example, the aesthetics of the French materialist *Diderot* (see), who fought against idealism for a realistic direction in art.

Of special significance is the materialist aesthetics of the great Russian revolutionary-democratic critics—*Belinsky* (see), *Chernyshevsky* (see), and *Dobrolyubov* (see), developed later on a number of essential points by *Plekhanov* (see). The aesthetics of Belinsky, Chernyshevsky, and Dobrolyubov, more than any other aesthetic theories, contributed to the development of a scientific understanding of art and its laws, and to this day has not lost its great significance. It came closest of all to the Marxist theory of art, and its service to all world progressive art is inestimable. Belinsky was the first in Russian criticism to strike a blow against false, idealistic concepts of art; Chernyshevsky and Dobrolyubov, developing the views of their teacher Belinsky, thoroughly substantiated the materialist theory of art.

Belinsky, Chernyshevsky, and Dobrolyubov saw the main task of art in the artistic reproduction of reality. But not so that, from their point of view, art should be a "passive mirror of

reality," a "living verb of reality," so that the artist could enjoy the play of imitating nature, or the reader/viewer could be delighted by an accurate depiction of reality—an accurate reproduction of reality is necessary in order to provide a "poetic analysis of social life," to give society a correct direction, to help comprehend reality, and the needs of society's development for the purpose of its revolutionary transformation.

Ideological content was the alpha and omega, the foundation of all foundations of all concepts of art in Russian revolutionary-democratic aesthetics. However, even the great Russian critics did not yet possess a scientific-materialist understanding of the laws of social life. This understanding was first given by Marxism. Only on the basis of historical materialism was it possible to inflict a final defeat on idealism in aesthetics and to construct a genuinely scientific theory of art.

Marxist aesthetics views art as one of the forms of social consciousness, as a specifically artistic form of mastering and comprehending reality by people. Art is determined in any given historical period by social relations, by the economic base of society. Such an approach to art made it possible for the first time to understand and explain the objective laws of art's development, the reasons for the replacement of some of its forms by others, etc.

The Marxist theory of class struggle revealed the class character of art, explained the deep roots of that struggle which took place and continues to take place between various directions and trends in art. A most valuable contribution to Marxist aesthetics was made by Lenin, who developed the question of the party commitment (*partiinost'*) of art. Lenin showed that in an era of a split in society into the camp of the bourgeoisie and the camp of the proletariat, in an era of the fiercest struggle between them, art cannot be non-partisan. Idealistic aesthetics rejects the party commitment of art under the guise of preserving "freedom of creation." "Freedom of creation" in the idealistic understanding, however, means either the artist's indifference to the social movements of their time, or

a concealed service to the exploiting classes. But indifference to class struggle is also a form of serving the bourgeoisie.

Revealing the true essence of art and its connection with the conditions of the material life of society and the class struggle, Marxist aesthetics establishes scientific criteria of artistic merit and criteria for evaluating works of art. Idealistic aesthetics, which views art as a realm not subject to any objective laws, confused and perverted this question.

Marxist aesthetics not only positively resolves the question of the possibility of objective scientific criteria in art, but also points out these criteria. They are: conformity of art to living truth; truthful reflection of reality; ideological content (*ideynost'*) of art; the artist's ability to catch the new in life that is replacing the old and dying out, to side with this new element, support it with their art, and be a fighter rather than a philistine; and the conformity of a work's form to its content, etc.

In application to Soviet art, the decisive factor in evaluating artistic works is the question of how much they contribute to the common cause of the struggle for communism, the building of communism, the education of the masses, the cultivation of Soviet patriotism, and pride in one's people and homeland. At the same time, evaluation of the artistic side of works is of paramount importance, for ideological content and artistic value are internally connected and organically fused together. Lack of ideological content leads to formalistic tricks, to an inconsistency between form and content, to raw naturalism. And conversely, weakness of artistic form lowers the ideological impact of a work.

In the works of Marx, Engels, Lenin, and Stalin, classic examples of a Marxist approach to art and Marxist evaluation of the creative work of writers and artists are provided. The emergence and development of Soviet art, alongside the guiding directives of the Communist Party regarding the paths of socialist art development, raised Marxist aesthetics to a new, higher level. J. V. Stalin's definition of the method of Soviet art as the method of socialist realism shed bright light on all the

novelty of Soviet art, its advantages, and its difference from old art; it answered the important question regarding the relationship of new art to the heritage of the past, exposing its fundamental incompatibility with modern decadent bourgeois art, etc.

Of immense importance for the further development of Marxist aesthetics is the Leninist-Stalinist proposition regarding the nature of Soviet culture as socialist in content and national in form. The elaboration of this question dealt a blow to cosmopolitan nihilism regarding the advanced national traditions of peoples and national forms of art, providing a comprehensive answer to the question of the relationship between the national and the international in Soviet art. Decrees of the Central Committee of the Communist Party on ideological issues marked a new historical stage in the development of Soviet art and Marxist-Leninist art science. In these decrees, a scientifically grounded illumination of key issues of Marxist-Leninist aesthetics was provided, and a program for the further development of Soviet literature, music, cinema, theatre, and dramaturgy was worked out. (See also *Socialist Realism*.)

AGNOSTICISM (Greek *agnostos6*— unknowable) — an idealistic doctrine asserting that the world is unknowable, that human reason is limited and can know nothing beyond sensations. Agnosticism was theoretically developed in the 18th century in the philosophy of *Hume* (see) and *Kant* (see). It reached its greatest development in bourgeois philosophy during the second half of the 19th century and in the era of imperialism.

A vivid characterisation of the fundamental opposition between materialism and agnosticism was given by V. I. Lenin in his book *Materialism and Empirio-criticism* (see). In it, Lenin exposed the reactionary nature of Machism—one of the most extreme expressions of agnosticism—and soundly smashed its defenders. Speaking of two lines in philosophy, V. I. Lenin wrote: “One line—that sensations give us true images

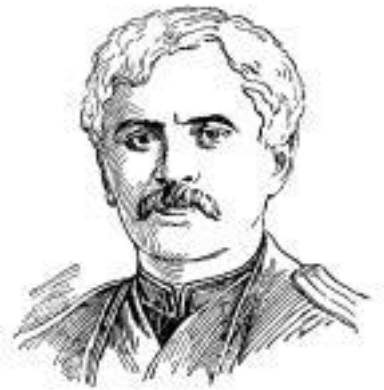
of things, that we know these things themselves, that the external world acts on our sense organs. This is materialism, with which the agnostic disagrees. What is the essence of his line? That he *does not go beyond sensations*, that he *stops on this side of phenomena*, refusing to see anything 'reliable' beyond sensations. Of these very things (i.e., things in themselves...) we can know *nothing reliable*—such is the perfectly definite statement of the agnostic. Thus, the materialist... asserts the existence and knowability of things in themselves. The agnostic *does not even admit the thought of things in themselves*, declaring that we can know nothing reliable about them" (Vol. 14, p. 95). Hume and Kant stood on this point of view, as did many other idealistic philosophers (*Comte* — see; *Spencer* — see; etc.). Agnosticism manifests itself in various forms. While Kant recognises the objective existence of "things-in-themselves," but denies their knowability, Hume and other agnostics deny any objective existence of objects altogether, since, in their view, it is impossible to know anything reliable about them.

A profound critique of both points of view was given by Engels in *Ludwig Feuerbach and the End of Classical German Philosophy* (see) and in his other works. Agnosticism is one of the manifestations of *scepticism* (see) in cognition. An agnostic is a sceptic, for he doubts the possibility of knowing "things-in-themselves," doubts the objectivity of knowledge, the existence of the external world, etc. Agnosticism is widespread in modern bourgeois philosophy. It is characterised by a complete refusal of scientific cognition, logical thinking, and the preaching of mysticism, irrationalism, etc. The social roots of agnosticism lie in the desire of the exploiting classes to limit science, because true science supports everything new and growing and struggles against the dying, obsolete. Agnostic philosophers attempt to divert the attention of working people from knowing the objective laws of society that inevitably lead to communism.

Agnosticism is refuted by social practice. With each passing day, science comprehends the phenomena of nature and society more deeply and comprehensively. There are no

absolute limits for human knowledge. Unknowable things in nature do not exist. There is only a difference between what is *already known* and what is *not yet known*, but will be uncovered and known through the forces of science and practice.

AKHUNDOV, Mirza Fatali (1812–1878)



— an outstanding Azerbaijani writer, thinker, public figure, and enlightener. Akhundov's worldview was formed under the influence of advanced Russian social thought, in particular the ideas of Russian revolutionary democrats — *Belinsky* (see), *Chernyshevsky* (see), and *Dobrolyubov* (see). In his philosophical views, Akhundov was a materialist-atheist. "There exists," he said, "one material substance. It is single, eternal, and infinite; it is the cause of itself and the foundation of all processes and phenomena in the world. Matter is primary, consciousness is secondary. Nature, or matter, exists objectively, by itself, without the aid of any external force. Space and time are necessary *attributes* (see) of matter." In his article "Answer to the Philosopher Hume," Akhundov criticises the subjectivist-idealist concept of causality. Causality and causal connection are for him objective categories that exist independently of man and his will. Akhundov resolves issues in

the theory of knowledge from a materialist stance as well. He proceeds from the principle that the world and its laws are fully knowable, to which science bears witness. The source of knowledge is sensations. Akhundov's materialism was metaphysical materialism. In explaining history and social phenomena, he remained on the positions of idealism.

Akhundov was an atheist who declared mortal combat against the religion of *Islam* (see). "Mankind," he said, "made the greatest mistake by mixing two completely opposite things — science and faith. Faith and science are two opposite things that destroy one another and cannot be joined together..." If science in the history of humanity was the cause of progress, then religion, on the contrary, was the cause of stagnation. Religion, asserts Akhundov, was the main cause of the East's backwardness.

Akhundov was the founder of Azerbaijani drama and theatre. He created remarkable comedies: *Haji Gara*, *Molla Ibrahim Khalil the Alchemist*, *Monsieur Jordan the Botanist and Dervish Mastali Shah*, *The Bear, Conqueror of the Bandit*, and others. To him also belongs the first work of artistic prose in Azerbaijani literature — the philosophical novella *Deceived Stars*. Akhundov was an extraordinary poet. He deeply studied the works of Lomonosov, Derzhavin, Gogol, and Pushkin. Under the impression of Pushkin's tragic death, Akhundov expressed feelings of deep anger and indignation at the murder of the great poet in his remarkable poem *On the Death of Pushkin*. He wrote: "Did you know Pushkin, and have you heard that he is the head of all poets of the Earth... He became the target for villainous bullets — hot life was cut short. A slave to dark power, a messenger of dark night struck down the singer." Akhundov held Russian culture and the Russian language in exceptionally high regard. He believed that "the Russian language has no equal in setting forth profound thoughts." Akhundov was not only a true patriot of the Azerbaijani people, but also an advocate for friendship among peoples of various nationalities. He campaigned for the creation

of fraternal, international relations among the peoples of Transcaucasia.

Akhundov's main philosophical work: *Three Letters from the Indian Prince Kemal-ud-Dowleh to the Persian Prince Jalal-ud-Dowleh and the Answer to Them from the Latter* (see *M. F. Akhundov, Philosophical and Political Works, Baku, 1940*).

ALCHEMY — the medieval name for chemistry during the pre-scientific period of its development. Alchemy set as its goal obtaining the transformation of base metals into silver and gold through a special fantastical substance, the so-called "philosopher's stone," supposedly capable of working miracles. Alchemists also sought to discover the "elixir of life," allegedly giving people eternal youth. Alchemy reached its greatest popularity during the period of Western European feudalism, when the Catholic Church declared science a handmaiden of theology and cultivated faith in the supernatural in every way; "...there is a very close connection between alchemy and religion" (*Marx and Engels, Selected Works*, Vol. II, 360).

However, while searching for the "philosopher's stone," alchemists sometimes made valuable discoveries (discovering a number of previously unknown substances—hydrochloric acid, phosphorus, various salts, etc.). Positive value was held by the alchemists' guesses about the unity of matter and the transformation of substances, although these ideas were developed in a fantastical form. The experimental data and the art of experimentation accumulated by alchemists prepared the ground for the emergence of a number of scientific chemical concepts. The most prominent alchemists were the Arab Jabir ibn Hayyan (Geber) (late 8th–early 9th century) and *R. Bacon* (see).

ALOGISM — the denial of logical thought as a scientific means of reliable knowledge. It is used to justify scepticism, mysticism, and fideism. Theories of alogism are refuted by all human practice and the entire history of science. The

widespread propaganda of alogism by modern idealists is highly indicative of the decay and rotting of bourgeois philosophy in the era of imperialism.

ALTRUISM (from Lat. *alter* — other) — unselfish concern for the good of other people, disregard for personal interests. Altruism is the opposite of egoism, which means inflating personal interests as opposed to the interests of other people and society. In bourgeois ethics, the preaching of altruism is limited to relations between individual human beings and ignores the social, class bases of morality, establishing no moral duty toward society or the motherland. In socialist morality, the personal interests of people are in harmonious connection with social interests, with the interests of the struggle for communism.

AMORALISM — the denial of all morality, rejection of ethics, the attempt to justify heartlessness, contempt for conscience and honour. Amoralism is a characteristic feature of *fascism* (see) and all other varieties of imperialist ideology and policy. The fullest manifestation of amoralism in the modern period is the aggressive policy of American monopolists claiming world domination.

ANALOGY — partial similarity or likeness in a certain respect between different objects or phenomena. Within certain limits, analogy can serve as a means of knowing as-yet unrevealed features and properties of particular objects. In logic, analogy is a special kind of inference when, based on the similarity of two objects in certain features, a conclusion is drawn about their similarity in other features as well. However, analogy by itself cannot be a reliable and trustworthy means of cognition. Therefore, relying *only* on analogy, one can end up erasing qualitative differences between phenomena and processes that have external similarities.

Thus, for example, the Mensheviks equated the Russian bourgeois-democratic revolution of 1905 with the French

bourgeois revolution of 1789, and from this incorrect analogy drew reactionary political conclusions. Marxism, without denying the possibility of using analogy in cognition, requires the study of concrete historical conditions in which a particular historical process takes place.

ANALYSIS AND SYNTHESIS.—1) Analysis (Greek *analusis* — decomposition) — the breakdown of an object or phenomenon into its constituent, simple parts. 2) Synthesis (Greek *synthesis* — combination, composition) — the combination of parts of an object or phenomenon into a whole, viewing the object in its unity.

Metaphysics opposes analysis and synthesis as mutually exclusive methods. Materialist dialectics, on the contrary, teaches the unity of analysis and synthesis. Engels wrote that "thought consists just as much in the decomposition of objects of consciousness into their elements as in the combination of connected elements into a unity. Without analysis there is no synthesis" (*Anti-Dühring*, 40). V. I. Lenin also emphasised the unity of analysis and synthesis in cognition. One of the elements of dialectics, as V. I. Lenin points out, is "the combination of analysis and synthesis—the breakdown of individual parts and the totality, the summing up of these parts together" (*Philosophical Notebooks*, 193).

Analysis and synthesis are powerful means of human cognition. Without them, even the most elementary and simple forms of mental activity—sensations, perceptions—are impossible. The objective world, objective things and phenomena appear before human beings in all their complexity and concreteness. The concrete is a unity of the manifold. It is impossible to know this concrete without dissecting it into its constituent parts and elements, without analysing them. A chemist could know nothing about chemical processes, about the laws of association and dissociation of atoms, if analysis did not enable them to isolate the constituent parts of these processes—chemical elements, atoms, molecules. Just as an economist could know nothing about capitalism and its laws of

economic development if, through analysis, they did not isolate its elements—commodity, price, value, surplus value, etc.—and comprehend their essence.

Analysis by itself, however, cannot provide complete knowledge of objects. It requires supplementation in the form of synthesis, which, relying on the results of analysis, knows objects and phenomena as a whole. Marx, who in *Capital* (see) gave a brilliant example of dialectical cognition, did not limit himself to analysis alone. Having analysed individual aspects and elements of the capitalist mode of production, Marx then provided a magnificent synthesis, showing the capitalist mode of production as a whole, in the dialectical interconnection of all its aspects and laws.

Striking examples of the dialectical application of analysis and synthesis to the cognition of complex issues of social life and struggle are provided by the works of Lenin and Stalin. Thus, for example, Lenin in his work *Imperialism, the Highest Stage of Capitalism*, developing the ideas of *Capital* as applied to the new historical period of capitalism and deeply revealing the essence of imperialism, uses both analysis and synthesis. First, V. I. Lenin investigates through analysis the various aspects and features of imperialism as a new, highest stage of capitalism. Having isolated and illuminated these features, V. I. Lenin then sums them up through synthesis and gives an overall definition of the essence of imperialism. J. V. Stalin in *Marxism and the National Question*, defining the essence of a nation, first through analysis isolates the characteristic features inherent in it: commonality of language, territory, economic life, and psychological makeup. Then J. V. Stalin, through synthesis, gives a deep definition of the concept of "nation," which includes all its main features in a generalised form.

Thus, in the process of cognition, it is necessary to apply both analysis and synthesis, which are included as subordinate moments in the method of materialist dialectics.

ANARCHISM (from Greek *anarchia*—absence of authority, statelessness) — an ideology of the petty bourgeoisie

and lumpen-proletariat, fundamentally hostile to the theory of scientific communism, advocating the abolition of all political power in society and the state under any historical conditions. Anarchists declare themselves enemies of state power in general; in particular, they are irreconcilable enemies of the dictatorship of the proletariat. Under the guise of denying politics, anarchists carry out the subordination of "the working class to bourgeois politics..." (*Lenin*, Vol. 5, p. 303). Lenin pointed out that anarchism gave nothing except general phrases against exploitation; anarchism does not understand the causes of exploitation, does not see that the development of society leads to socialism, and does not understand "class struggle as a creative force for realising socialism" (Vol. 5, p. 300).

There are several varieties of anarchism: *anarcho-individualism*, *anarcho-syndicalism*, and *anarcho-communism*. *Anarcho-individualism* is the most extreme form of individualism. The ideologist of early anarcho-individualism, the German Kaspar Schmidt (1806–1856) (better known by his pseudonym Max Stirner), wrote: "For me, there is nothing higher than me... I declare war on every state, even the most democratic." The anarchist *Proudhon* (see) (1809–1865) attempted to introduce anarchist ideology into the consciousness of the working class of France and other countries through his theory of "mutual services," free contract of autonomous individuals. Proudhonism promoted the petty-bourgeois utopian idea of creating a "people's bank," by means of which an exchange of products of their labour would be established among workers, and exploitation of man by man within the framework of the bourgeois system would be eliminated. This idea was advantageous to the bourgeoisie, as it diverted the working class from the struggle for power, from the socialist revolution. The harmful anarchist utopias of Max Stirner and Proudhon were first exposed by Marx and Engels in *The Holy Family* (see), *The German Ideology* (see), and *The Poverty of Philosophy* (see). A sharp critique of Proudhon was given by the predecessor of Russian social democracy, *N. G. Chernyshevsky* (see).

Anarcho-syndicalism ("syndicates" is the name for trade unions in France and other countries) gained its development in France, Spain, Italy, and other countries. Like all anarchists, anarcho-syndicalists deny the necessity of the state and the dictatorship of the proletariat. They oppose political struggle in general and political parties of the working class. They attribute primary role to trade unions, and consider the strike to be the main method of struggle against the bourgeoisie. Anarcho-syndicalists split the labour movement, fought against Marxism, supported Trotskyites, and some leaders of anarcho-syndicalism became fascists and defenders of fascism. A prominent Russian anarchist and bitter enemy of the theory and practice of scientific socialism was *Bakunin* (see). Against Bakunin and Bakuninism, Marx and Engels waged an irreconcilable struggle.

One form of anarchism is *anarcho-communism* of P. A. Kropotkin (1842–1921). Kropotkin placed the interests of society above the egoistic interests of the individual, but, being an idealist in his understanding of history and an opponent of scientific socialism, he brought to the forefront the role of moral influence on the exploiting classes and the government.

Marxism exposed the theory and practice of anarchism as a current hostile to the fundamental interests of the proletariat and all working masses. While anarchism places the individual and their interests at the centre, Marxism places the interests of the working masses at the centre. Only the liberation of the working masses from the oppression and slavery of capital can liberate the individual and create conditions for all-around physical and spiritual development of individuals. Marxism proved that to achieve socialism, a socialist revolution that establishes the dictatorship of the proletariat is necessary.

Even before the October Socialist Revolution, anarchists like all other petty-bourgeois parties, became a counter-revolutionary party. During the Civil War, anarchist slogans served as cover for the leaders of counter-revolutionary kulakdom (Makhno in Ukraine) and anti-Soviet mercenaries of imperialism. Subsequently, anarchists turned into agents of foreign intelligence services, a gang of spies, wreckers,

saboteurs, murderers, and traitors to the motherland. Communist parties in capitalist countries wage a decisive struggle against anarchist groups used by the bourgeoisie to bring split into the ranks of working people.

"ANARCHISM OR SOCIALISM?" — A work by J. V. Stalin devoted to the critique of anarchism and the exposition of the basic ideas of the Marxist worldview. First published as a series of articles in the period from June 1906 to April 1907 in four Georgian Bolshevik newspapers published in Tiflis: *Akhali Tskhovreba* ("New Life"), *Akhali Droyeba* ("New Times"), *Tcheni Tskhovreba* ("Our Life"), and *Dro* ("Time"). These philosophical articles were written by J. V. Stalin in connection with performances by the Kropotkinist anarchist V. Cherkezishvili and his followers M. Tsereteli and S. Gogelia against the worldview of the Marxist party—dialectical materialism and scientific socialism. In his articles, J. V. Stalin exposed and ideologically smashed the enemies of Marxism—Mensheviks and anarchists—and defended and developed Marxist theory. Criticising anarchists on all main issues of philosophy and scientific socialism, J. V. Stalin gave a vivid and profound exposition of the Marxist worldview, Marxist theory of socialism. J. V. Stalin in his work showed that real socialists and true revolutionaries are only Marxists who recognise the necessity of the dictatorship of the proletariat for building a new social order based on public ownership of the means of production. Anarchists, however, since they preach "socialism of small communes," are not real socialists, and since they deny the necessity of the dictatorship of the proletariat, they are not real revolutionaries. Like all opportunists, anarchists are conduits of bourgeois influence in the labour movement.

Anarchism and Marxism are two hostile, fundamentally mutually exclusive worldviews. The worldview of anarchists is an eclectic mix of the most diverse philosophical views. Marxism is the only scientific, consistent, integral worldview, a philosophical system from which Marx's proletarian socialism flows naturally. This philosophical system is called dialectical

materialism (*Stalin*, Vol. 1, p. 297). Marxism fundamentally denies, as hostile to science, all forms and types of metaphysics, idealism, and vulgar materialism. J. V. Stalin in his work deeply illuminates questions of Marxist theory in inseparable connection with the pressing tasks of the revolutionary class struggle of the proletariat. In a concise form, J. V. Stalin vividly characterises the Marxist dialectical method, materialist theory, and their application to social life—historical materialism, the science of the laws of social development, of the laws of political struggle.

Examining the dialectical method in the first section of the book, its content, J. V. Stalin provides an analysis of the basic propositions of Marxist dialectics and defends them against the attacks of anarchists. By citing vivid, striking examples of dialectics from the class struggle of the proletariat, J. V. Stalin thereby clarifies the significance of dialectics for understanding the fundamental tasks of the struggle for socialism. Everything existing in the world is in motion and development. By virtue of the fact that everything in the world moves, changes, arises, develops, and dies, in life there always exists the new and the old, the revolutionary and the conservative, and a struggle is always going on between them. The main requirement of the dialectical method is to consider everything in motion and development, and on this basis to determine where and how life is going, what is being born and what is dying, what is being destroyed and what is being built within it. The proposition of Marxism on the irrepressibility of that which is born in life and grows from day to day has immense theoretical and practical significance; it teaches fighters for socialism to see the new, growing element in life, to orient themselves toward it, to believe in the inexhaustible forces of the proletariat, which will ultimately defeat the bourgeoisie, for the proletariat grows, strengthens, and moves forward, while the bourgeoisie as a class decays, weakens, ages, and becomes merely a superfluous burden in life that must be cast aside. The movement of social life, J. V. Stalin shows, has two main forms: evolutionary and revolutionary. Movement is evolutionary when progressive

elements spontaneously wage a struggle and try to introduce small, quantitative changes into the old order. Movement is revolutionary when progressive elements wage a struggle for a radical change in the old order, for replacing it with a new social system.

Examining philosophical materialism in the second section of the book, J. V. Stalin showed that Marxist theory is a scientifically monistic theory. Its monism is expressed in the fact that it understands nature as a single, indivisible whole that manifests in two forms: material and ideal. Marxism denies both dualism and idealism. To substantiate materialism in accordance with the modern state of natural science, J. V. Stalin provides a general picture of the development of nature. Living beings did not yet exist, but external, "inanimate" nature already existed. Then the first living creatures appeared, possessing no consciousness whatsoever. They possessed only the property of irritability and the first rudiments of sensation. As animal structures developed historically and became more complex, their nervous system developed, and the capacity for sensation slowly transitioned into consciousness. At a certain stage of organic world development, consciousness arises, and thereby the possibility of knowing the world, nature. Before an idea about any object can arise, this object must exist in nature and act on human sense organs.

The material side—being—is the content, while thought, consciousness, is the form. Content determines form and precedes it. From this comes Marx's fundamental proposition: "It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness" (*Contribution to the Critique of Political Economy*, 7). The absurd fabrications of subjective idealists, who consider the world to be merely sensation or a representation of the human "I," are refuted. J. V. Stalin reveals the fundamental difference between dialectical materialism and old, metaphysical materialism, emphasising the irreconcilable attitude of Marxism toward all forms of vulgar materialism, which claimed that consciousness is the same thing as matter.

The material basis of social life, its content, Marxism teaches, is economic development. People's customs and traditions depend on their economic relations. From this comes the practical conclusion: if political orders and legal forms are unsuitable, it means that to change them, economic relations must be radically transformed.

In the third section of his book, J. V. Stalin shows that "proletarian socialism is a direct conclusion from dialectical materialism" (Vol. 1, p. 331). In this section, a concise and vivid sketch of socialist society is given, and reformist and anarchist theories—which lack even a grain of genuine proletarian, scientific socialism—are subjected to critique. Outlining the economic doctrine of Marx, J. V. Stalin shows the main contradiction of capitalist society—the contradiction between the social character of production and the private capitalist form of appropriation. Proletarian revolution is the only way to resolve this contradiction. Revolution is inevitable, but it must be organised; the class forces that will carry out the revolution must be organised and enlightened. For this, the working class needs to create a revolutionary Marxist party, which, as the highest form of class organisation of the proletariat, will lead all workers' organisations, develop tactics of struggle, unite and direct work along the revolutionary path, along the path of overthrowing tsarism and the bourgeoisie, for the organisation of socialism.

Such, in brief, is the main content of this philosophical work by J. V. Stalin. It played an immense role in the political enlightenment of workers and in the struggle of Caucasian Bolsheviks against anti-Leninist currents. Written in the same historical period as V. I. Lenin's work *Materialism and Empirio-criticism* (see), J. V. Stalin's work *Anarchism or Socialism?* served the same goal: defending and developing the theoretical foundations of Marxism and theoretically preparing the Marxist party. In his work, J. V. Stalin showed that proletarian socialism is not simply one of many philosophical doctrines common in bourgeois society. "It is the doctrine of the proletarian masses, their banner; it is revered, and before it bow

the proletarians of the world. Consequently, Marx and Engels are not merely the founders of some philosophical 'school'—they are the living leaders of the living proletarian movement, which grows and gains strength with each passing day. Whoever fights against this doctrine, whoever wants to 'overthrow' it, must take all this into account so as not to uselessly smash their forehead in an unequal struggle" (Vol. 1, p. 350). These words sound especially relevant today, when bourgeois "overthrowers" 'overthrowers' of Marxism-Leninism smash their own heads, vainly attempting to discredit the great teaching of Marxism. Tens and hundreds of millions of proletarians and working people across the world see in this teaching their own banner, which leads them to a new life, to communism.

ANAXAGORAS of Clazomenae (in Asia Minor) (c. 500–428 BCE) — Ancient Greek philosopher, an inconsistent materialist, ideologist of progressive slave-owning democracy, friend of Pericles—the famous statesman of ancient Athens during its heyday. Recognised an infinite qualitative variety of primary elements of matter ("seeds of things"), from various combinations of which all existing things are formed. As the moving force conditioning the combination and separation of elementary particles, he considered *nous* (mind), which he represented as the lightest and finest substance. On charges of impiety, he was sentenced to death, but escaped, leaving Athens. (See also *Ancient Philosophy*.)

ANCIENT EASTERN PHILOSOPHY — see *Philosophy of the Ancient East*.

ANCIENT PHILOSOPHY (6th century BCE – 5th century CE). —The emergence and development of philosophy in ancient Greece and Rome are inextricably linked with the development of the slave-owning system, which replaced the primitive communal system. The foundation of all life in the ancient world was slave labour. "Without slavery there would

be no Greek state, Greek art, and science...” (Engels, *Anti-Dühring*, 169). The collapse of the tribal system in ancient Greece was accompanied by the rise of cities, the development of crafts, and trade. The growth of production, the division of labour between agriculture and industry, which became possible only under slavery, colonisation, and the development of trade relations with other peoples — all this led to the flourishing of ancient Greek culture. Under the influence of the development of production, trade, navigation, as well as social and political life, interest in the study of nature grew. The old religious-mythological worldview increasingly yielded place to the striving to penetrate into the essence of objective reality and the laws of its development. On this soil grew ancient Greek philosophy. It appeared as an undifferentiated, all-encompassing science, as a science of sciences, which included all areas of knowledge due to the undeveloped state of scientific thought.

The history of ancient Greek philosophy is a history of struggle between original, naive materialism and various idealistic doctrines; it is the struggle of the materialist line of Democritus and the idealist line of Plato. This struggle was based on the opposition of worldviews between slave-owning democracy and reactionary aristocracy.

Three periods can be identified in the development of ancient philosophy. *The first period* — 6th century BCE. This is the philosophy of the period of formation of slave-owning society. Original, naive materialism, which was simultaneously a spontaneous-dialectical view of the world, was represented at this stage by the *Milesian school* (see) and *Heraclitus* (see). Philosophers of the Milesian school—*Thales* (see), Anaximenes, Anaximander—proceeded from recognising a single, eternally moving material first principle. For Thales this was water, for Anaximenes — air, for Anaximander—infinite, indefinite matter—“apeiron.” Heraclitus also considered a material element—fire—to be the beginning of all existing things, from which, through the struggle of opposites, all forms of reality originate. He taught about the universal flux of things, reducing the essence of the world process to lawful

transformations of eternal matter. Heraclitus's dialectics was one of the highest stages reached by ancient Greek philosophy. Materialist schools — the Milesian and the Ephesian — fought against the idealistic and anti-dialectical views of the Pythagorean and Eleatic schools. Representatives of the Pythagorean school (founder — Pythagoras) developed a mystical doctrine of number as the essence of all things and a doctrine of "harmony" in nature and society that excluded the struggle of opposites. The Eleatics (Xenophanes, Parmenides, Zeno, Melissus) opposed the notion of variability and diversity in nature with the doctrine of unchanging and unmoving being. The Eleatics, with their metaphysical thesis of unmoving being, which excluded the diversity of phenomena and the variability of nature, opened the door to idealism.

The second period—5th century BCE. This is the philosophy of the flourish of ancient Greek slave-owning democracy. At this stage, the scope of philosophy expanded and deepened. Questions regarding the structure of matter, the theory of knowledge, and problems of social life came to the fore. The question of the structure of matter became the focus of attention for all three materialist schools of the 5th century BCE, associated with the names of Anaxagoras, *Empedocles* (see), and *Democritus* (see). Anaxagoras took existing material particles — "seeds of things" ("homeomeries") — as the basis, through combinations of which qualitatively similar bodies are formed. To explain motion, Anaxagoras introduced an external force—"nous" (world mind), which he understood as the finest and lightest substance. Empedocles taught about the four "roots" of all existing things (fire, air, water, and earth), which are set in motion by two material forces—"love" and "hatred."

In the atomistic doctrine of Democritus, ancient materialism reached its highest point of development. Democritus was the "first encyclopaedic mind among the Greeks" (*Marx and Engels*, vol. IV, 120), the most prominent representative of the unified, undifferentiated science of the ancient world. At the base of existing things, according to Democritus, lie two first principles: atoms and the void. Atoms,

i.e., indivisible particles of matter, are eternal and unchangeable. The origin and destruction of infinite worlds and all natural things are the result of the combination of atoms moving in the void. Democritus's doctrine of atoms was mechanistic. Among the *Sophists* (see), the first professional teachers of "wisdom" and eloquence, the centre of philosophical research became man and his relationship to the world. The main group of Sophists, in their socio-political views, aligned with slave-owning democracy, and in their philosophical views—with the materialist camp. For another group of Sophists, reactionary, anti-democratic views were characteristic. The most prominent representative of materialist Sophists, Protagoras, declared man to be the "measure of all things," and sensations to be the sole source of knowledge.

In opposition to the materialist doctrine of Democritus, the philosophy of *Plato* (see) took shape — the leader of the idealist camp in ancient philosophy, the ideologist of aristocratic reaction. The immediate predecessor of Plato was *Socrates* (see) — a representative of the idealist, religious-ethical worldview. At the foundation of Plato's philosophy lies the opposition of an invented world of eternal and unchangeable ideas to the changing, imperfect world of things, which according to his view is merely a shadow of the world of ideas. Fighting against the achievements of ancient science, Plato taught about the creation of the world by a divine creator, the immortality and transmigration of souls, and reduced cognition to the soul's recollection of the world of ideas, which it contemplated before dwelling in the body. Plato's socio-political views, like his philosophical views, were reactionary. The struggle between the materialist philosophy of Democritus and the idealist philosophy of Plato forms the central point of the entire history of ancient Greek philosophy. Even in this struggle, the progressive significance of materialism in the history of science and the reactionary role of idealism were fully revealed. The struggle between the philosophical views of Democritus and Plato was an expression of the political struggle between slave-owning democracy and aristocracy.

The summary of the achievements of ancient Greek philosophy and natural science was drawn up by the "encyclopaedic science of Aristotle" (Marx and Engels, vol. IV, 117). *Aristotle* (see) came out with a refutation of Plato's theory of ideas. In resolving the fundamental question of philosophy, Aristotle vacillated between materialism and idealism. Matter was viewed by him as inert and sluggish, while immaterial form was recognised as the driving and creative principle. Aristotle played a significant role in the development of dialectics and logic. He investigated forms of thought.

The third period—philosophy of the period of crisis and decline of slave-owning society. In this Hellenistic period, from philosophy, which had acted as an all-encompassing, undifferentiated science, positive sciences — specialised fields of science that developed methods of precise natural research — began to branch off.

The materialist line of ancient philosophy was continued during this period by *Epicurus* (see) and his school. Epicurus — a materialist, atheist, and enlightener—revived Democritus's atomistic doctrine and defended it against attacks by mystics and theologians. Epicurus introduced a number of modifications into this doctrine. The main one was the concept of spontaneous (caused by internal reasons) swerving of atoms from a straight line, by virtue of which their collision becomes possible. Epicurus considered human happiness to be the goal of philosophy, to achieve which one must free oneself from religious prejudices and master knowledge of the laws of nature. A follower and populariser of Epicurus's teaching in ancient Rome was *Lucretius Carus* (see) (1st century BCE).

Beginning in the 3rd–2nd centuries BCE, as a result of the general crisis and decay of the slave-owning system, a decline in philosophy occurred. The various schools of the Hellenistic and Roman eras (Academics, Stoics, Sceptics, etc.) expressed a clear degradation of philosophical thought toward idealism and mysticism.

Representatives of imperialist ideology resort to falsifications of ancient philosophy in order to fight modern

materialism and science. Reactionaries harbour a special hatred for materialist doctrines. Democritus, Epicurus, and other ancient materialists are declared to be immoral and unworthy of the title of philosophers. At the same time, attempts are made to revive Plato's reactionary doctrine of ideas and the "ideal" state, adapting this doctrine for the propaganda of religious mysticism and the policies of exploiting classes.

The classics of Marxism-Leninism highly valued representatives of ancient Greek materialism and dialectics. Engels pointed out that ancient Greek philosophers were "born natural dialecticians" (*"Anti-Dühring"*, 20) and viewed nature without idealistic blinders. Lenin, in his abstract of Hegel's *"Lectures on the History of Philosophy"*, branded all attempts by the idealist Hegel to belittle the significance of the materialist ideas of Democritus and Epicurus. In *"Materialism and Empirio-criticism"* (see), Lenin opposed the line of Democritus to the line of Plato in philosophy as expressions of materialism and idealism. J. V. Stalin, in his work *"On Dialectical and Historical Materialism"*, noted the significance of ancient Greek dialectics.

ANIMISM (Lat. *anima* — soul) — the attribution of a soul to natural phenomena, the concept that behind every object in nature lies hidden an invisible spirit that governs that object. Animism took shape at the dawn of human history. The fertile ground for it was man's helplessness before nature and the lack of understanding of its laws. "The forces of nature appear to primitive man as something alien, mysterious, overwhelming. At a certain stage through which all civilised peoples pass, he assimilates them through personification. It was this drive toward personification that created gods everywhere..." (*Engels*, *Anti-Dühring*, 326). Primitive animism served as one of the sources of religion and philosophical idealism.

ANTAGONISTIC AND NON-ANTAGONISTIC CONTRADICTIONS.

— Marxist dialectics views the struggle of opposites, the struggle between the new and the old, as the source and internal content of all development. In the process of development, contradictions always arise, and only overcoming them creates the foundation for moving forward. Marxist dialectics distinguishes between antagonistic and non-antagonistic contradictions.

Antagonistic contradictions in society are contradictions rooted in the irreconcilable interests of hostile classes, groups, and forces. Contradictions of this kind are usually resolved only by violent means, i.e., through revolutionary class struggle and the victory of one class over another, or through wars, etc. Thus, for example, the contradictions between the bourgeoisie and the proletariat, whose basic interests are fundamentally opposed, are resolved by socialist revolution. Marx pointed out that as long as capitalism exists, "the *antagonism* between the proletariat and the bourgeoisie remains a class struggle against a class, a struggle which, brought to its highest degree of tension, is a total [totale] revolution" (*The Poverty of Philosophy*, 149). In the USSR, during the transition period from capitalism to socialism, antagonistic contradictions existed between the working class and working peasantry on the one hand, and the urban bourgeoisie and kulaks on the other. These antagonistic contradictions were resolved by the state of the proletarian dictatorship through the liquidation of exploiting classes. An example of antagonistic contradictions can also serve as the contradictions between different imperialist states, between the imperialist bourgeoisie of different countries. These contradictions have as their source the struggle of capitalist countries to drown their competitors, the desire of some imperialist predators to profit at the expense of others. And although these antagonistic contradictions are not class contradictions and are therefore no less strong and sharp than the antagonism between the class of the proletariat and the class of the bourgeoisie, they also lead to violent struggle between

imperialists of different countries. From these contradictions flows the inevitability of imperialist wars for the redivision of the world, for markets, etc. A characteristic feature of antagonistic contradictions is that in the process of their development they sharpen, deepen, turn into opposites, and the struggle between them reaches acute conflict.

Non-antagonistic contradictions are contradictions that do not involve hostile classes with directly opposite interests. A characteristic feature of non-antagonistic contradictions, unlike antagonistic ones, is that in their development they do not necessarily turn into hostile opposition, and the struggle between them does not reach conflict. An example of such contradictions can be the contradictions that existed prior to the construction of socialism in the USSR between the working class, which is the bearer of socialism, and the peasantry as a class of small owners. Along with contradictions, workers and peasants have common interests on fundamental issues, which cover the existing contradictions between them. The fundamental common interests of the working class and the working peasantry consist in the fact that only a socialist reorganisation of society opens for them the path to eliminating exploitation, to a truly human, happy life. Therefore, the alliance of workers and peasants is the supreme principle of the dictatorship of the proletariat. Non-antagonistic contradictions, unlike antagonistic ones, are overcome not through bitter class struggle and violence, but through gradual and planned transformation of economic conditions causing these contradictions. The USSR provided a vivid example of overcoming non-antagonistic contradictions between the working class and the peasantry, which has immense international significance. These contradictions in the USSR were resolved under the leadership of the Communist Party through the gradual socialist transformation of small peasant farms. Non-antagonistic contradictions between the working class and the peasantry were also overcome in the struggle—in the struggle against private-property, petty-bourgeois psychology of the peasantry; but this struggle did not

undermine, but strengthened the alliance of the working class and the working peasantry, leading to the gradual smoothing over of contradictions between them. The remaining economic and political differences between the working class and the kolkhoz peasantry, conditioned by the existence of two forms of ownership—public and kolkhoz ownership—will be completely eliminated in the process of gradual transition from the lower stage of communism to the higher. The People's Democracies, following the great example of the Soviet Union, are learning how to overcome existing contradictions between these classes on the basis of the alliance of workers and peasants, and how to transform small, fragmented agriculture into large-scale socialist farming.

With the victory of socialism, class antagonism within the country disappears. At the 18th Party Congress, characterising the new situation that had developed in the USSR as a result of the historical victories of socialism, J. V. Stalin said: "The feature of Soviet society today, unlike any capitalist society, consists in the fact that it no longer contains antagonistic, hostile classes; exploiting classes have been eliminated, while workers, peasants, and intelligentsia, which make up Soviet society, live and work on the basis of friendly cooperation. While capitalist society is torn apart by irreconcilable contradictions between workers and capitalists, between peasants and landlords, which leads to instability in its internal situation, Soviet society, freed from the yoke of exploitation, knows no such contradictions, is free from class conflicts, and presents a picture of friendly cooperation among workers, peasants, and intelligentsia. On the basis of this commonality, such driving forces have developed as the moral-political unity of Soviet society, the friendship of the peoples of the USSR, and Soviet patriotism" (*Problems of Leninism*, 629).

Commonality arising on the basis of the elimination of antagonistic contradictions does not, however, mean the elimination of all contradictions. Marxism-Leninism teaches that under socialism, progressive development of society also occurs through the emergence and overcoming of

contradictions, through struggle against contradictions. But the contradictions of development in socialist society are *other* contradictions, non-antagonistic contradictions. Such are, for example, contradictions between progressive and backward, inert forces of society; between socialist being of people and remnants of capitalism in their consciousness. The movement of Soviet society on the path to communism cannot proceed successfully without struggle against these inert forces, against any and all remnants of capitalism in consciousness. These remnants manifest in diverse forms: in bureaucracy, nationalism, cosmopolitanism, an un-socialist attitude toward labour, toward public property, etc. Only the struggle of the new against the old, the advanced against the backward, is the source of forward movement even under conditions where antagonistic classes have already been eliminated. Whatever the nature of contradictions, they can be overcome—and are overcome—only through struggle. With a change in the character and content of contradictions, only the forms of struggle change. To overcome the contradictions of socialist society, no revolutionary upheavals are required. They can be overcome and are overcome on the basis of socialism itself in the process of gradual transition from socialism to communism. A primary role in the struggle of the new, advanced against the old, dying in Soviet society is played by *criticism and self-criticism* (see).

Since antagonistic classes have been eliminated in Soviet society and the moral-political unity of Soviet society has been achieved, the entire sharpness of class struggle for the USSR has now shifted to the international arena, where a struggle is taking place between two antagonistic camps—the camp of peace, democracy, and socialism led by the USSR, and the camp of world imperialism led by imperialists of the USA. The elimination of exploiting classes in the USSR does not mean, however, that inside the country there are no individual hostile elements who, finding support in the capitalist encirclement, strive in every way to harm the cause of communist construction. High political vigilance against the machinations of these enemies, exposing and neutralising them, and an

irreconcilable struggle against the slightest manifestations of carelessness are indispensable conditions for the successful resolution of the grand tasks of building a complete communist society in the USSR. (See also *Struggle of Opposites*.)

ANTHROPOCENTRISM (from Greek: ἄνθρωπος — man, and Latin: *centrum* — centre) — a point of view according to which man is the centre of the universe. Anthropocentrism is connected with the religious idea of the divine essence of man. Medieval scholasticism and theology based anthropocentrism on the Biblical-Ptolemaic system of the world's structure, according to which the Earth is the centre of the universe and the world was created by God for man. *Copernicus* (see) laid the foundation for scientific astronomy by rejecting Ptolemy's theory. Darwinism dealt a decisive blow to the view of man as a special, supernatural being. A truly scientific view of man as a social being was first provided by Marxism, historical materialism.

ANTHROPOLOGISM (from Greek: ἄνθρωπος — man, λόγος — doctrine) — a philosophical principle that views man primarily as a biological being, detached from concrete historical social relations. Opposing the division of man into two independent entities — material and spiritual — and opposing the idealist doctrine of the primacy of the idea and consciousness and the secondary nature of matter, anthropologism defended the materialist line in philosophy. However, due to an abstract, metaphysical approach to man, this materialism was limited. Its limitation manifested itself in an inability to connect the theory of knowledge with social practice, and an inability to extend materialism to the explanation of the history of society. In representatives of anthropologism, instead of a concrete understanding of society, people, and classes, we find only abstract concepts of "man in general." In modern philosophy, the most prominent representative of anthropologism was L. *Feuerbach* (see). The great Russian materialist N. G. *Chernyshevsky* (see), in his

struggle against idealism, also defended the anthropological principle in philosophy. Lenin noted: "...the narrowness of Feuerbach's and Chernyshevsky's term 'anthropological principle' in philosophy. Both the anthropological principle and naturalism are merely imprecise, weak descriptions of *materialism*" (*"Philosophical Notebooks"*, 58). However, Chernyshevsky managed to overcome much of the weakness of anthropological materialism and came very close to dialectical materialism.

ANTHROPOMORPHISM (from Greek: ἄνθρωπος — man, μορφή—form)—the transfer of qualities and characteristics inherent to human beings onto the external forces of nature, or endowing gods with human traits. Anthropomorphism is connected with *animism* (see). Anthropomorphism manifested itself especially vividly in the polytheism of ancient Greek religion. The saying belongs to the philosopher Xenophanes (6th century BCE) that people created gods in their own image and likeness, and that if oxen could create gods for themselves, they would depict them as oxen. Criticism of anthropomorphism leads to the conclusion that the gods of all religions are the creation of human fantasy.

"ANTI-DÜHRING" — a classic work by F. Engels in which all three component parts of Marxism are set forth and substantiated: Marxist philosophy — dialectical and historical materialism; Marxist political economy; and the theory of scientific communism. In accordance with this, *"Anti-Dühring"* is divided into three sections: "Philosophy," "Political Economy," and "Socialism". In *"Anti-Dühring,"* the grandest questions in the fields of philosophy, natural science, and social sciences are analysed... This is a "remarkably rich and instructive book" (*Lenin*, vol. 2, p. 11).

The book was written by Engels in defence of Marxist theory against the attacks of the petty-bourgeois ideologist Eugen *Dühring* (see), who, together with a group of his supporters, attempted to subject the German workers'

movement and the young German Social Democratic Party of that time to petty-bourgeois influence. Like all petty-bourgeois philosophers, Dühring was an eclectic, a muddler who reconciled the most contradictory doctrines in his views. Vulgar materialism and mechanicism were combined in his work with idealism borrowed from *Kant* (see), *Hegel* (see), and others.

Dühring's writings were greeted with enthusiasm by opportunists, in particular *Bernstein* (see). In order to expose Dühring's reactionary claims, F. Engels came out against him first with a series of articles, and then in 1878 published these articles as a book under the ironic title *"Herr Eugen Dühring's Revolution in Science"*. This book came to be known as *"Anti-Dühring"* (against Dühring). Engels exposed and ridiculed Dühring as a typical representative of arrogant and ignorant pseudoscience, detached from life, high-flown, and empty-sounding, self-complacently claiming "final truths in the last instance". Marx read Engels's book in manuscript, and wrote Chapter X of the second section ("From the 'Critical History'") himself.

In the "Introduction" and the section "Philosophy," Engels, criticising Dühring's philosophical hodgepodge, outlines the fundamentals of dialectical and historical materialism. He gives a materialistic answer to the *main question of philosophy* (see), substantiates the most important propositions of Marxist philosophical materialism regarding the primacy of matter and the secondary nature of consciousness, the materiality of the world and the objective laws of its development, the knowability of the world, etc. Using vivid examples from natural science and history, Engels shows the dialectical character of the development of nature, society, and cognition. Applying dialectical materialism to the study of nature and society, he illuminated a multitude of questions in natural science and social sciences.

In contrast to idealists who believe that ideas and theories arise from consciousness independently of the external world, Engels, based on scientific data, proves—using mathematical concepts as an example—that all human knowledge is a

reflection of the material world. “Like the concept of number, the concept of figure is derived exclusively from the external world, and did not arise in the head out of pure thought. Things must have had a definite form, and these forms must have been subjected to comparison, before it was possible to arrive at the concept of figure” (*“Anti-Dühring”*, 37). Criticising Dühring, Engels points out that the world is one, not because thought unites all phenomena, but because the world is material, because all phenomena and processes in nature are manifestations of moving matter. The real unity of the world consists in its materiality. Matter exists in space and time, which are forms of its being. Engels deeply reveals the dialectical character of the connection between matter, space, and time, demonstrating the infinity of space and time.

Exposing Dühring’s mechanicism, Engels gives a profound exposition of the question of matter and motion. Motion is the mode of existence, the form of being of matter. There is no matter without motion and, vice versa, no motion without matter. In *“Anti-Dühring”*, Engels gave the first detailed exposition of the question of the forms of motion of matter. Motion exists not only in the form of mechanical displacement of bodies in space. Mechanical, physical, chemical, and biological motion are “the forms of motion in which... each individual atom of matter in the world is found at any given moment” (*Anti-Dühring*, 57).

The propositions of Marxist philosophy regarding the organic world developed in *“Anti-Dühring”* are of immense value. Engels highly valued Darwinism as a materialistic doctrine of living nature. At the same time, he insightfully noted the flaws of Darwinian theory, consisting in an uncritical attitude on *Darwin*’s (see) part toward *Malthusianism* (see), and in Darwin being distracted from investigating the causes that induce changes in organisms. Engels not only pointed out this gap, but also outlined the path science must take to eliminate it. In *“Anti-Dühring”*, Engels provides a definition of life, stating that *“life is the mode of existence of protein bodies*, and this mode of existence consists essentially in the constant self-

renewal of the chemical constituent parts of these bodies" (p. 77). In our time, Michurinist biology has overcome the flaws and gaps noted by Engels in Darwin's theory and has proceeded along the path foreseen by Engels.

In subsequent chapters of the first section of his work, Engels subjects to criticism dogmatic, metaphysical notions of cognition and truth, morality, equality, freedom, necessity, etc. Refuting Dühring's metaphysical views on eternal truths, Engels reveals the dialectics of cognition. He asserts the existence of objective truth, notes the relativity of scientific truths, and together with this proves the capacity of human thought to grasp absolute truth. Subsequently, Lenin developed these views of Engels into a coherent theory on the correlation between relative and absolute truth.

In *"Anti-Dühring"*, the Marxist materialist position on the objective character of the laws of nature and society is deeply revealed, and it is shown that freedom is appreciated necessity. Developing these propositions of Engels, J. V. Stalin, in his work *"Economic Problems of Socialism in the USSR"* (see), repeatedly refers to *"Anti-Dühring"*.

In the "Introduction" and the final chapters of the "Philosophy" section, Engels gives a vivid and profound exposition of the fundamentals of Marxist materialist dialectics.

Setting forth questions of historical materialism, Engels explains the origin of private property, classes, and the state, and reveals the role of class struggle in the development of society and the class essence of the state. He demonstrates that state and law, morality and religion are not eternal or unchangeable; they change under the influence of the development of the economic basis of society.

Rejecting the abstract concept of equality, Engels proves that "the real content of the proletarian demand for equality reduces to the demand for the *abolition of classes*" (*"Anti-Dühring"*, 101).

In the "Political Economy" section, Engels subjected Dühring's views on economic issues to criticism and set forth the foundations of Marxist political economy. He defined the

subject of political economy in a broad and narrow sense, outlined Marx's doctrine on commodities and value, the exploitation of wage workers, surplus value, ground rent, the anarchy of production and competition under capitalism, and capitalist crises of overproduction. The chapters devoted to the question of the role of violence in history are of immense philosophical importance. Criticising Dühring's idealistic "theory of violence," which claimed that violence plays the main role in social life, Engels demonstrates the decisive significance of the economic conditions of society's life. At the same time, he emphasises with full force the enormous progressive significance of revolutionary violence in relation to exploiting classes.

In the "Socialism" section, Engels provides a vivid outline of the theory of scientific socialism, clarifies the relationship of Marxist scientific socialism to utopian socialism, and sets forth the Marxist doctrine on a number of key questions of socialism: production, distribution, state, family, school, etc. Engels showed that, unlike utopian socialism, proletarian socialism relies on the knowledge of objective laws of social development and on a materialist understanding of history. Socialism replaces capitalism out of objective necessity: the internal contradictions of capitalism doom the system of private property and the exploitation of man by man to inevitable ruin. Capitalist relations of production turn from forms of development of productive forces into a brake on development. Capitalism itself creates the force that destroys it — the class of wage workers, the industrial proletariat. Engels points out that the path from capitalism to socialism lies through a proletarian socialist revolution, through the winning of state power by the proletariat, i.e., through the dictatorship of the proletariat. Proceeding from the premise that a socialist revolution could triumph simultaneously in all countries, Engels formulated the thesis that after the victory of the socialist revolution, the state would begin to wither away. Engels's thesis on the withering away of the state holds true only for conditions in which socialism has triumphed in all or most countries. But it is

inapplicable when socialism has triumphed in a single country, because under those conditions the country of victorious socialism must not weaken, but in every way strengthen the socialist state, particularly the army, intelligence agencies, etc. Under these conditions, the role of the socialist state in building communism and in defending the gains of the socialist revolution is enormous.

Depicting the future communist society, Engels points out that one of its characteristic features will be the absence of antithesis between town and country, and between mental and physical labour. However, Engels was mistaken in assuming that the opposition between town and country would be eliminated through the "destruction of large cities". In reality, as shown by the experience of building socialism in the USSR, new large cities appear under socialism, which serve as centres for the greatest growth of culture, centres of large-scale industry, etc.

Engels's work *"Anti-Dühring"* is a model of communist party loyalty, a consistent defence of the scientific world outlook and the interests of the revolutionary proletariat, and a model of Marxist irreconcilability... toward distortions of science and opportunism in politics. Arming the working class with a dialectical-materialist world outlook, a scientific understanding of the laws of economic development of society, and the theory of scientific communism, Engels conducts a merciless struggle in his book against the enemies of Marxism. The book *"Anti-Dühring"* is a model of Marxist polemics. Engels strikes down the enemies of Marxism with incontrovertible facts from all fields of knowledge, demonstrating the power and invincibility of Marxism through irresistible logic.

Engels's book *"Anti-Dühring"* remains to this day a sharp weapon for working people in the struggle against bourgeois ideology, against philosophical idealism, metaphysics, and religion, against the treacherous policies of right-wing socialists, and a weapon in the struggle against capitalism and for socialism.

ANTINOMY (Greek: ἀντινομία — contradiction of laws) — a term denoting a contradiction between two mutually exclusive propositions that are accepted as equally true. The German philosopher *Kant* (see) assigned a significant place to antinomies of reason in his system of knowledge. He argued that reason, in its attempt to know the world, inevitably falls into self-contradictions that it is unable to resolve. Kant distinguished four antinomies: 1) the world is finite in time and space; the world is infinite in time and space; 2) everything in the world is simple and indivisible; there is nothing simple in the world, everything is complex and divisible; 3) freedom exists in the world; there is no freedom in the world, everything is necessary; 4) a first cause of the world exists; no first cause of the world exists.

Antinomies, according to Kant, are inherent only to human reason. As to what the essence of things in themselves is, we can say nothing. Although Kant's doctrine contained certain elements of dialectics, the main meaning of antinomy was one — to prove the limitation of human cognition, the inability to know the essence of things, and to assert and justify the anti-scientific view of agnosticism. "In Kant," wrote Lenin, "there are 4 'antinomies'. In reality, every concept, every category is likewise antinomic" (*"Philosophical Notebooks"*, 90). Contradictions in human concepts, from the perspective of dialectical materialism, are a reflection of real contradictions, the struggle of which is the basis for the development of the material world.

ANTONOVICH, Maxim Alexeyevich (1835–1918)



— one of the most prominent representatives of progressive Russian philosophy of the 1860s, grouped around *Chernyshevsky* (see). Antonovich's activity, as well as that of other men of the sixties, unfolded most vividly during the years of struggle for the abolition of serfdom and reflected the revolutionary ferment among the peasantry fighting against serfdom.

After graduating from the St. Petersburg Theological Academy in 1859, Antonovich refused a clerical career. Inspired by the ideas of *Belinsky* (see), *Herzen* (see), and Chernyshevsky, and the ideas of representatives of advanced natural science, Antonovich became a materialist and atheist during his student years. Personal acquaintance with N. A. *Dobrolyubov* (see) definitively determined Antonovich's place in the social struggle. Becoming an active contributor to *Sovremennik*, at the insistence of N. G. Chernyshevsky, he began writing articles on philosophical topics. The most important of them were: "Contemporary Philosophy," "On Hegelian Philosophy," "Two Types of Contemporary Philosophers," "Contemporary Physiology and Philosophy," "Contemporary Aesthetic Theory," "A Declaration of Love to an 'Epoch'." Antonovich wrote extensively on natural science issues as well. Antonovich's works "Charles Darwin and His Theory," "Unity of the Physical and Moral Cosmos," "Unity of the Forces of Nature," "Plant Life," "Animal Life," "On Steam and Steam Engines," and many others populariser advanced

natural science knowledge in Russian society and contributed to the formation of a scientific materialistic worldview.

Antonovich subjected Hegel's *idealism* (see), Kant's *agnosticism* (see), and idealism in Russian reactionary journalism to decisive criticism, and passionately defended and propagated N. G. Chernyshevsky's materialism. He took an active part in Chernyshevsky's struggle against Russian idealists headed by Yurkevich and Katkov, and in his militant speeches consistently defended the principles of philosophical materialism and the materialist theory of knowledge. His articles, in which he, relying on physiological data, refutes the arguments of agnosticism and develops a materialist reflection theory, have not lost their freshness and interest to this day. However, Antonovich's philosophical views lagged significantly behind the views of his teacher — Chernyshevsky. Chernyshevsky's materialism was closely tied to politics, to the revolutionary-democratic struggle for the reorganisation of society; his writings breathed the spirit of class struggle. Antonovich, on the contrary, devoted his primary attention to natural science and enlightenment. Later, he withdrew completely from politics and devoted himself entirely to the dissemination of scientific knowledge. Antonovich's materialism remained contemplative and metaphysical, despite individual elements of dialectics.

As a literary critic, Antonovich demanded that art reproduce reality and serve the interests of society. His most prominent work in literary criticism was his article "An Asmodeus of Our Time," in which Antonovich defended the revolutionary-democratic aspirations of the men of the sixties against slander from the liberal camp. He propagated Chernyshevsky's aesthetic theory. However, due to the limitations of his general philosophical views, he expressed individual propositions that contradicted the militant spirit of Chernyshevsky's aesthetic theory. In his later years, having devoted himself entirely to the field of natural science, Antonovich set up his own chemical laboratory and studied geology intensively. Independent research and discoveries in the

field of geology belong to him. *"Selected Philosophical Works"* by M. A. Antonovich were published in 1945.

APPEARANCE (SEEMINGNESS)

— manifestation of the essence of objects and phenomena in their features, directly accessible to sensory perception. Dialectical materialism teaches that in cognition one must go from appearance to essence, revealing the essence of the apparent in phenomena. In opposition to the widespread view in bourgeois philosophy that separates appearance from essence and denies the objectivity of appearance, Lenin defines appearance as one of the manifestations of essence, one of its moments. It is necessary to see the difference between essence and appearance: one cannot equate what seems to us in phenomena with their internal essence, with the laws of their movement; the power of science consists precisely in the fact that behind external, visible aspects it reveals essence, laws of things that are inaccessible to simple observation. But this distinction has its limits; it is not absolute, because the essence of a thing manifests itself through what it seems to be. "The apparent is essence in one of its determinations, in one of its sides, in one of its moments. *Essence seems to be such and such... Seemingness (the apparent) is the reflection of essence in itself* (in it) *itself*" (Lenin, *Philosophical Notebooks*, 107). Lenin subjects Humean skepticism and Kantian idealism to sharp criticism, which deny for "directly given" any objective significance, attaching a seeming, visible, illusory character to appearance. The detachment of the visible, external from essence, internal is necessary for idealists in order to substantiate the anti-scientific proposition about the unknowability of objectively existing things, that man is fundamentally incapable of penetrating into the essence of things. Citing the movement of a river as an example, Lenin explains the difference between appearance and essence and reveals the connection existing between them: "...the unessential, seeming, surface disappears more often, does not hold as 'tightly', does not sit as 'firmly' as 'essence'. Example:

the movement of a river — foam on top and deep currents below. But *even foam is an expression of essence!*" (*Philosophical Notebooks*, 104). Thus, Marxism acts both against turning appearance into an illusion and against equating it with essence. *(See also Essence and phenomenon.)*

APPERCEPTION (from Lat. *ad* — to and *perceptio* — perception) — the dependence of every new perception on the preceding life experience of the perceiving person and on their psychological state at the moment of perception. In the idealistic philosophy of *Leibniz* (see) — self-consciousness (in contrast to *perception* — see). *Transcendental apperception* — a false idealistic and metaphysical concept in the philosophy of *Kant* (see), who recognised as the basis of synthetic unity of experience not the objective material unity of the world reflected in consciousness, but an initial subjective unity of "pure consciousness" itself.

AQUINAS, Thomas (1225–1274) — Medieval Christian theologian and scholastic philosopher, the largest ideologist of Western European feudalism. A native of Italy. Taught theology and philosophy in Cologne, Paris, Bologna, and Naples. The metaphysical system of Thomas (Thomism) remains to this day the official doctrine of the Roman Catholic Church. Thomas used philosophy as a handmaiden to theology: to prove the existence of God, "substantiate" Christian myths, defend the feudal order, and support papal claims to world domination. Thomas's philosophy is theological dogmatism; its content is determined by the drive to "prove" church dogmas and canons at all costs. At the foundation of his philosophy, he placed a distorted version of Aristotle's teachings tailored to the church's demands, killing everything living in it and eternalising the dead. In the dispute over *universals* (see), Thomas adhered to a softened scholastic realism, asserting that concepts exist both before individual things (in the divine mind), in the things themselves (as the general in the singular), and after things (in the human mind comprehending them).

Thomism is one of the most hostile philosophical systems to scientific-materialist worldviews in all history. For 700 years, Thomists have fiercely fought against the social and cultural progress of humanity. Modern bourgeois philosophers restore Aquinas's teachings, adapting them to the goals of defending dying capitalism.

(See also *Neo-Thomism*; *Realism, Medieval*.)

ARISTOTLE **(384–322 BC)**



— ancient Greek philosopher, "the greatest thinker of antiquity" (Marx, *Capital*, vol. I, 414). Aristotle was a student of *Plato* (see), but he rejected the idealistic theory of ideas of his teacher, subjecting it to severe criticism. In this criticism is already contained an understanding of the theoretical-epistemological roots of idealism in general. Plato, according to Aristotle, separated essence from that of which it is the essence, thereby turning the general (concept) into an individual entity; he created a special ideal, supersensory world alongside the sensory, real world. Ideas, according to Plato, are prototypes of things; they exist independently of things, while things borrow their being from them — being only their reflection, shadows, imperfect copies. Aristotle proves that recognising unchangeable supersensory essences cannot explain the causes of the origin and change of sensory things: "To say, however, that ideas are patterns and that everything else participates in them is to utter empty words and express oneself in poetic metaphors." Already here materialist moments are revealed in Aristotle's philosophy. "Aristotle's criticism of Plato's 'ideas' is

a criticism of idealism *as idealism in general...*" (*Lenin*, *Philosophical Notebooks*, 264). In contrast to Plato, Aristotle asserts that essence is contained within the things themselves, that the universal does not exist alongside and separately from the singular. Otherwise, notes Aristotle, "there would have to exist some heaven besides the sensory heaven, as well as a sun and moon, and in the same way all other heavenly bodies. But how can one trust such assertions?" Lenin pointed out that Aristotle did not doubt the reality of the external world. He gets confused precisely in the dialectics of the general and the particular, concept and sensation, essence and phenomenon. According to Aristotle, the idea (form — in his terminology) and the thing are inseparable.

Aristotle vacillates between idealism and materialism and ultimately leans toward idealism. Every object, every individual thing, according to Aristotle, consists of two principles — matter and form (thus, a statue is made of bronze, to which a certain form is imparted). At the foundation of the universe lies an indefinite, passive substrate — "prime matter." However, in such a form matter exists only in abstraction; in reality, it is determined (and eternally determined) by the activity of immaterial forms themselves. Matter is possibility, the capacity of a thing; ideal form is its reality. Possibility turns into reality thanks to motion: form materialises, matter is formed. Although forms are bound by Aristotle with matter, there nonetheless exists, according to Aristotle, one pure form, i.e., form detached from matter, the form of all forms. This is thought, reason, which "thinks itself" — this is God. God plays the role of the unmoved prime mover of the world, who is one and eternal. The Universe, according to Aristotle, has the shape of a sphere with the Earth at its centre, above which move "spheres" with celestial bodies attached to them.

In the theory of knowledge (as well as in a number of issues in natural philosophy and mathematics), Aristotle comes right up to materialism, defending, in contrast to Plato, the origin of knowledge from sensations. Although Aristotle vacillated between dialectics and metaphysics, his philosophy

nonetheless possesses significant elements of a dialectical understanding of reality. Engels wrote that Aristotle "had already investigated the most essential forms of dialectical thought" (*"Anti-Dühring"*, 20). Criticising the Eleatics for their denial of motion, Aristotle and others dealt a crushing blow to ignorant, religious notions about the world and its structure. An equally sensitive blow to religious dogmatics and theological scholasticism was dealt by *Spinoza* (see), and in the 18th century — by the great Russian materialists *Lomonosov* (see) and *Radishchev* (see). The struggle against the religious worldview reached a particularly broad scope and sharpness during the period of preparation for the bourgeois revolution of 1789 in France. The major representatives of French 18th-century materialism (*Diderot* — see, *Helvétius* — see, *Holbach* — see, *La Mettrie* — see, and others) exposed the charlatanism of churchmen who took advantage of the ignorance of the popular masses and cruelly exploited the people. Atheistic literature created by French materialists, even in our day, as Lenin pointed out, has not lost its sharpness for the struggle against religion. But the atheism of the pre-Marxist period suffered from substantial shortcomings. It viewed religion merely as deception on the part of churchmen and believed that overcoming religious beliefs was possible through enlightenment alone. Militant atheists were the Russian revolutionary democrats *Belinsky* (see), *Herzen* (see), *Ogarev* (see), *Chernyshevsky* (see), *Dobrolyubov* (see), and *Pisarev* (see). Through their development and propagation of a materialist worldview, they did much for the struggle against religion. Russian naturalists *Sechenov* (see), *Timiryazev* (see), and many others also tirelessly fought from strict scientific positions against religion. But only the founders of scientific communism, Marx and Engels, extending materialism to the sphere of social phenomena, revealed the actual, material roots of religion, its connection with the dominance of exploiting classes.

Marxism demonstrated that religion is an instrument of spiritual enslavement for working people. Bourgeois,

contemplative, enlightenment atheism considers the destruction of religion possible within the framework of the capitalist system through the dissemination of scientific knowledge. Marxism-Leninism teaches that the complete overcoming of religion is possible only on the basis of destroying the exploiting system and building a communist society. In the process of revolutionary struggle, alongside the growth of political consciousness among working people, advanced strata of the proletariat break with religious prejudices even under conditions of capitalism. The final overcoming of religious beliefs, however, is possible only in the process of building a communist society.

The Communist Party throughout its entire history conducts consistent propaganda for an atheistic worldview among broad masses of working people. The Constitution of the USSR (Article 124) grants Soviet citizens both full freedom of conscience, freedom to perform religious rites, and freedom of anti-religious propaganda. The main masses of working people in the USSR have broken forever with religion and religious organisations. Propaganda of a strictly scientific, materialist worldview and patient explanation to working people of the harm of religion are an important task of cultural-educational work among the population. Communist education of working people includes as an integral element the struggle against religious prejudices.

ART (literature, architecture, sculpture, painting, music, theatre, cinema, etc.) — one of the forms of social consciousness. Just like science, art possesses immense cognitive and social power. A characteristic feature of art is the reflection and reproduction of reality in the form of artistic, sensuously perceived images. Art, like any ideology, is determined by the economic base of society.

In a class society, art serves as an expression of the interests of various classes and an ideological weapon in the class struggle. The development of art in a class, antagonistic society occurs extremely contradictorily. Thus, for example,

representatives of bourgeois art in the period when capitalism was only emerging and was a progressive phenomenon created advanced literature, painting, etc., for their time. But upon coming to power, the bourgeoisie begins to hamper the development of art. "Capitalist production," wrote Marx, "is hostile to certain branches of spiritual production, such as art and poetry" (*Theories of Surplus Value*, vol. I, 239). Under capitalism, realistic art can therefore develop only by constantly entering in one form or another into contradiction with the interests of the ruling classes. Major artists from the ranks of exploiting classes who strive for realistic, truthful reflection of reality enter in their work into contradiction with the ideas and interests of their own classes; part of them passes to the positions of advanced, oppressed classes.

The Russian people, who played a tremendous historical role in the development of all fields of science, technology, and culture, made an enormous contribution to the development of art. The great representatives of Russian art — Pushkin, Tolstoy, Nekrasov, Chekhov, Gorky, Repin, Surikov, Tchaikovsky, Glinka, Mussorgsky, and many others — created the greatest artistic values. The main feature of their art is deep ideolness, a striving to solve complex social questions, a connection with folk art, and service to the people.

With the appearance of the revolutionary proletariat on the historical arena and the sharpening of class struggle, bourgeois art becomes ever more false and hypocritical. Under the conditions of imperialism, the final degeneration of bourgeois art takes place. The main feature of decadent bourgeois art is a lack of ideas (ideallessness), finding its expression either in formalism (cubism, impressionism, futurism, etc.) or in naturalistic depiction of reality. Bourgeois art is entirely subordinated to the interests of the imperialist bourgeoisie; it is called upon to corrupt the consciousness of the masses, distract them from class struggle, and instil in them a predatory imperialist ideology. A vivid characterisation of bourgeois art was given by Lenin in his article *"Party Organisation and Party Literature"* (1905). In this article, Lenin also pointed out

those new features that will distinguish the art of the proletariat. These features are: communist ideolness of art, service to the working people, and education of the people in the spirit of struggle against all oppression, in the spirit of struggle for a new, socialist life, for communism.

In the struggle against reactionary bourgeois ideology, proletarian art begins to develop within the very depths of the old system. Even before the victory of the revolution, the Russian proletariat brought forward such a great artist as Maxim Gorky, whose works marked the beginning of a new historical epoch in the development of art. Gorky is the founder of Soviet socialist art, which...

arose and developed in the struggle for a socialist society. This art is genuinely of the people, for it serves the cause of the working class and all working people and expresses the thoughts and interests of the Soviet people. Being a new, highest stage in the historical development of world art, socialist art critically masters and utilises all that is valuable created by human culture in its multi-century development. The Communist Party pointed out to Soviet writers and artists the main method of Soviet art — the method of *socialist realism* (see). This method makes it possible to deeply and truthfully reflect social life in art, to comprehend it from the viewpoint of the socialist tasks of the proletariat, and to use art as a powerful means for the communist education of the working people. The Communist Party protects Soviet art from the influence of the decadent art of the bourgeoisie and wages a merciless struggle against all kinds of alien socialist culture survivals in Soviet art. Historical decrees of the Central Committee of the Communist Party on literature and art direct the development of Soviet socialist art, which is a powerful instrument of communist construction.

Great attention to the tasks of further development of Soviet literature and art was devoted at the 19th Party Congress. In the report of the Central Committee it was pointed out that it would be wrong not to see major shortcomings in the development of our literature and art behind great successes.

The main ones among these shortcomings are: poor knowledge of life, departure from the truth of life, and insufficient high ideol-artistic level of many works. Among a certain portion of writers, the deeply erroneous and harmful theory of "conflictlessness" gained prevalence, which denies the presence of contradictions in the development of Soviet society and the necessity of struggle between the new and the old. This theory hampered the development of Soviet art, pushing it onto the path of glossing over the survivals of capitalism in the consciousness of people, and belittled the enormous role of Soviet art in the communist education of working people. The Party requires Soviet writers to master the heritage of the great Russian satirists Gogol and Shchedrin and mercilessly scourge everything that hampers our advancement on the path to communism. The directives of the 19th Congress of the Communist Party on the tasks of Soviet art define the path of further struggle for an art worthy of the great epoch of building communism.

ATOM (Greek: ἄτομος — indivisible) — the smallest particle of matter possessing the properties of the corresponding chemical element. The atom, being an integral material formation, a "chemical individual" (Mendeleev), is at the same time a complex system that can be decomposed into simpler particles — an *atomic nucleus* (see) and electrons. Identical or different atoms, bonding with one another, form more complex particles — molecules.

Thus, the atom represents a definite stage in a series of increasingly complex forms of matter. The physical and chemical properties of an atom — its size, valence, ability to emit a definite spectrum, electrical polarizability, etc. — are determined by the structure of the atom and the processes occurring within it. At the same time, within certain limits, these properties change depending on the physical conditions in which the atom exists, in particular depending on which more complex system the atom enters.

The view of the atom as an integral, qualitatively distinctive microscopic material object that simultaneously possesses a complex structure was first formulated by F. Engels and further developed by V. I. Lenin. Such a dialectical-materialist view of the atom is fundamentally opposed to the metaphysical concept of it as an absolutely unchangeable and indivisible particle, a view that prevailed among natural scientists until the end of the 19th century. Dialectical materialism in general excludes the thought of the existence of the simplest, ultimate elements of matter, the "bricks of the universe." In opposition to the majority of natural scientists of his time, who regarded the atom as a certain absolute limit to the divisibility of matter, Engels wrote: "...atoms are by no means something simple, and are not in general the smallest known particles of matter to us" (*Dialectics of Nature*, 216). For Engels, the atom represents merely a link in an infinite series of forms of matter. Advanced physicists and chemists of the late 19th century, such as *D. I. Mendeleev* (see), also inclined toward recognising a complex structure for the atom.

The revolution in physics at the end of the 19th and beginning of the 20th century — the discovery of electrons, X-rays, and especially radioactivity — fully confirmed the proposition of the complexity of the atom. The atom came to be represented as a complex system consisting of a positively charged nucleus and negatively charged particles — electrons — orbiting around it. However, the particles constituent of the atom were still regarded by physicists as the ultimate particles of matter, as elementary particles.

Against these metaphysical concepts came V. I. Lenin. "...And if yesterday," wrote Lenin regarding new discoveries in physics, "the deepening of knowledge went no further than the atom, today — further than the electron and ether, then dialectical materialism insists on the temporary, relative, approximate character of all these stages in the knowledge of nature by progressing human science. The electron is as inexhaustible as the atom..." (vol. 14, p. 249).

The doctrine of the atom has gone through several stages of development. In antiquity, it was a brilliant guess; in the 18th century, it became a scientific hypothesis; and in the last third of the 19th century, it turned into a scientific theory. Ancient atomists — Leucippus, *Democritus* (see), *Epicurus* (see), *Lucretius Carus* (see) — pictured atoms as the smallest, absolutely indivisible particles of matter. Atoms, in their view, are qualityless, absolutely impenetrable, and differ only in size and shape. Atoms are separated by empty space in which they move. Large bodies are clusters of bound atoms. The properties of bodies depend on the type of their constituent atoms and the arrangement of the latter. The basic concepts of the ancients were adopted by the science of modern times, which came to consider inertia (in addition to impenetrability and indivisibility), i.e., the ability to preserve acquired motion, as an essential property of atoms. Differences in chemical elements began to be reduced to differences in their constituent atoms. However, the stated concepts of atoms could not serve as a foundation for chemistry and physics, as they contained no concrete characteristics of the atom on the basis of which one could explain differences in the physical-chemical properties of substances.

The founder of scientific atomistics was *M. V. Lomonosov* (see). The statements of Lomonosov contained ideas that were later developed and specified in 19th-century chemistry. Atoms came to be viewed as the smallest particles of chemical elements endowed with definite chemical properties— the ability to enter into compounds with atoms of other elements in strictly defined proportions (the law of constant and multiple proportions). Mass (atomic weight) became the defining characteristic property (feature) of a chemical atom. The development of physics in the 19th century led to the discovery of characteristic spectra emitted by the atoms of each element (incandescent gases). On the basis of the kinetic theory of gases, it was proven that atoms have definite dimensions (approximately around one hundred-millionth of a centimetre). In the 19th century, the truth of the idea expressed by

Lomonosov was also proven, namely that atoms, both identical and different, combine into complex particles — molecules. An immense role in the development of atomistics was played by the doctrine of molecular structure — the theory of chemical structure created by the Russian chemist A. M. *Butlerov* (see). This theory proved that the properties of molecules depend not only on their composition, but also on the nature of the bonds between atoms in the molecule, in particular on the spatial arrangement of atoms. However, the overwhelming majority of physicists and chemists continued to consider atoms unchangeable and their properties inexplicable. The connections between various elements were not established. The number of different kinds of atoms was also considered accidental. Only the discovery of the periodic law by Mendeleev proved that kinds of atoms represent various forms of a single matter, the physical-chemical properties of which vary lawfully from one element to another. The discovery of the periodic law was a turning point in the history of natural science. Science was faced with the problem of explaining the properties of matter on the basis of a concrete theory of atomic structure.

The discovery at the beginning of the 20th century of the fact that the atom represents a complex system of particles contradicted the fact of the extraordinary stability of the atom. Despite the fact that an atom undergoes hundreds of millions of collisions per second, during collisions it usually does not alter its properties — the atomic system turns out to be "super-stable." This fact found no explanation in classical physics. Only *quantum mechanics* (see), developed in the 1920s, was able to explain how an atomic nucleus and a set of bound electrons can form a single, qualitatively distinctive, and stable particle — the atom.

This explanation is based on the dual nature of microscopic objects — electrons, atomic nuclei, atoms, etc. — discovered in 1924. The dual nature of micro-objects consists in the fact that in their motion they exhibit both particle and wave properties; acting (for example, during collisions) as a whole, as a particle, a micro-object at the same time exhibits wave properties, its

motion depending on physical conditions throughout the entire system to which it belongs. Proceeding from a theory based on the proposition of the dual nature of microparticles, modern physics was able to explain not only the stability of the atom and the step-like nature of changes in its states (the so-called quantisation of energy and certain other quantities characterising the states of the atom), but also the ability of atoms to combine into more complex systems — into molecules, crystals, etc., which in turn represent integral formations. The discoveries of physics over the last 20 years have fully confirmed Lenin's indication regarding the inexhaustibility of the electron. It was proven that the so-called "elementary" particles — electrons, positrons, photons, etc. — are capable of transforming into one another, and that their properties change when the conditions of their existence change.

Physics provides indisputable and direct evidence of the real existence of atoms, molecules, and other micro-objects. At present, it is possible not only to capture the tracks of moving charged microparticles, but also to directly observe very large molecules (in an electron microscope). Science has thereby refuted the claims of idealists who denied the reality of atoms and asserted that atomistics is merely a "working hypothesis." Modern physics also refutes the reactionary assertions of "physical" idealists regarding the unknowability of the properties of the smallest particles. The modern doctrine of the atom forms the basis not only of physics, but also of technology. New branches of industry have been created on the basis of atomic and nuclear physics. Soviet physical science points the way toward creating new materials with pre-assigned properties, thereby opening broad prospects for socialist production. However, the doctrine of the atom cannot be considered complete. At the centre of attention in modern physics is the problem of the atomic nucleus and "elementary" particles.

ATOMIC NUCLEUS — the central, positively charged part of an atom, consisting of nucleons. Positively charged nuclear particles (protons) and neutral nuclear particles (neutrons) are called nucleons, which in various combinations form the entire diversity of atomic nuclei of various chemical elements.

Since the mass of nucleons is almost 2,000 times greater than the mass of electrons, almost the entire mass of the atom is concentrated in the atomic nucleus. The number of protons in the atomic nucleus (atomic number) determines its positive charge and the place of the atom in *Mendeleev's periodic system* (see). The number of nucleons in the atomic nucleus is called the mass number. The mass of an atomic nucleus is less than the sum of the masses of its constituent nucleons; during the formation of an atomic nucleus, a certain amount of energy is released, in connection with which the mass of the atomic nucleus decreases accordingly.

Besides atoms with stable nuclei, atoms with unstable nuclei can be obtained, which differ from stable ones by a greater or lesser number of neutrons. Unstable nuclei are called radioactive (from Latin: *radio* — I radiate), as they decay with the emission of alpha particles (α), which represent helium atomic nuclei, beta particles (β), i.e., positively or negatively charged electrons (β +, β -), as well as through electron capture from the shell of the atom. In elements with an atomic number greater than 83, all atomic nuclei are radioactive. Radioactivity was first discovered in uranium by A. Becquerel in 1896, and subsequently studied in detail by Pierre and Marie Curie, E. Rutherford, and others. In 1934, Frédéric and Irène Joliot-Curie discovered artificial radioactivity; it was established by them that through bombardment of stable elements with alpha particles, new, already radioactive atoms of these elements can be obtained. At present, it has been proven that through various nuclear reactions (transformations of atomic nuclei under the action of various particles), a large number of radioactive atoms can be artificially created for all chemical elements, and new

chemical elements can also be produced: neptunium, plutonium, americium, curium, berkelium, etc.

Atomic nuclei represent a qualitatively specific form of matter with which qualitatively new forms of motion (nuclear energy) are connected. In the atomic nucleus, unity of opposing forces takes place: forces of electrical repulsion acting between protons, and specific nuclear forces of attraction manifesting at extremely small distances between nucleons in the nucleus. The discovery of radioactivity and nuclear reactions showed that all atomic nuclei can undergo various transformations and, therefore, there are no unchangeable elements in nature. The modern doctrine of the atomic nucleus thereby fully confirms the proposition of dialectical materialism regarding the variability of various forms of matter and the invalidity of metaphysical notions of eternal and unchangeable elements in nature. The study of nuclear reactions and artificial radioactivity led to the discovery of a chain nuclear fission reaction of certain isotopes of uranium and plutonium, in which nuclei of medium elements of Mendeleev's system are produced and energy is released that exceeds by millions of times the energy released during chemical transformations (for example, during combustion) of the same amount of matter. Depending on conditions, a chain reaction can proceed relatively slowly or proceed very rapidly and produce an explosion (an atomic bomb). To obtain atomic energy, in principle, not only decay reactions (nuclear fission) can be used, but also fusion reactions, such as the formation of helium nuclei and nuclei of other light elements from hydrogen nuclei. Reactions of this kind are apparently the primary source of stellar and solar energy.

American imperialists attempt to use the existence of the atomic bomb to intimidate peoples, force them to renounce their national sovereignty, and subject them to their dominance. The Soviet government, steadfastly pursuing a policy of peace and friendship among peoples, despite its possession of atomic weapons, stands on the position of an unconditional ban on the use of these weapons.

ATTRIBUTE — an indispensable property of an object, without which an object can neither exist nor be conceived. *Aristotle* (see) in *Metaphysics* distinguished properties closely tied to the existence of an object from its accidental states. *Descartes* (see) saw in attributes the main (objective) properties of substances. Extension serves as the attribute of corporeal substance for him, while thought serves as the attribute of spiritual substance. For *Spinoza* (see), extension and thought are attributes of one and the same substance. Material substance, according to Spinoza's theory, possesses an infinite set of attributes, of which only extension and thought are known to us. French 18th-century materialists considered extension and motion to be attributes of matter, and some (*Diderot* — see, *Robinet*) considered thought as well. Dialectical materialism considers motion to be the main property (attribute) of matter.

AUGUSTINE, Aurelius (354–430) — Bishop of Hippo (in North Africa), a major ancient Christian theologian and philosopher-mystic, a fierce enemy of materialism. Augustine's philosophical teaching is close to *Neoplatonism* (see). A fanatical preacher of intolerance toward heretics and gentiles, a hater of the progressive traditions of ancient philosophy. In his work *On the City of God*, he developed a Christian concept of world history, understood fatalistically as the result of divine predestination. To the "earthly city," the "sinful" secular state, the embodiment of which for Augustine was pagan Rome in its period of decline, he opposed the "city of God," the universal rule of the church. Augustine's influence on the subsequent development of Christian *theology* (see) was immense. To this day, Augustine's views are used by churchmen and idealistic obscurantists as a spiritual weapon of reaction and obscurantism.

AVENARIUS, Richard (1843–1896) — German reactionary philosopher, subjective idealist, one of the founders of *empiriocriticism* (see). Avenarius denied the objective reality

of the world, proceeding from the subjectively idealistic premise: "thinkable only as existing" is sensation. According to Avenarius, consciousness and being, subject and object ("I" and "environment") are in a constant, necessary connection ("principal co-ordination"); there is no being without consciousness, no consciousness without being. But Avenarius considered consciousness to be the basis of this connection. According to Avenarius, a thing cannot exist independently of consciousness, without a thinking subject. Therefore, the connection of "I" and "environment," the "principal coordination" of Avenarius and Co., is subjective idealism (*Lenin*, Vol. 14, p. 58). This entire artificial system of Avenarius contradicts science, which has proven that consciousness is the product of long historical development of matter and that there was a time when there was no human on Earth with their consciousness. Trying to escape the absurdities to which the doctrine of "principal coordination" led, Avenarius put forward an equally absurd mystical theory of the "potential central term." According to this idealistic theory, we "attribute" ourselves—that is, imagine ourselves—to have existed at a time when human did not yet exist, but the globe already existed.

Avenarius exerted a strong influence on Russian Machists: *Bogdanov* (see), Bazarov, and others. The philosophy of Avenarius, as one of the expressions of ideological reaction in the era of imperialism, was subjected to a complete tearing apart by V. I. Lenin in the book *Materialism and Empirio-criticism* (see). V. I. Lenin showed that this philosophy serves priestcraft, serving the same goals as the philosophy of *Berkeley* (see) and *Hume* (see).

AVERROES — see *Ibn Rushd, Mohammed*.

AVICENNA — see *Ibn Sina, Abu-Ali*.

BACON, Francis (1561–1626) — English philosopher, founder of *"English materialism and all modern experimental sciences"* (Marx and Engels, vol. III, 157). Bacon came forward

with a sharp critique of medieval philosophy, holding that scholasticism and theology hinder the progress of science. Fighting for scientific knowledge, he said that "true philosophy" must have a "practical" character—i.e., it must be constructed on the basis of analysing natural phenomena and follow in its conclusions the data of experience.

Bacon developed the empirical method in philosophy. The source of all knowledge, according to Bacon, is the senses, and the object of investigation is nature, matter. According to Bacon, Marx noted, *"the senses are infallible and constitute the source of all knowledge"*. Science is experimental science and consists in applying a rational method to sensory data. Induction, analysis, comparison, observation, and experiment are the main conditions of a rational method (*vol. III, 157*). Man can know nature and master it only "by obeying it"—i.e., by following its laws. Nature is in a state of motion, which, according to Bacon, is an inborn "inbred" property of matter. Bacon recognised the qualitative diversity of the motion of matter, without reducing it merely to mechanical displacement of bodies in space. However, by virtue of historical conditions and the level of science at that time, Bacon could not correctly resolve the question of the forms of motion of matter; his philosophy as a whole bears a mechanistic character. His classification of types of motion, of which he counted 19, is artificial and unscientific. Bacon was the first in science to thoroughly develop the inductive method of cognition. He asserted that in the process of cognition one must proceed from causal connection, from the analysis of individual things and phenomena; that every reliable truth must rely on the maximum possible quantity of facts; by comparing them, man receives the opportunity to ascend from the singular and individual to the general, to conclusions. Bacon did not deny the necessity of abstract thinking in cognition, but did not understand the true role of this side of the process of cognition, underestimating the role of deduction. His method of cognition is metaphysical.

Bacon's chief work, *Novum Organum*, so named in contrast to Aristotle's *Organon*, contains a detailed critique of scholastic

views, an analysis of false concepts and ideas that hinder the development of scientific knowledge. These false, phantom ideas and prejudices are divided by Bacon into four groups of "phantoms" (idols): "Idols of the Tribe," "Idols of the Cave," "Idols of the Market," and "Idols of the Theatre". "Idols of the Tribe" have as their source human nature itself, as the "human mind resembles an uneven mirror that, reflecting the nature of things, distorts and disfigures it". "Idols of the Cave" depend on the characteristics of each individual person, their education, tastes, habits, and social environment. "Idols of the Market" arise because people, joined together by speech, use words established according to crowd understanding. "Idols of the Theatre" have as their source various false philosophical systems, primarily idealist ones.

Bacon was not a consistent materialist. His doctrine was still full of, in Marx's phrasing, "theological inconsistency". Alongside the eternity of matter, Bacon recognised the existence of God. He argued for the duality of truth: the realm of revelation and faith belongs to theology; the realm of causality belongs to science. Correspondingly, in man he sees two souls: a rational, reasonable one, and a sensory, irrational one. The first is created by God, the second is material and corporeal. Thus, materialism in his work is combined with theology; true, the latter plays no primary role in his views. Idealist in character is his classification of sciences, at the basis of which Bacon placed various "faculties of the soul" (memory, imagination, reason).

In his views on society, Bacon stands on idealist positions. His social-political views reflect the interests of the large English bourgeoisie and the bourgeoisified nobility. Bacon actively supported the expansion of Great Britain, the idea of its world supremacy, and the conquest of India. He considered an absolute monarchy to be the best state structure. The people, in his view, act as a source of unrest. Despite the many contradictions and inconsistency in Bacon's philosophy, and despite his attempt to combine science and religion, his philosophical views played a major role in the development of

pre-Marxist philosophy, exerting a serious influence on subsequent materialist philosophers: *Hobbes* (see), *Locke* (see), and 18th-century French materialists. Bacon's major works: *Novum Organum* (1620), *On Principles and Origins*.

BACON, Roger (c. 1214–1294) — a medieval English thinker and innovator, herald of modern experimental science, and leading ideologist of urban artisan strata. He exposed prevailing feudal customs, ideology, and politics. For all the inconsistency of his worldview, Bacon's philosophy has a pronounced materialist tendency. Condemning scholastic dogma-reading, he called for the experimental study of nature. To stagnant dogmas, Bacon counterposed independent research and the renewal of science. He considered the goal of all sciences to be increasing human power over nature for the benefit of people. Having deeply studied the achievements of ancient and Arab science, Bacon, despite the alchemical and astrological prejudices contained in his works, expressed a series of bold scientific and technical conjectures. For his advanced convictions, he was imprisoned in a monastery cell in his old age.

BAKUNIN, Mikhail Alexandrovich (1814–1876) — a prominent representative of anarchism, a fierce enemy of Marxism and scientific socialism. In his youth he was an idealist, far removed from politics. Then a turn occurred in Bakunin's views toward petty-bourgeois radicalism. In 1840 Bakunin went abroad. Bakunin's anarchist views took shape in the 1860s, during his second emigration—after escaping from Siberia. Bakunin was a member of the First International, from which he was expelled in 1872 for his reactionary activities: from anarchist positions, he conducted a stubborn struggle against Marxism as a theory and tactic of the labour movement. Bakunin's philosophical and sociological views during this period represent a mixture of materialism in understanding nature with idealism and metaphysics in understanding society, serving as the basis for his anarchist doctrine. As Marx and

Engels pointed out, Bakunin's anarchist theory is distinguished by extreme eclecticism. Depicting future society, Bakunin combines the idea of collective property as a characteristic feature of communist society with Proudhon's anarchist idea of the absolute freedom of the individual, which he declares to be the highest goal of all human development. Bakunin borrowed from *Saint-Simon* (see) the idea of abolishing the right of inheritance, which was supposed to be the starting point of social revolution. To this jumble of ideas Bakunin added the idea of political, economic, and social equalisation of classes. Marx subjected this bourgeois fiction to devastating criticism, showing that the "equalisation of classes" is nothing other than the idea of "harmony between capital and labour". The main thing Bakunin takes from Proudhon is the anarchist denial of the state and of political struggle. "Bakunin," wrote Engels, "has a peculiar theory—a hash of Proudhonism and communism; the most essential point in his Proudhonism is that he considers the primary evil to be eliminated not capital, and consequently not the class opposition between capitalists and wage workers that arose as a result of social development, but *the state*" (*Marx and Engels, Selected Works*, vol. II, 448).

Bakunin violently opposed Marx's doctrine of the class struggle and the dictatorship of the proletariat. Against the political struggle of the working class for establishing its dictatorship as an instrument for building a communist society, Bakunin counterposed "social struggle," "social revolution," which he interpreted as the immediate "destruction of the state," as a spontaneous "rebellion" carried out by declassed elements and the peasantry, opening the way to an "anarchist-communist-atheistic paradise," as Marx wrote with irony. Russia, Bakunin believed, would bypass capitalism. Bakuninism served as one of the ideological sources of Narodnism. Marx and Engels subjected Bakunin's theory and his disorganising activity in the European labour movement to crushing criticism, demonstrating the petty-bourgeois essence of Bakuninism, hostile to proletarian socialism. The complete, exposing critique of the theory and practice of anarchism was given by Lenin and

Stalin, in whose works anarchists are exposed as enemies of Marxism hiding behind a socialist flag.

BASE AND SUPERSTRUCTURE — "The base is the economic structure of society at the given stage of its development. The superstructure consists of the political, legal, religious, artistic, and philosophical views of society and their corresponding political, legal, and other institutions" (*Stalin*, *Marxism and Problems of Linguistics*, 5). In the Marxist science of society, the question of base and superstructure is of immense significance. A correct understanding of what constitutes the base of society and what constitutes its superstructure, the nature of the relationship between base and superstructure, and their connection with the productive forces allows for the discovery of the objective laws of social development and the overcoming of subjectivism in the approach to human history.

By base, Marxism understands the totality of the production relations of people. Relations of production, a given type of production relations, are characterised by the form of ownership. The state of production relations shows in whose hands the *means of production* (see) are—at the disposal of all society or individual persons, groups, classes using these means of production to exploit other persons, groups, classes. In the preface to his work *A Contribution to the Critique of Political Economy*, Marx pointed out that "the sum total of these relations of production constitutes the economic structure of society, the real foundation, on which rises a legal and political superstructure and to which correspond definite forms of social consciousness" (p. 7). The base must not be identified with production, nor torn apart from production. Confusing the base with production can lead to the incorrect conclusion that the superstructure is determined directly by production, whereas in reality it is determined by it through the medium of the economic base. Severing the base from production leads to idealism and creates a false notion of the independence of production relations from productive forces. Marxism-Leninism

teaches that the mode of production represents an inseparable unity of productive forces and production relations. The base is not something unchangeable. Marxism teaches that the base changes historically, being the economic structure of society at a given stage of its development. For example, the base of socialist society fundamentally differs from the base of the capitalist system. The base of socialist society is characterised by the dominance of public ownership of the means of production and the absence of exploitation of man by man. The capitalist base means the dominance of private capitalist ownership of the means of production and the exploitation of wage labour.

If the base serves society economically, the superstructure serves society with political, legal, aesthetic, and other ideas and creates the corresponding political, legal, and other institutions for society. One of the features of the superstructure is that it is not directly connected with production, with productive forces. Productive forces directly determine the base of society. The superstructure, however, is connected with production only indirectly, through the medium of economy, through the medium of the base. Changes in the level of development of productive forces are reflected in the superstructure not immediately and not directly, but after changes in the base, through the refraction of changes occurring in production into changes in the base. This proposition of Marxism is of great importance in the struggle against all kinds of vulgarisers who derive legal, aesthetic, and other ideas directly from production, thereby distorting the actual laws governing the emergence and development of the superstructure, its role and significance in the life of society.

In his work *Marxism and Problems of Linguistics* (see), J. V. Stalin profoundly revealed the interrelationship between the superstructure and the economic base. First of all, the superstructure is in close dependence on the base. “If the base changes and is eliminated, then following it the superstructure changes and is eliminated; if a new base is born, then following it a corresponding superstructure is born” (p. 6). The history of

society gives many examples of how the superstructure of society was rebuilt in connection with the elimination of the old economic base and the emergence of a new base. It is precisely this law-governed connection between the superstructure and the base that makes it possible to understand why different political, legal, aesthetic, and other ideas exist in different historical epochs. The superstructure exists relatively briefly; it is the product of a single epoch during which a given economic base lives and operates. Being dependent on the base, it is eliminated and disappears along with the elimination and disappearance of the given base.

Growing out of a specific economic base, the superstructure, however, is not, as all kinds of vulgarisers think, a passive, but rather economic base is by no means the only active force in the development of society. To the vulgarisers who denied the active role of the superstructure belonged "economists" and Mensheviks with their preaching of the "theory of spontaneity," with their denial of the necessity of the dictatorship of the proletariat for building socialism. The vulgarising idea of the passivity of the superstructure is consciously used by modern right-wing socialists preaching the anti-Marxist theory of the peaceful growth of capitalism into socialism without revolutionary struggle, without overthrowing the power of the bourgeoisie.

Marxism-Leninism shattered these opportunistic, counter-revolutionary "theories" aimed at preserving reactionary orders that have outlived their time. Marxism requires taking into account the immense role of the superstructure—the state system, law, political, philosophical, and other ideas—in the development and consolidation of the base that gave birth to it. Otherwise it could not be: the superstructure is created by the base precisely to help it take shape and consolidate. The superstructure in a class society bears a class character; it cannot be indifferent to its base, nor equally indifferent to all classes—otherwise it would not be a superstructure. Exerting a serious influence on the base, the superstructure accelerates or, conversely, slows down the development of society. Thus, the

imperialist bourgeoisie uses its state to fight against the proletarian revolution, delaying the progressive development of society. All means of political and ideological influence of the bourgeois state are brought into play to dull the political consciousness of the masses and make them an instrument of imperialist policy. The political superstructure here plays an active, reactionary role. The proletariat, having won political power and utilising the objective law of *necessary conformity of production relations to the character of productive forces* (see), destroys bourgeois private ownership, which hinders the development of productive forces, and creates conditions for transitioning small peasant farming onto the rails of collective, socialist farming. In place of private property, socialist public property in the means of production is established. Here we have a striking example of the active revolutionary role of the political superstructure in the development of society, its economy, and productive forces.

Under socialism, the role of the superstructure becomes especially significant. This is explained by the fact that, unlike capitalist society, where the development of the economy is based on spontaneous laws, in Soviet socialist society the national economy develops according to scientifically elaborated plans reflecting objective economic laws of socialism and in full accord with them. Never before in human history has the state performed such an economic-organisational and cultural-educational function as the Soviet state does. The powerful, active role of the policy of the Communist Party and the Soviet state in the development of the economic base consists in the fact that this policy is based on accounting for the objective economic laws of socialism and is constructed in accordance with ripening historical needs. Knowing the laws of social development, the Communist Party foresees the main processes of economic development in advance and plans state activity accordingly, mobilising the masses for the execution of this program. Thus, while considering the superstructure as dependent on the economic base, Marxism at the same time emphasises with full force the immense active role of the

superstructure in the development of the economic base. In the present period, when the Soviet people under the leadership of the Communist Party are carrying out the grandiose tasks of the gradual transition from socialism to communism, an important condition for successful forward movement is the further strengthening of the Soviet state, the education of the working masses in the spirit of communism and Soviet patriotism, the strengthening of the entire ideological front, and the fight against remnants of capitalism in the consciousness of people.

The Marxist-Leninist doctrine on the base and superstructure of society serves as an effective guide in the struggle for the destruction of the capitalist system and the construction of communism. If the bourgeois state and bourgeois law actively contribute to preserving the economic base of capitalism—the economic system of exploitation and oppression—then without destroying the power of the bourgeoisie, Marxism-Leninism teaches, it is impossible to destroy the capitalist system, achieve the social liberation of the working class and all working people, or build socialism. Only a socialist revolution that destroys the dictatorship of the bourgeoisie and establishes the dictatorship of the proletariat ensures the transition from capitalism to socialism, creating conditions for building a socialist and subsequently a communist society—such is the conclusion following from Marxist-Leninist propositions on the base and superstructure.

BASIC ECONOMIC LAW — a law determining the essence of a given mode of production. The basic economic law determines not any single aspect, not any individual processes of production development, but all main aspects and all main processes of this development. Thereby, it gives the key to understanding and explaining all other laws and phenomena of a given economic order.

Thus, for example, the *basic economic law of modern capitalism* (see) explains the law-governed nature of periodic crises, absolute and relative impoverishment of the proletariat, the inevitability of wars under capitalism, etc. Conversely, the

basic economic law of socialism (see) explains why under socialism crises and unemployment are impossible, why the material well-being of the working people continuously grows, etc.

To every mode of production—primitive-communal, slave-owning, feudal, capitalist, socialist—its own basic economic law is inherent. A given social formation can have only one basic economic law and cannot have several basic economic laws.

Like all other economic laws, the basic economic law has an objective character and is not created by the will of people, but arises on the basis of definite economic conditions. In contrast to other economic laws, the basic economic law answers the question: for the sake of what goal is the process of social production carried out, to what task is production subordinated at a given historical stage of its development?

The most important feature of the basic economic law of formations preceding socialism (slave-owning, feudal, capitalist)—that is, formations based on class antagonism—is the appropriation by exploiting classes of surplus product created as a result of predatory exploitation of the working masses.

A different social nature belongs to the basic economic law of socialism. The goal of socialist production is man and his needs, that is, the satisfaction of his material and cultural needs. The basic economic law of socialism shows the greatest advantages and superiority of the socialist order over any other preceding social order.

BASIC ECONOMIC LAW OF MODERN CAPITALISM — an objective economic law characterising the essence of capitalism at its imperialist stage. The law was discovered and formulated by I. V. Stalin.

"The main features and requirements of the basic economic law of modern capitalism," points out I. V. Stalin, "might be formulated roughly in this way: the securing of the maximum capitalist profit through the exploitation, ruin, and

impoverishment of the majority of the population of the given country, through the enslavement and systematic robbery of the peoples of other countries, especially backward countries, and lastly, through wars and militarisation of the national economy, utilised for securing the highest profits" (*Economic Problems of Socialism in the USSR*, p. 38).

This law conditions all main aspects and all main processes of the development of modern capitalist production, its essence. The basic economic law of modern capitalism explains the glaring contradictions of capitalism, the causes and roots of the aggressive, predatory policy of imperialist states.

In the concept of this law, the operation of the law of surplus value under conditions of modern monopoly capitalism is concretised, and it is shown that the driving force, goal, and condition for the development of modern capitalism is not average profit, but maximum profit. The necessity of securing maximum profits derives from the very nature of modern monopoly capitalism. Maximum profit is necessary for the more or less regular realisation of expanded reproduction.

The goal of capitalist production under conditions of modern capitalism determines the predatory means by which monopoly capital achieves maximum profit. One of the means for securing maximum profit is the intensification of exploitation, ruin, and impoverishment of the majority of the population of a given country. Imperialists intensify the exploitation of the working class by lengthening the working day and increasing labour intensity, setting wages below the value of labour power, and robbing working people as buyers of goods through monopoly prices. Monopolies ruin peasants, artisans, and other small owners, drive their weaker competitors to bankruptcy, and transform the state budget into a tool for robbing working people. All this to the extreme sharpens class contradictions between the bourgeoisie on the one hand, and the working class and all working people on the other.

Another means of securing maximum profits is the enslavement and systematic robbery by monopoly capital of the peoples of other countries, especially backward countries. The

robbery of the peoples of these countries has as its consequence the further sharpening of contradictions between a handful of ruling "civilised" countries and millions of oppressed peoples in colonies and dependent countries, the intensification of national liberation struggles, and the undermining of capital's positions throughout the world. As a result of World War II and a new surge in the national liberation movement in colonial and dependent countries, the colonial system of imperialism is virtually collapsing. The magnates of modern monopoly capitalism also obtain maximum profits by subjugating and robbing other capitalist countries, turning a number of independent nations into dependencies. This leads to an aggravation of contradictions among various groups of the financial bourgeoisie and imperialist states in their struggle for sales markets, raw material sources, and spheres of capital investment. The struggle of capitalist countries for markets makes wars between imperialist nations inevitable. The arms race and war are, for monopolists, among the best methods for extracting maximum profits.

The operation of the basic economic law of modern capitalism results in an ever-deepening *general crisis of capitalism* (see), the growth of all contradictions in capitalist society. This growth of contradictions will inevitably end in the explosion of the entire capitalist system and the inescapable ruin of the outdated capitalist order in all countries.

BASIC ECONOMIC LAW OF SOCIALISM — a law operative in socialist society that characterises the essence of the socialist mode of production. This law is scientifically substantiated and formulated by I. V. Stalin, and it consists in securing maximum satisfaction of the constantly growing material and cultural requirements of all society through the continuous growth and perfection of socialist production on the basis of higher technology. The goal of socialist production is man with his needs—that is, the maximum satisfaction of the constantly growing material and cultural needs of all society. The continuous growth and perfection of socialist production on

the basis of higher technology serve as the means to achieve this grand goal.

By virtue of the fact that socialist production is subordinated to satisfying the material and cultural needs of the working people themselves, the growth of requirements (purchasing power) of the masses constantly outpaces the growth of production, serving as a powerful stimulus for the growth of society's productive forces. Hence the impossibility of overproduction crises and unemployment under socialism—those direst afflictions for the working people of capitalist countries. Hence also the uninterrupted growth of production and accelerated rates of its development under socialism. While US industry for the period from 1929 to 1951 grew by only 2 times, over the same period the industry of the USSR grew almost 13-fold. This fact serves as vivid testimony to the superiority of the socialist mode of production—subordinated to the goal of satisfying the needs of the working people themselves—over capitalist production, which squeezes sweat and blood out of the working people for the sake of enriching a handful of exploiters.

The fundamental issue regarding the material condition of workers and peasants is the distribution of national income by class. In capitalist countries, more than half of the national income is appropriated by the exploiting classes. In the USSR, the entire national income belongs to the working people. Its distribution is subordinated to the goal of continuously raising the well-being of the working people. Thus, in 1951, the working people of the USSR received about 3/4 of the national income to satisfy their personal material and cultural needs. The remaining part of the national income remained at the disposal of the state, as well as collective farms and cooperative organisations, for the expansion of socialist production and for satisfying other state-wide and public needs. The growth of the working people's well-being is realised on the basis of the socialist principle of distribution according to the quantity and quality of labour. This principle creates a true material interest in the worker regarding the results of their labour. Socialist

competition, the concern of the working people themselves for increasing labour productivity, saving materials, and finding new reserves for production growth, etc., are entirely conditioned by the operation of the basic economic law of socialism. This same law explains why, under socialism, workers willingly employ machinery, as machinery saves society's labour and lightens the burden of the workers. Under capitalism, however, machinery serves as an instrument for exploiting workers.

The basic economic law of socialism, like all other economic laws, has an objective character; it is not created by human will, but arises on the basis of specific economic conditions. The Soviet state and the Communist Party, having comprehended this law and relying on it in their economic policy, utilise it in the interests of society. The Communist Party and the Soviet state manifest daily concern for raising the material and cultural standard of living of the people. In the Soviet country, retail prices for consumer goods are systematically reduced, real wages of workers and employees as well as the incomes of peasants systematically grow, the cultural level of the urban and rural population rises, healthcare improves, etc. In all of this, the operation of the basic economic law of socialism finds its expression.

BAYLE, Pierre (1647–1706) — an outstanding French publicist and philosopher. As Marx pointed out, Bayle theoretically undermined trust in metaphysics and theological scholasticism. He openly declared that a society composed entirely of atheists was fully possible. Man is demeaned not by atheism, Bayle wrote, but by religious prejudices. Following *Descartes* (see), Bayle proclaimed doubt to be the sole method for acquiring knowledge of the objective world. The path to truth lies through doubt. But truth itself exists objectively, independent of the person perceiving it. Truth, says Bayle, cannot be destroyed by general tradition or unanimous consent of all people. Skepticism in Bayle's hands was a weapon in the fight against metaphysics and scholasticism. Bayle, Marx notes,

primarily refuted *Spinoza* (see) and *Leibniz* (see). Criticising Spinoza, Bayle proves the absurdity of equating material substance—the basis of all changes and phenomena in the world—with God. Bayle leans toward asserting that substance is unified, but not single. If according to Spinoza every single thing is merely a fragment of the common substance, identical with it, then according to Bayle everything can be considered an independent substance. The universe, in his view, consists of an infinite set of isolated and mind-endowed substances.

Leibniz criticises Bayle for his doctrine of pre-established harmony. If we assume that everything is for the best in this best of all possible worlds, as Leibniz thought, then where, Bayle asks, do evil, suffering, and deceit come from, and how can evil be punishable if it necessarily flows from pre-established harmony? Therefore, according to Bayle morality cannot be tied to religion. The most religious people, says Bayle, can be the most immoral, and conversely, atheists can be highly moral people. Religion is not a bridle capable of restraining passions. Human reason can, without the help of religion, determine which actions deserve praise and which deserve blame. Goodness must be loved for its own sake, not out of fear of God. Human behaviour, according to Bayle, depends not on the laws of the gospel, but on the laws of the state; change the laws of the state, and you will change morality. Bayle was a supporter of monarchy. Although he extended his skepticism to reason itself and his critique of religion was half-hearted, Bayle's philosophy as a whole played a positive role. Bayle's main work is the *Historical and Critical Dictionary* (1695–1697).

BECOMING — the process of emergence and development, the formation of the new. For the first time, the idea of becoming was put forward by the ancient philosopher *Heraclitus* (see). This idea was developed by *Hegel* (see), but as an idealist, he understood becoming conceptually, abstractly, as the becoming of concepts, rather than nature or matter. Marxist-Leninist philosophy understands becoming as movement,

change, and development of nature and society, the emergence of the new and the destruction of the old through the struggle of opposites. In the process of becoming, the new, progressive always triumphs over the old, obsolete, and asserts itself in life.

BEHAVIOURISM (English *behaviour* — conduct) — one of the reactionary trends dominating contemporary bourgeois psychology in the USA (Watson, Lashley, Weiss, Tolman, etc.). Behaviourists deny the reality of consciousness as a function of highly organised matter and reduce human mental activity entirely to physiological reactions of the organism to received stimuli. According to Watson, "all such terms as consciousness, sensation, perception, imagination, or will can be excluded from descriptions of human activity". Behaviourism thus excludes from psychological science precisely what constitutes the subject of its investigation. This false, mechanistic concept is refuted by the materialist doctrine of I. P. *Pavlov* (see) on higher nervous activity, which revealed the material, physiological foundations of mental processes. By excluding all forms of consciousness from the domain of science, behaviourism opens the door to idealism and priestcraft.

Behaviourism equates human behaviour with animal behaviour. "Man," in Watson's words, "is a biological entity that can be studied like any other animal". Erasing the fundamental, qualitative difference between man and animal, behaviourism hinders the scientific understanding of the social laws governing the development of human consciousness. Behaviourism distorts the relationship between thought and speech. It replaces the inseparable connection and unity of speech and thought by reducing thought to speech. For Watson, thinking is merely one form of "muscular activity," speech with "hidden musculature". The origin and development of speech and thought are torn away from their real basis—the origin and development of society and social practice—and treated as a purely physiological process.

Thus, on all the most important questions of psychological science—the relationship between matter and consciousness,

animal and human psychology, thinking and speech—behaviourism takes a false, unscientific, anti-Marxist position. In American idealist philosophy, behaviourism is used to "substantiate" the theory of knowledge of "neorealism". Practical expressions of behaviourism are Taylorism and Fordism, which view working people as labouring livestock and raw material suitable only for exploitation.

BEING — a philosophical concept denoting nature, matter, the external world, objective reality, as distinguished from consciousness, thinking, and sensations. The basic question of philosophy is the question of the relation of thinking to being. "Philosophers," Engels pointed out, "were divided into two great camps according to how they answered this question. Those who asserted that spirit existed prior to nature... formed the camp of idealism. Those who regarded nature as the main source belonged to the various schools of materialism" (*Marx and Engels, Selected Works, vol. II, 350*). The richness and diversity of being is the manifestation of the diversity of forms of motion of matter. The unity of the world consists in its materiality.

BELINSKY, Vissarion Grigoryevich **(1811–1848)**



— an outstanding representative of Russian materialist philosophy, a great revolutionary democrat, founder of revolutionary-democratic aesthetics, and a brilliant literary critic. Belinsky's revolutionary-democratic, materialist

worldview took shape under the influence of the growing struggle of the peasantry against landlords and tsarism.

In the 1830s–1840s, the entire politico-ideological struggle in Russia was focused on the issue of serfdom. In the 1830s, Belinsky was an educator, an opponent of serfdom, but had not yet arrived at revolutionary conclusions. From the early 1840s, Belinsky firmly took the positions of revolutionary democratism and headed the ideological struggle against serfdom and for the revolutionary liberation of the oppressed peasantry. He came forward as the predecessor of the complete displacement of the nobility by commoners (*raznochintsy*) in our liberation movement (Lenin, vol. 20, p. 223). Although Belinsky had not yet directly put forward the slogan of peasant revolution, as *Chernyshevsky* (see) and his comrades-in-arms later did, in essence he had already reached the conclusion that only a popular revolution was capable of sweeping serf slavery off the face of the earth and liberating the working people. Belinsky subjected all three "bulwarks" of landlord Russia—serfdom, autocracy, and the church—to ruthless criticism. The famous *Letter to Gogol* of July 3, 1847, which was banned right up to 1905, was a splendid testimony to Belinsky's revolutionary democratism. This revolutionary "testament," summarising the literary and socio-political activity of Belinsky, "was one of the best works of the uncensored democratic press, retaining immense, living significance to this day" (Lenin, vol. 20, pp. 223–224). This letter, like all of Belinsky's works in the 1840s, was a profound expression of the interests of the oppressed peasant masses, their sentiments, and aspirations.

In developing his philosophical views, Belinsky traversed a complex path. In the first period of his worldview's formation, lasting until roughly the late 1830s, Belinsky held positions of philosophical idealism. However, he soon broke with idealism. Belinsky the revolutionary, passionately striving to fight for the liberation of the working people, could not reconcile himself with an idealistic philosophy that built a wall between thought and practice, between theory and life.

In the early 1840s, during the struggle against Russian and Western European reactionary ideology, Belinsky transitioned from idealism to materialism. Belinsky became a conscious, convinced materialist in philosophy and passionately defended the principles of materialist philosophy. He asserted that human consciousness and human ideas depend on the material external environment, and that "the most abstract mental representations are nonetheless nothing other than the result of the activity of brain organs endowed with certain capacities and qualities". Belinsky ridiculed mystics and supporters of the "foggy philosophy" of German idealism, who, living eternally in abstractions, consider it beneath their dignity to study nature and the human organism. Fighting against agnosticism and skepticism, he strove to strengthen people's confidence in the possibility of true knowledge of the world. Belinsky's transition to materialist positions allowed him to develop and ground his dialectical view of the world more deeply. Development can never and nowhere come to a stop, Belinsky asserts. Forward movement, from lower to higher, Belinsky considers an immutable law of life. Development in nature and society is conditioned, according to Belinsky, by the struggle of internal contradictions contained within the essence of phenomena; it is accomplished through the destruction of the old and the creation of the new. "Everything living," he wrote, "is the result of struggle; everything that manifests and asserts itself without struggle is dead".

Belinsky's materialism is not free from elements of *anthropologism* (see); he frequently speaks of man in general, deriving mental activity and moral qualities from human physiology. He sees the source of social progress and forward movement, as well as the source of all stagnation and immobility, in human nature, and depicts the struggle of the new with the old as a struggle of reason against prejudices. However, Belinsky's materialist philosophy differs significantly from the anthropological materialism of *Feuerbach* (see), with whose doctrine he became acquainted at the time he was completing his transition to materialism. In contrast to

Feuerbach, Belinsky strives to apply the idea of development and the principle of historicism to human life. Human needs and man himself, according to Belinsky, change as a result of the historical development of society. Belinsky proceeded from the class character of society and attached enormous importance to the struggle between the forces of the old and the new. He wrote that "every estate of ours has everything of its own, special—both clothes, manners, way of life, and customs... So great is the disunity reigning between... representatives of different classes of one and the same society!"

Belinsky experienced the influence of Marx's early works. He read the *Deutsch-Französische Jahrbücher*, in which Marx's articles *A Contribution to the Critique of Hegel's Philosophy of Right* and *On the Jewish Question* were published, and regretted that he could not popularise the ideas expressed in these works of Marx in serf-owning Russia. Contemplative approaches to reality were alien to Belinsky. His worldview had an active, revolutionary character. His thoughts and ideas were subordinated to a single goal—the revolutionary transformation of society on democratic principles.

In Belinsky's sociological views, one of the central places is occupied by the idea of historical law-governed necessity. In Belinsky's opinion, the replacement of one historical epoch by another, the transition from one system of social relations to another, by no means bears a random character and is not accomplished at the whim of rulers and legislators; this transition occurs by virtue of historical necessity and lawfulness. However, Belinsky could not scientifically substantiate the idea of historical lawfulness or bring it into line with the real course of history; his understanding of human history remained mostly idealistic. He failed to see that the primary and decisive cause of the class struggle, the struggle between the new and the old, is above all the mode of production of material goods. He did not yet single out the working class from the general mass of the oppressed; for him, the proletariat was only the most suffering element of society.

Yet Belinsky made a number of materialist guesses in sociology. He understood that the popular masses play the decisive role in history. Power, Belinsky believed, must pass by revolutionary means into the hands of the entire mass of working people. If, he said, the popular masses do not yet decide the fate of society, the future destiny of society nevertheless depends on them: "...when the mass sleeps, do what you like, everything will go your way; but when it awakens, then the question of liberating the peasants will resolve itself, in a different way, 1,000 times more unpleasant for the Russian nobility. The peasants are strongly excited, they sleep and see liberation". Belinsky was a passionate advocate for the development of industry, trade, and railways in Russia. He saw the progressive nature of capitalism compared to the feudal-serf system, while simultaneously understanding that the bourgeoisie was now "not struggling, but triumphant," that capitalism would not resolve new issues nor bring freedom and happiness to the popular masses. Equality, according to Belinsky, could only be achieved after destroying the rule of the bourgeoisie, which he called a "syphilitic sore" on the body of society.

Belinsky was a utopian socialist. He declared that the idea of socialism had become everything to him. His utopian socialism differed from the utopian socialism of Western European thinkers; in him, it was merged with revolutionary democratism. Belinsky hoped to destroy the system of social slavery not by peaceful means, but through violent revolution.

Belinsky was a great patriot of the Russian people; at the core of his patriotism lay revolutionary democratism. He fought against Panslavists and Slavophiles who praised the dark, negative aspects of Russian serf reality. At the same time, he castigated "passportless tramps in humanity"—cosmopolitans, bourgeois-landlord liberals, "Westernisers" who attempted to turn Russia into an appendage of capitalist Europe and belittled the Russian people and their culture in every way. Belinsky considered courage, resourcefulness, sharpness of mind, strength of spirit, freedom from mysticism and religious

contemplation, capacity for broad scope in action, diligence, wisdom, and heroism in fighting external and internal enemies to be inherent qualities of the Russian people. These qualities allowed the Russian people to defend their land, freedom, and independence from foreign invaders, and create their own national state and culture. Belinsky repeatedly emphasised that the patriotism of the Russian people plays an exceptional role in preserving and strengthening Russia's independence. Belinsky was a proponent of friendship among the working masses of various nationalities, striving to awaken sympathy for oppressed peoples in Russia and rising against all national oppression and violence. He deeply understood the necessity of close ties and cooperation among the various peoples of the world and wished for Russia to set an example of a commonwealth of nations. Belinsky expressed a prophetic thought about the great future of Russia: "We envy our grandchildren and great-grandchildren, who are destined to see Russia in the year 1940—standing at the head of the educated world, giving laws to science and art, and receiving reverent tribute of respect from all enlightened humanity".

Belinsky was the founder of revolutionary-democratic aesthetics and criticism. He gave a materialist definition of the essence of art. Art, according to Belinsky, is the reproduction of reality; it is a repeated, recreated world. Belinsky holds the deep theoretical substantiation of artistic realism. He fought for the recognition of art's high social role and condemned a contemplative attitude toward reality. Belinsky considered true art to be only deeply ideological art that gives people a correct direction in life and fights against social oppression. True art does not turn away from the people, but lives their life, awakens them to fight against oppressors, and calls the people forward. "The *national character* (*narodnost*) is the alpha and omega of the aesthetics of our time...", wrote Belinsky. "Starting with Belinsky, all the best representatives of the revolutionary-democratic Russian intelligentsia did not recognise so-called 'pure art,' 'art for art's sake,' and were heralds of art for the people, of its high ideological quality and social significance"

(*Zhdanov*). Literary-critical works of Belinsky had invaluable significance for the development of Russian literature. They preserved their freshness and relevance for the present day. Soviet art utilises everything valuable created by Belinsky in the realm of aesthetics and literary criticism, learning from his uncompromising attitude toward everything backward in art, adopting his ideas about the high calling of advanced art and heroic service to the people and the Motherland. Belinsky's main works: *Literary Reveries* (1834), *Works of Alexander Pushkin* (1843–1846), *A Look at Russian Literature of 1846* (1847), *A Look at Russian Literature of 1847* (1848), *Letter to N. V. Gogol. July 3, 1847*, and others. Belinsky's selected philosophical works were published in 2 volumes (1948); *Complete Collection of Works*—in 13 volumes; Belinsky's letters, a significant portion of which are not inferior in content to his theoretical works, were published in 3 volumes (1914). A number of manuscripts and materials by Belinsky were published in 1948–1951 in *Literary Heritage* in 3 volumes.

BERGSON, Henri (1859–1941) — a reactionary French idealist philosopher, mystic, sworn enemy of socialism, democracy, and a scientific materialist worldview, one of the most influential philosophers of imperialist bourgeoisie. Bergson's idealism is a vivid expression of the turn toward irrationalism characteristic of the bourgeois philosophy of the imperialist era—a direct rejection of logical, rational knowledge and an open break with science. At the centre of Bergson's philosophy is the desire to denigrate and discredit scientific knowledge, the laws of science, and rational logical thinking. He tries in every way to prove that truth is inaccessible to scientific understanding and that logical thinking does not help comprehend reality. Science allegedly has value only in practice, but is incapable of knowing the truth. To rational, logical knowledge, Bergson opposes the mystical capacity of intuition, direct intuitive "vision". Bergsonian intuition opens wide the doors to priestcraft and obscurantism. Against a scientific, materialist understanding of nature, Bergson

advances his spiritualist metaphysics with its concept of "duration". Bergson declares immaterial, "pure duration" to be the primary basis of all that exists. He considers matter, time, and motion to be merely various forms of the manifestation of "duration". In essence, Bergsonian "duration" is merely a new word for designating the old concept of "spirit"—the basis of all idealism and mysticism. In his understanding of life, Bergson adheres to a hostile, anti-biological science *vitalism* (see), replacing the natural-scientific understanding of organic development with the mystical concept of "creative evolution," at the base of which lies the "vital impetus" (*élan vital*). This unscientific concept leads Bergson directly to the religious conclusion of a creator as the prime mover of the universe. The great Russian scientist *K. A. Timiryazev* (see) called Bergson a "metaphysician of the purest water," dreaming of "turning back three hundred years from experience to intuition, from physiology to vitalism".

Bergson's reactionary, pro-fascist sociology justifies exploitation and military aggression. It recognises class domination and subjugation as the "natural" state of society, while declaring democracy based on the principles of freedom and equality to be "unnatural". Wars are declared by it to be an inevitable "law of nature". Bergson's philosophy is widely used by modern reactionary imperialist ideologists and religious obscurantists. Catholic philosophy of "modernism" (É. Le Roy, etc.) is based on it. The ringleaders of Italian fascism relied upon it.

BERKELEY, George (1684–1753) — a reactionary English philosopher, bishop, subjective idealist, and worst enemy of materialism. In Berkeley's opinion, all qualities of things and the things themselves are merely human sensations; surrounding objects do not exist objectively, independently of human perception; only sensations are real. Objects therefore exist, Berkeley asserts, only insofar as they are perceived. *To exist is to be perceived* (*esse est percipi*). But this proposition leads Berkeley to solipsism—to the denial of the objective

existence of everything really existing, including people, except the perceiving subject (i.e., his own "I"). Seeking to escape the absurdities of solipsism, Berkeley enters into contradiction with the initial premise of his philosophy (a thing is a combination of sensations); he asserts that the cause invoking sensations is God (who exists independently of sensations). Thus Berkeley arrives at objective idealism: his world turns out to be not a representation of the "I," but the result of a single supreme spiritual cause. Berkeley's philosophical system, deeply hostile to science, was directed against materialism as the philosophical foundation of atheism. "On the doctrine of matter or corporeal substance," wrote Berkeley, "have been erected all the godless constructions of atheism and denial of religion... There is no need to recount what a great friend to atheists in all times material substance has been. All their monstrous systems so obviously and so necessarily depend upon it, that once this cornerstone is removed, the entire structure will inevitably fall apart". Berkeley's philosophy was a reaction of the major English bourgeoisie of the 18th century against English materialism of the 17th century—an expression of the interests of the bourgeoisie that had come to power and its fear of revolution. Berkeley's defence of religious obscurantism, frank to the point of cynicism, was simultaneously a defence of the power of exploiters; religion, according to Berkeley, is called upon to curb the people. Berkeley's views found their further development in *machism* (see).

In *Materialism and Empirio-criticism*, V. I. Lenin subjected the views of Berkeley and his followers to crushing criticism. The overwhelming majority of modern bourgeois philosophers base their philosophical theories on Berkeley's subjective idealism (see *Pragmatism; Neorealism; Logical Positivism*). Berkeley's main works: *A Treatise Concerning the Principles of Human Knowledge* (1710), *Three Dialogues between Hylas and Philonous* (1713).

BERNSTEIN, Eduard (1850–1932)

—a representative of revisionism, opportunism, and one of the leaders of German reformist social democracy. Bernstein denied and in every way distorted the basic tenets of Marxism under the guise of revising them. He opposed Marx's theory of class struggle, Marx's doctrine of the inevitability of the collapse of capitalism, social revolution, and the dictatorship of the proletariat. Rejecting the ultimate, allegedly "indefinite" goal of the proletariat—socialism—and considering the struggle for reforms aimed at "improving" the economic position of workers under capitalism to be the sole task of the labour movement, Bernstein put forward the opportunistic formula: "The ultimate goal is nothing, the movement is everything". Lenin wrote that this "catchphrase" of Bernstein's expresses the essence of revisionism best of all—"to determine its conduct from case to case, to adapt itself to the events of the day, to forget the fundamental interests of the proletariat, to sacrifice these fundamental interests for the sake of real or assumed advantages of the moment". The mainstay of Bernsteinism, the channel of bourgeois influence on the working class, was the "labour aristocracy".

In philosophy, Bernstein opposed Marxist materialist dialectics, identifying it with Hegelian idealist dialectics (see *Hegel*). Bernstein's philosophical views represented an eclectic, unprincipled combination of Marxism with idealism and Kantianism (see *Kant*). Lenin, in a number of works (*Marxism and Revisionism*, *What Is to Be Done?*, *The State and Revolution*), fully exposed Bernstein's revisionist views.

BOGDANOV, Alexander Alexandrovich (1873–1928) — a physician by profession, was a member of the Russian Social Democratic Labour Party; for a time he adhered to the Bolsheviks. Even before the 1905 revolution, he began to express revisionist views in philosophy. After the defeat of the revolution, he sharply diverged from the Bolsheviks both in understanding the tasks of the political struggle of the working class and in philosophy. He was an organiser of the anti-

Bolshevik groups of *Vperedists* and *Otzovists*, whom V. I. Lenin called "inside-out Mensheviks" and liquidators of a new type. Around the same time, during the period of reaction, Bogdanov was one of the organisers of the anti-Marxist party school on the island of Capri. Together with Bazarov, Lunacharsky, and the Mensheviks Yushkevich and Valentinov, he opposed the philosophical and theoretical foundations of Marxism. Bogdanov created a special variety of Machist philosophy—*empiriomonism* (see). A crushing critique of Bogdanov's philosophical views was given by V. I. Lenin in his book *Materialism and Empirio-criticism* (see).

In 1913, Bogdanov published the book *Tektology: Universal Organisation Science*, hostile to Marxism from beginning to end, representing a reactionary mixture of idealism and mechanism. The essence of the "organisational point of view" advocated in this book consists in completely emasculating the social class content from economic and other problems of social development and reducing specific social regularities to the laws of mechanical motion. Seeing the main driving force of development in class-antagonistic society, "organisational science" finds it not in class struggle, but in establishing "equilibrium" between society and nature, and in the "organisation" of productive forces. It views productive forces outside production relations, as pure technology. Bukharin and other enemies of the Soviet people used Bogdanov's "organisational science" in the struggle against building socialism in the USSR. In the work *Economic Problems of Socialism in the USSR* (see), J. V. Stalin exposed the anti-Marxist position of Yaroshenko, who relied on "organisational science" on issues of political economy, exposing its complete scientific worthlessness and practical harm. After the Great October Socialist Revolution, Bogdanov advocated Menshevik-Machist theories of "Proletkult," which were exposed by the Communist Party as theories alien and hostile to Soviet socialist culture.

BOTEV, Hristo (1848–1876)



— an outstanding Bulgarian poet and materialist philosopher of the pre-Marxist period. In Botev's worldview, revolutionary democratism and utopian socialism merged closely together. A major influence on the formation of Botev's views was exerted by *Herzen* (see) and *Chernyshevsky* (see), whose materialist ideas he popularised in Bulgaria. Hristo Botev spent three years in Russia. This had immense significance for the development of his revolutionary-democratic views. As the leader of the peasant Bulgarian revolution, Botev considered it possible to create a socialist system in the country immediately after its liberation from the yoke of Turkish feudal lords and the oppression of domestic exploiters. Botev believed that "socialist principles" were inherent in the peasant commune. Under the influence of Volume I of Marx's *Capital* and the labour movement in the West, Botev in the last years of his life came to the conclusion that the creator of socialism would be the proletariat. However, by proletariat Botev mistakenly understood the poor in general. Botev viewed the historical process as the result of the development and perfection of reason in the process of the struggle of the popular masses. In his understanding of nature, he was a materialist. Botev lambasted religion as an instrument of spiritual enslavement of the working people. In the course of his revolutionary activity, Botev's dialectics developed. He held that social life is in a state of continuous development: "The

implacable logic history requires the destruction of the old, rotten... and the life of a new, healthy, and human one". The new triumphs over the old. He considered revolution to be the highest form of social struggle, representing a "triumphal arch for every nation". Botev gave a scathing critique of liberals.

Botev was an ardent patriot and internationalist, an enemy of nationalism and cosmopolitanism, and a friend of the Slavic peoples. In Botev's aesthetics, he was a follower of Chernyshevsky's theory. In his poetic work, realism and revolutionary romanticism are organically fused. Botev's poetry played a major mobilising role in the history of the Bulgarian revolutionary movement (see *Hristo Botev, Selected Works, 1948; Journalism, 1952*).

BOURGEOIS OBJECTIVISM — explanation of the necessity and law-governed nature of the historical process that justifies and praises the capitalist system and covers up bourgeois views under the guise of fake "non-partisanship". "Objectivism is in fact subjectivism, a conscious glossing over of the real objective laws of social development for the purpose of defending the interests of exploiting classes" classes. Thus, P. Struve, one of the representatives of "*legal Marxism*" (see), criticising the Populists (*Narodniks*) who failed to understand the historical inevitability of capitalism's development in 19th-century Russia, preached giving up the struggle against capitalism on the grounds that the latter develops out of objective necessity. He denied the irreconcilable contradictions of capitalism, the development of which inevitably leads to proletarian revolution.

In opposition to such objectivism, Marxism-Leninism proves that capitalism arose out of historical necessity, but that its downfall is equally historically law-governed. The Marxist understanding of the objectivity of scientific analysis includes *partisanship* (*partiynost*), requiring historical events to be evaluated from the perspective of the revolutionary proletariat. Marxist partisanship not only does not deny the necessity of genuinely objective investigation of objects, but, on the

contrary, relies entirely on it. It is the objective course of historical development itself and society's development tendencies that inexorably lead to the ruin of capitalism and the triumph of communism. Revolutionary Marxists are not afraid of genuinely objective analysis of reality and the laws of its development, for it confirms the correctness of Marxist-Leninist teaching.

In Marxism, partisanship and scientific objectivity are inextricably linked to one another. Bourgeois ideology, however, is incompatible with scientific objectivity in knowledge, hence the attempt of bourgeois philosophers to cover up their class nature with "objectivism" and "non-partisanship".

The Communist Party fights against all manifestations of objectivism in scientific research, which are remnants of bourgeois ideology and still occur among a portion of Soviet philosophers, literary scholars, historians, etc. In the resolutions of the Central Committee of the CPSU on ideological questions, in the discussion on G. F. Aleksandrov's book *History of Western European Philosophy*, in the CC CPSU resolution on shortcomings in Volume III of *History of Philosophy*, and in statements of the party press against cosmopolitanism, remnants of objectivism and *chair-socialism* (see) were subjected to sharp criticism.

Objectivism in philosophy manifests in ignoring the struggle of philosophical camps—materialism and idealism—in the inability and unwillingness to deliver sharp criticism to opponents of materialism, in academism, in the rupture of theory and practice, and in failing to understand that every step in the development of advanced philosophical thought occurs in struggle against reactionary views.

The absence of a militant, partisan, offensive spirit is a sign of objectivism, foreign to the revolutionary nature of Marxism-Leninism. The works of the great teachers of the proletariat—Marx, Engels, Lenin, Stalin—provide an example of revolutionary militancy in the struggle against bourgeois

ideology, against any and all enemies of the working class. (See also *Partisanship of Philosophy*).

BRAIN — the central division of the nervous system, the organ of thought and consciousness. Human psyche is a product of the activity of the most important part of the brain — the cerebrum, which reflects the action of the objective world upon it. Modern physiology of higher nervous activity has completely shattered idealist representations regarding the independence of the spirit, thinking, and consciousness from matter, demonstrating with exhaustive persuasiveness that consciousness and thinking are the product of a material, bodily organ: the brain. Consciousness and thinking are nothing other than the reflection of nature and social being in the human brain; therefore, one cannot separate thinking from matter without falling into a crude error. Human thinking and consciousness, being a property of highly organised matter—the brain—and a product of its activity, developed on the basis of social-historical practice of humanity, on the basis of labour activity. "...The most essential and closest basis of human thinking is precisely the alteration of nature by man, and not nature as such, and human intellect developed according to how man learned to alter nature" (Engels, *Dialectics of Nature*, 183).

As a result of historical development, the human brain reached the greatest perfection. In vertebrates, the brain consists of the spinal cord, located in the vertebral canal, and the brain, located in the cranial cavity. The spinal cord contains primary motor and sensory centres regulated by the brain. By itself, the spinal cord is capable only of simple functions— flexion and extension of limbs, which is still insufficient, however, to carry out locomotion (walking, running, climbing, etc.); for the latter, the coordinating activity of the brain is required. The structure of the brain is very complex. The continuation of the spinal cord is the medulla oblongata, which contains vital centres— breathing, blood circulation, metabolism, etc., nuclei for innervation of the muscles of the tongue, pharynx, and vocal cords. The direct continuation of the medulla oblongata is the

pons (pons Varolii), containing nuclei for the muscles of the face and eyes, and together with the medulla oblongata, nuclei of the auditory nerve. Located above the medulla oblongata and pons Varolii is the cerebellum, which is the organ for maintaining body balance and coordinating movements. The midbrain, which is a continuation of the pons, contains nuclei innervating oculomotor muscles and several important motor centres. Further up, the diencephalon includes the thalamus—a collector of all sensory fibres—and the so-called hypothalamic region, which regulates metabolic processes. All these divisions represent centres of unconditioned reflexes— inherited reactions of the organism to stimuli from the external and internal environment. Located above these centres, coordinating and regulating their activity, are the cerebral hemispheres.

In mammals, and especially in humans, the cerebral hemispheres exceed all other divisions of the brain both in size and in the extreme complexity of structure and function. The cerebral hemispheres consist of central accumulations of cells ("closest subcortex," as defined by I. P. Pavlov), which are the substrate of unconditioned reflex, or instinctive activity, and the cortex covering the cerebral hemispheres. The cortex contains a vast number (up to 16 billion) of nerve cells connected to one another in infinitely complex and constantly changing relationships. The cerebral cortex, according to I. P. Pavlov, is the organ of higher nervous activity and the site where conditioned reflexes are formed — i.e., reflexes that are not inherited, but arise during individual life, expanding endlessly the organism's capacity to adapt to changes in the external and internal environment. The cerebral cortex is at the same time a system of analysers, whose task, as Pavlov points out, consists in decomposing the entire world of influences impinging from the outside onto the organism into its component elements, rather than breaking it down "finer and thinner."

The functions of the cerebral hemispheres in humans are especially complex. "In the developing animal world," wrote Pavlov, "at the human stage an extraordinary addition occurred to the mechanisms of nervous activity. For the animal, reality is

signalled almost exclusively only by stimuli and their traces in the cerebral hemispheres, directly arriving in special cells of visual, auditory, and other receptors of the organism. This is what we too have within ourselves as impressions, sensations, and representations from the surrounding external environment, both general-natural and our social environment, excluding the word, heard and seen. This is the first signal system of reality, common to us and animals. But the word made up the second, specially our own, signal system of reality, being a signal of the first signals." Labour created man himself. Labour engendered human consciousness, and together with consciousness, his speech developed. Under the influence of labour, the sense organs of man changed and improved; for example, the human eye began to notice in things more than the eye of the most sharp-sighted bird, the human ear began to perceive the finest differences and similarities of the sounds of human speech, etc.

BRUNO, Giordano (1548–1600)



— an Italian philosopher of the Renaissance, herald of a new, progressive worldview, and an untiring fighter against the church, scholasticism, and religious obscurantism. Burned by the Inquisition in Rome.

In his philosophy, Bruno proceeds from the system of *Copernicus* (see), supplementing it with a series of new propositions: on the existence of an infinite number of worlds; that the Sun does not remain motionless, but changes its position relative to the stars; that Earth's atmosphere rotates together with it. Bruno's bold teaching was a severe blow to

religion (see). Bruno's main idea—though clothed in a pantheistic shell, yet playing a huge role in the development of a scientific worldview—is the idea of the material unity of the universe as an aggregate of countless worlds, solar systems identical to our planetary system. Bruno holds the thought of the historical development of worlds; he also advances the proposition on constant geological changes on Earth, thereby introducing the idea of development into this sphere. Matter and motion are inseparable according to Bruno's thought, though motion is understood by him metaphysically. Bruno demands experimental scientific knowledge of nature and decisively rejects dead scholasticism with its definitions detached from nature and verbal husk. In the cognition of nature, alongside experience, human reason must play an essential role. Moreover, the highest task of human reason is the cognition of the laws of nature. A tribute to the times is found in Bruno's various theological appendages—for example, the identification of nature with God. Bruno's pantheism, however, was at that time the most convenient form for propagating a materialist worldview. Bourgeois philosophy down to the present tries to portray Bruno as an idealist. Hushing up the historical significance of Slavic thought and its influence on Western European thought, bourgeois philosophers minimise the role of Giordano Bruno, who accepted and developed further the ideas of the great Polish scientist Copernicus. Bruno's principal works: *On Cause, Principle, and Unity*, *On the Infinite, Universe, and Worlds* (see *Giordano Bruno, Dialogues, 1949*) and *The Expulsion of the Triumphant Beast*.

BUDDHISM — one of the forms of religion that arose in the 6th–5th centuries BCE in India. Buddhism emerged preaching passivity, submission to fate, and reconciliation with reality. It was precisely for this reason that it was utilised by the ruling classes in their interests, and in the 3rd century BCE it became the state religion in India. Over time, Buddhism lost its significance in India, but gained widespread dissemination in China, Japan, and other states of Central and Eastern Asia,

adapting everywhere to local conditions and absorbing elements of earlier local beliefs. In Mongolia and Tibet, Buddhism took the form of Lamaism. In countries where Buddhism was widespread, it played an active role in strengthening feudalism. Buddhist monasteries became major feudal landowners.

Buddhism advanced the dogma of the transmigration of souls: the soul of a deceased person allegedly reincarnates into a human, animal, or plant depending on how the person lived in previous "reincarnations". This dogma of Buddhism is a means of spiritually enslaving working people, reconciling them to harsh reality. Buddhism declares the suffering of working people to be their sinfulness in previous "reincarnations," preaches love for exploiters, self-denial, non-resistance to evil, and renunciation of the struggle for a better life on Earth. According to Buddhist teaching, to end suffering one must achieve the state of "Nirvana"—that is, the complete cessation of all desires, the suppression within oneself of the urge for life. Buddhism developed a lavish cult to act upon the psyche of believers. The reactionary ideology of Buddhism was always used by exploiters to suppress the popular masses' protest against poverty and disenfranchisement, and to dull their hatred toward class enemies. Contemporary American and British imperialist bourgeoisie uses Buddhism, its organisations, and the top leadership of the Buddhist church in its aggressive policy.

BUTLEROV, Aleksandr Mikhailovich (1828–1886)



— a great Russian chemist, creator of the theory of the chemical structure of molecules (1861), which was the summary of all preceding development in chemistry and the theoretical foundation of all modern research across all classes of chemical compounds, their laboratory and industrial syntheses. In developing this theory, Butlerov spontaneously proceeded from materialist positions. He recognised the objective reality of atoms and the boundless possibility of knowing their properties. Butlerov noted that all individual properties of matter are in mutual causal connection. He pointed out that chemical theories are a generalisation of empirical facts, and emphasised especially that mastering a theory that generalises empirical facts is necessary for subjugating the forces of nature and directing them to serve human society. In the struggle against the agnostic views of Gerhardt and Kekulé, Butlerov theoretically and experimentally proved that the chemical nature of a complex molecule is determined by the nature and quantity of its constituent atoms, their mutual arrangement, and interaction. The study of chemical transformations, Butlerov proved, makes it possible to establish the mutual arrangement of atoms inside a molecule, the order of their combination, and the character of their interaction. Butlerov especially noted the importance of studying the mutual influence of atoms in a molecule, both directly connected and through other atoms. The doctrine of the mutual influence of atoms in a molecule is an organic part of Butlerov's theory. Butlerov devoted his main attention to the theoretical and experimental study of the dependence of a molecule's chemical properties on its chemical structure. Butlerov theoretically explained the phenomenon of isomerism. He viewed chemical phenomena as manifestations of the motion of matter. In connection with this, Butlerov pointed out that a molecule, contrary to the views of many Western chemists, is not something static, but its atoms are in continuous motion. This was a spontaneously dialectical view on the chemical structure of a molecule, from which Butlerov in 1877 gave the first explanation in the history of chemistry for the phenomenon of

tautomerism—i.e., the mutual reversible transformations of molecules of certain substances occurring without any external influence. (Prior to this, in 1862, he discovered the first case of tautomerism, and in 1863 explained the "mechanism" of this specific case.) Butlerov emphasised that each molecule has only *one* structure and cannot combine within itself two structures simultaneously, as certain chemists later mystically tried to explain the tautomerism of some substances. Butlerov experimentally substantiated his theory with a large number of syntheses and developed it further.

Butlerov's theory opened broad possibilities for chemical synthesis, especially organic synthesis, appearing as a powerful tool of scientific foresight in the laboratory and industry. With its help, the chemical structure of numerous natural compounds was deciphered, and chemical compounds not found in nature were synthesised in laboratories and industry. Confirmed by years of practice, Butlerov's theory has been enriched in recent decades by data from modern physics, primarily by electronic representations based on *quantum mechanics* (see), which make it possible to deepen natural-scientific views on the nature of chemical bonding, chemical interaction between atoms inside a molecule, and the "mechanism" of chemical reactions.

Soviet chemists hold the leading role in confirming and developing Butlerov's theory; they rely on this theory in their struggle against the idealist theory of *resonance* (see). Butlerov's theory and syntheses dealt a final blow to the idealist notion of a "vital force" allegedly operating in a living organism and serving as the sole cause capable of synthesising organic compounds. On general philosophical issues unrelated to chemistry, Butlerov was an idealist and a promoter of spiritualism. However, his propaganda of spiritualism, which exercised a harmful influence on certain circles of the intelligentsia, did not reflect upon his chemical views, which bore a spontaneously materialist character.

Butlerov fought for the organised training of young Russian scientific cadres, for the strengthening of Russian scientific schools, and for progressive higher education,

including higher education for women. He created a school of Russian chemists. He headed progressive, patriotically minded Russian professors in their struggle against the reactionary policy of the czarist government regarding science, and against servility toward foreign countries. Butlerov's main works: *On the Chemical Structure of Substances* (1861), *The Current Significance of the Theory of Chemical Structure* (1879), *Chemical Structure and "Substitution Theory"* (1885), and others (see *A. M. Butlerov, Selected Works on Organic Chemistry, 1951*).

CABANIS, Pierre Jean George (1757–1808)

— French materialist philosopher, Enlightenment thinker, and physician. Cabanis belonged to the school adhering to the physics of *Descartes* (see), in opposition to his metaphysics, as Marx pointed out. In the person of Cabanis, this school, according to Marx's definition, reached its culmination point. Cabanis was a contemporary of the French bourgeois revolution of 1789–1794, a Girondist who condemned the Jacobin terror. The main work of Cabanis is *On the Relations Between the Physical and Moral Aspects of Man* (1797). The primary subject of his philosophical research was physiology. He believed that consciousness depends mainly on the physiological functions of man and the activity of his internal organs. In his reasoning on thinking, Cabanis strayed from the teachings of French materialists toward vulgar materialism. Thus, he claimed that the brain organically "secretes" thought, much like the liver produces bile. Cabanis believed natural sciences were the foundation of the theory of society; medicine and physiology were called upon to alter societal morals. Knowledge of the structure and activity of the human organism, according to Cabanis, is the key to understanding social phenomena and their changes. Toward the end of his life, Cabanis became a vitalist, recognising the independent existence of the soul.

CABET, Étienne (1788–1856) — French utopian socialist; after the Bourbon Restoration, a member of the secret Carbonari society, and in 1830 an active figure in the July Revolution. In his philosophical views, he was an idealist. Having familiarised himself with *Utopia* by *T. More* (see) and the activities of *R. Owen* (see), Cabet took up positions of utopian socialism. He wrote the fantasy-philosophical novel *Travel to Icaria* (1840), in which he argued for the superiority of socialist society over capitalist society. He stood for the abolition of private property and for community of property. Like Owen, Cabet opposed the revolutionary struggle of the proletariat, advocating peaceful propaganda of socialism and gradual reforms, excluding the violent overthrow of bourgeois power. That is why, with the growth of the labour movement, Cabet's position acquired a more harmful and reactionary character. Cabet's concepts of socialism and communism reflected his petty-bourgeois prejudices. For example, Cabet tried to prove that the disenfranchised position of women in society was normal and that the bourgeois family, in his view, was the primary cell of a socialist society. On Owen's advice, Cabet moved to America, where he established the "communist colony" of Icaria. However, nothing came of this venture. Like all utopians, Cabet built groundless plans and projects that inevitably suffered failure. Cabet was at one time popular among workers, which was explained exclusively by the immaturity of the labour movement. Marx wrote that Cabet was popular, but was the most "superficial representative of communism."

CALVINISM — see *Protestantism*.

CAMPANELLA, Tommaso (1568–1639) — Italian communist-utopian. In his early youth, he entered a Dominican monastery, where he studied philosophy. Under the influence of the works of Italian natural philosopher Telesio (1508–1588), Campanella went over to the camp of opponents of the scholasticised church teachings of *Aristotle* (see). In 1591, Campanella published in Naples his work

Philosophy Demonstrated by the Senses, directed against medieval philosophy. For his literary outputs, Campanella was arrested and, although soon released from prison, remained under heavy suspicion from the Inquisition. Subjecting scholastic thinking to critique, Campanella called for empirical knowledge and the study of nature. Campanella animated all nature, viewing it as a living organism. The materialist tendency in Campanella's natural philosophy was combined with remnants of scholastic thinking, from which he did not free himself completely. Campanella was a progressive political figure and patriot. Italy was at that time under the yoke of Spanish rule, and Campanella entered the struggle against Spanish oppression, becoming the leader of a secret organisation whose goal was the liberation of Italy. As a result of betrayal, the organisation was crushed. Campanella spent 27 years in prison, where he wrote his famous work *The City of the Sun*, first published in 1623. In it, he outlined his dream of a utopian communist system.

Campanella was one of the first utopian communists. He defended the idea of political and economic equality among people. True, this principle was not consistently developed by Campanella; in *The City of the Sun*, the ruling force is only the intelligentsia, the "class of the wise." In his book, Campanella subjected to criticism the exploitative society, where "extreme poverty makes people scoundrels, cunning, deceitful, thieves, treacherous, outcast, liars, false witnesses, etc., and wealth makes them arrogant, proud, ignorant, traitors, reasoning about what they do not know, deceivers, boasters, heartless, offensive, etc." Campanella, with brilliant foresight, defended the thought that in a society where there is no private property, social inequality, or oppression, prerequisites will be created for an unprecedented flourish of science, technology, and art. The Solarians (inhabitants of the City of the Sun), to ease their labour and create an abundance of goods, utilise advanced technology in all spheres of production. For the citizens of the City of the Sun, for liberated humans, labour became an inner need, "therefore everyone, whatever task they are assigned to,

performs it as most honourable. Slaves... they have none: they fully serve themselves and even to excess." Campanella's communist ideal was an expression of the moods and aspirations of the urban and rural poor and the lower-strata intelligentsia of Italy at the end of the 16th and beginning of the 17th centuries. Campanella was a solitary thinker; his utopian idea of a future just system was merely a guess, a dream not based on knowledge of the real laws of societal development. In his work *Atheism Conquered*, Campanella, under the guise of criticising *atheism* (see), dealt sensitive blows to religion and especially to the clergy caste.

CAPITAL — the main work of K. Marx, an immortal creation that accomplished a complete revolution in views on human society and placed socialism on a scientific foundation. *Capital* is the "greatest politico-economic work of our century" (*Lenin*, Vol. 2, p. 11). Marx called *Capital* the work of his life. Work on *Capital* was begun by Marx in the mid-1840s and carried on by him until his death. Volume I of *Capital* was published in 1867. Marx wrote about *Capital*: "It is, undoubtedly, the most terrible missile that has ever been launched at the heads of the bourgeoisie (including landowners)" (*Marx and Engels, Letters on Capital*, p. 111). The subsequent volumes were published after Marx's death and were prepared for press by Engels: Volume II in 1885, Volume III in 1894. The first translation of *Capital* into a foreign language was the Russian translation. The translation of Volume I of *Capital*, begun by G. A. Lopatin and completed by N. Danielson, was published in 1872. Volume I is devoted to the analysis of the production process of capital, Volume II to the circulation process, Volume III to the analysis of capitalist production as a whole. Marx gave an exhaustive analysis of the capitalist mode of production as a socio-economic formation, revealed the laws of its origin, development, and demise. *Capital* represents a "model of scientific analysis of a single—and most complex—social formation according to the

materialist method, a model recognised by all and unsurpassed" (*Lenin*, Vol. 1, p. 125).

Bourgeois political economy, even in the person of its best representatives, viewed the capitalist system as an eternal, "natural" form of society. Marx, with his *Capital*, incontrovertibly substantiated the proposition that capitalist social relations represent a transient, historical form of social production. This form arises with natural lawfulness at a certain stage of social development, but with that same lawfulness must perish in the fire of the proletarian revolution, yielding its place to a new, more progressive form of social life. Critics of capitalism—utopian socialists—dreaming of freeing humanity from capitalist oppression, invented fantastical schemes and recipes. They hoped to put these schemes into practice by convincing people—primarily the ruling classes—of the justice and expediency of these schemes. Marx, with his *Capital*, "put an end to the view of society as a mechanical aggregate of individuals that allows all kinds of modifications according to the will of the authorities (or, what is the same, according to the will of society and government), arising and changing accidentally, and for the first time put sociology on a scientific footing, establishing the concept of the socio-economic formation as a totality of given production relations, establishing that the development of such formations is a natural-historical process" (*Lenin*, Vol. 1, pp. 124–125).

Marx revealed the *economic law of motion of capitalist society* and showed that communism is an inevitable impending stage of social development, the advent of which is prepared by the whole history of humanity, by the internal objective laws of development of capitalism itself. Marx pointed to those material factors, those social forces that lead the capitalist system to its demise. He showed that the capitalist mode of production within known limits and at a certain historical stage is a progressive mode, since capitalist relations of production, being at this stage in full conformity with the productive forces of capitalism, stimulated their development—and moreover a much faster development than occurred in other, preceding

capitalist socio-economic formations. However, this growth of productive forces, first, is achieved at the cost of predatory waste of the main productive force—the labour power of the proletariat—and the forces of nature; second, it bears a one-sided character, occurring extremely unevenly and delaying the development of a number of branches of production; and third, it proves fatal for capitalism, entering into an irreconcilable contradiction with the relations of private property, becoming incompatible with them, and demanding a transition to other, more progressive social relations. Capitalism increasingly turns into fetters for developing productive forces. The growth of productive forces of capitalist society leads to production acquiring a social character. This socialisation of labour under capitalism is expressed primarily in the fact that as the division of labour within society develops, the labour of each separate individual becomes less and less independent, a partial fraction of the labour of the whole of society. This socialisation is also expressed in the fact that capitalist production, under the pressure of its internal laws, concentrates in large and giant enterprises. The development of cooperative forms of labour under capitalism and, most importantly, the ever-increasing application of machinery lead to the ousting of small capitalists. Large and giant capitalists seize an ever-greater part of social production into their hands. This socialisation of production is a specifically capitalist socialisation. It is tied not to the abolition of private ownership of the means of production, but to its further reinforcement. As a result of this process, the fundamental contradiction of capitalist society increasingly grows and sharpens—the contradiction between the social character of production and the private capitalist form of appropriating the results of production (expressed in particular in crises of overproduction). Together with this, all contradictions of capitalist society sharpen.

In his doctrine of surplus value, Marx reveals the essence of the capitalist exploitation of wage workers, who are the true creators of all the wealth of bourgeois society. Lenin said that this doctrine is the cornerstone of Marx's economic theory.

Having created his theory of surplus value, Marx revealed the basis of existence of capitalist classes and exposed the very essence of capitalist exploitation, so diligently hidden by bourgeois political economy. The worker labours for the capitalist, selling him his labour power, which is paid for, as a rule, below its value in the form of wages. Yet he creates a far greater value. The entire difference between the value of the commodity created by the worker and his wages is appropriated by the class of capitalists in the form of surplus value and forms the basis of all types of capitalist income: profit, interest, rent, taxes. The entire class of capitalists confronts the proletariat as a collective exploiter, as a unified class whose entire existence rests on the appropriation of surplus value. Capital's pursuit of surplus value leads to a constant increase in the rate of exploitation of labour under capitalism. The lengthening of the working day, the ruthless exploitation of female and child labour, the destruction of labour power, the physical maiming of millions of workers—these are the means to which capital resorts to satisfy its wolfish greed for surplus labour.

The application of machinery and the development of productive forces are for capital not a means of saving labour, but a means of increasing the rate of surplus value. As capitalism develops, the exploitation of the working class grows, and its condition worsens. The development of capitalist relations and the application of machinery in capitalist society lead to the emergence of unemployment, to the creation of a reserve army of labour. This is a surplus of labour power that constantly presses upon the labour market and allows the capitalist to lower wages, setting them below the value of labour power. The worker impoverishes both relatively and absolutely. "...Accumulation of wealth at one pole is, therefore, at the same time accumulation of misery, agony of toil, slavery, ignorance, brutalisation, mental degradation, at the opposite pole, i.e., on the side of the class that produces its own product in the form of capital" (*Marx, Capital, Vol. I*, p. 651). The development of capitalism offers the working class no opportunity to improve its condition within the framework of

the capitalist system. That is precisely why the proletariat turns out to be that class whose interests are directed squarely against the foundations of the capitalist system and require the destruction of these foundations. At the same time, "by increasing the dependence of the workers on capital, the capitalist system creates the great power of combined labour" (*Lenin*, Vol. 19, p. 6). In the course of concentration and centralisation of capitalist production, there occurs a constant growth in the number of wage proletarians at the expense of ruining small owners and especially ruined peasants under capitalism. The proletariat multiplies in numbers and grows. Workers concentrate into ever more numerous and ever more tightly knit masses in the steels of large capitalist enterprises. Thus, capitalism in the course of its development itself gives birth to that social force by which it is destined to perish. By winning power through revolution, the proletariat establishes its dictatorship and expropriates the expropriators.

Marx also showed the entire hopelessness of the situation under capitalism for the masses of small owners and, in particular, the small peasantry, who are fiercely exploited by capital. Capitalism brings upon the main mass of small owners inevitable ruin and transformation into proletarians. "...Marx, that most principled Marxist among all Marxists, persistently advised the party of communists not to lose sight of the peasantry, to win it over to the side of the proletariat, and to secure its support in the coming proletarian revolution" (*Stalin*, Vol. 5, p. 344). The conformity to natural law discovered by Marx regarding the emergence, development, and demise of capitalist society by no means signifies that history moves independently of class struggle and independently of human action toward communism. The law of development of capitalism, like that of any antagonistic society, is the growth and sharpening of its contradictions, the growth and sharpening of class struggle. Knowledge of the objective laws of the development of capitalism allows the proletariat to direct its struggle against the capitalist system into a revolutionary channel, to see its enemies, to find its allies, and to proceed

firmly toward victory, to the establishment of its dictatorship. *Capital* provides an exhaustive substantiation of the historical necessity of the dictatorship of the proletariat and the inevitability of its victory as a result of a victorious socialist revolution. The teaching of Marx gave the proletariat of the whole world an understanding of its historical role and showed it the ways and methods of struggle against capitalism and victory over it.

Capital by Marx is not only an economic work, but also a great historical and philosophical work. In *Capital*, a developed substantiation of the theory of historical materialism is given in application primarily to a comprehensive study of a specific social economic formation—capitalism. *Capital* is also an unsurpassed model of the elaboration and application of materialist dialectics to the study of human society. Emphasising the philosophical significance of *Capital*, Lenin wrote: "In *Capital*, logic, dialectics, and the theory of knowledge of materialism [which are three words not needed, it is one and the same thing] are applied to a single science..." (*Philosophical Notebooks*, p. 215). In full accordance with real actuality, Marx in *Capital* considers the capitalist mode of production not as eternal and immutable, but as historically arisen, developing, and necessarily preparing the conditions for its own demise. Showing that the sources of development of the capitalist mode of production are contradictions inherent to it, Marx gives a deep analysis of how these contradictions grow and sharpen, and how the entire course of capitalism creates the objective prerequisites for its inevitable demise. In *Capital*, in the study of the capitalist formation, the Marxist theory of knowledge is elaborated. *Capital* combines in itself deep scientific rigor with party implacability toward any and all enemies of the proletariat. The subtitle of *Capital*—"A Critique of Political Economy"—fully corresponds to the theoretical content of *Capital*. Simultaneously with the study of the laws of capitalism, *Capital* provides a scientific critique of bourgeois political economy. In *Capital*, the inevitability of the collapse of

capitalism and the revolutionary replacement of it by socialist society is scientifically proven.

From the time *Capital* was published to our days, bourgeois science and reformist lackeys of capitalism conduct an implacable, slanderous, and distorted struggle against *Capital*. But the entire experience of human history, the history of class struggle since the release of *Capital*, has completely confirmed the brilliant ideas of this work.

CAPITALIST SYSTEM —the social and state system that replaced feudalism. The capitalist system is based on private capitalist ownership of the means of production, on the exploitation of wage workers who are deprived of the means of production and subsistence and are forced as a consequence of this to constantly sell their labour power to capitalists. The driving force of capitalist production, its main stimulus, is the acquisition of profit by appropriating surplus value produced by workers. The basic contradiction of developed capitalism is the contradiction between the social character of production and the private capitalist form of appropriation. Capitalist economy is based on anarchy of production and is subject to blind laws of development. Hence the inevitability under capitalism of periodic economic crises, crises of overproduction, when more goods are produced than the market can absorb, limited by the purchasing power of working people whose standard of living continuously falls under the conditions of the capitalist system. The economy of capitalist countries develops cyclically, i.e., the growth of production due to the antagonistic contradictions of capitalism is replaced by decline, a sharp drop in production, a crisis. During a crisis, which is the main phase of the capitalist cycle, massive destruction of society's productive forces occurs, unemployment sharply rises, the impoverishment of the working class and all working people intensifies, and all contradictions of the capitalist system sharpen. With the development of capitalism, the oppression of capital grows, and the absolute and relative impoverishment of the working class and working people increases. The more social wealth is

concentrated in the hands of a small handful of capitalists, the more the proletarianisation of the masses grows, unemployment increases, and the working class impoverishes. *"This is the absolute general law of capitalist accumulation"* (*Marx, Capital, Vol. I*, p. 650). The sharpest class struggle between the bourgeoisie and the proletariat is the main feature characterising capitalist society.

At the end of the 19th century, capitalism entered its highest and final stage—the stage of imperialism, which is characterised by the rule of a handful of monopolists and monopolistic unions in the economy and politics of capitalist states. By virtue of the law of uneven political and economic development of capitalist countries in the era of imperialism, the pillars of the capitalist system are increasingly shaken, inevitable conflicts and wars arise between capitalist countries, and the struggle of the working class and all working people under its leadership against the class of capitalists reaches extreme sharpness. The imperialist stage of capitalism is the eve of the socialist revolution. Beginning with World War I, the capitalist system entered a state of general crisis, at the base of which lies the ever-intensifying decay of the world economic system of capitalism. The Great October Socialist Revolution, which laid the beginning of the collapse of the capitalist system, opened a new era in the development of human society. Capitalism ceased to be the sole and all-encompassing system of world economy. The world economy split into two diametrically opposed systems of economy: the socialist and the capitalist. A characteristic feature of the general crisis of capitalism is the extreme sharpening of all contradictions of capitalist society. Contradictions between imperialist powers, and between colonies and dependent countries that have embarked on the path of national liberation movement, undercutting the pillars of imperialism, have intensified. The decay of capitalism has intensified. Capitalism in the epoch of its general crisis is characterised by chronic underutilisation of the productive apparatus of enterprises, and the presence of multi-million armies of unemployed who have turned from

reserve armies into permanent armies of unemployed. Economic crises have become even deeper and more destructive, striking all branches of capitalist economy in bourgeois countries. Phases of crisis in the capitalist cycle become ever more prolonged, while periods of temporary revival shorten and do not lead to an overall rise and boom in the economy.

During the period of World War II, the second stage of the general crisis of capitalism unfolded. The most important economic result of World War II was the collapse of a single all-encompassing world market and the formation of two parallel markets—capitalist and socialist—opposing one another, which determined the further deepening of the general crisis of the capitalist system. As a result of World War II and the victory of the Soviet Union in the struggle against Hitlerite Germany and imperialist Japan, a number of countries in Europe and Asia broke away from the capitalist world, establishing a system of people's democracy. The world-historical victory of the Chinese people dealt a new crushing blow to imperialism. The countries of people's democracy embarked on the path of socialist construction. The world divided into two camps: the camp of capitalism and imperialist reaction, headed by the USA, striving to unleash a new world war and establish its world domination; and the camp of growing and strengthening socialism and democracy, headed by the USSR, leading the struggle for peace against warmongers. In order to preserve the thoroughly rotten capitalist system, the reactionary bourgeoisie resorts to ultimate, extreme means—to the fascisisation of states, the establishment of a fascist dictatorship in bourgeois countries. Monopolistic associations utilise the bourgeois state apparatus subordinated to them for the even greater enslavement of working people, the destruction of political freedoms and democracy, for the strangulation of the revolutionary and national-liberation movement of the broad masses of working people, and for unleashing predatory wars. The bourgeois state is an obedient tool of monopolistic capital in its struggle to obtain maximum

profits and establish the rule of the largest monopolies throughout the world.

The socialist revolution replaces the capitalist system with a higher social system—socialism, which is established in fierce class struggle against capitalism. The dictatorship of the proletariat organises a new, socialist mode of production and puts an end forever to the exploitation of man by man, destroying the system of slavery and oppression.

CARTESIANISM —philosophical doctrine of *Descartes* (see) and his followers. The name comes from the Latinised name of the philosopher—Cartesius. The Cartesian school split into two opposing doctrines: a progressive one, adhering to the mechanical-materialist understanding of nature by Descartes—*Le Roy, La Mettrie* (see), *Cabanis* (see); and a reactionary one, adhering to the idealist metaphysics of Descartes—Des Forge, *Occasionalism* (see), *Malebranche* (see).

CATEGORICAL IMPERATIVE —ethical principle of the idealist philosophy of *Kant* (see). Kant argued that human nature allegedly possesses inherently a certain internal commanding force that determines the practical behaviour of people and imparts a moral character to it. By his doctrine of the categorical imperative, Kant thus denies that moral norms are historical and that each social class has its own characteristic ethical principles and views. Kant constructed a certain universal morality allegedly fit for all times and classes. Glossing over the opposition of class interests, demanding from working people unconditional humility and obedience to oppressors, Kant's moral doctrine played and plays a deeply reactionary role. This doctrine formed the basis of many subsequent bourgeois theories of morality and serves as a tool in the hands of exploiting classes for enslaving the working masses. Utilising this doctrine, reformists with the aim of fighting scientific socialism argued that socialism allegedly has no real basis in the objective development of capitalist society, but is a purely moral ideal. Hence arose all kinds of theories of

so-called ethical socialism, which preached that socialism can be achieved not by revolutionary class struggle, but by improving the morality of people, re-educating capitalists, workers, etc. Modern right-wing socialists, faithful servants of imperialism, also make use of Kant's doctrine of the categorical imperative in order to replace the Marxist theory of class struggle and proletarian revolution with the reactionary sermon of "moral self-perfection" of people.

CATEGORIES (Greek *katēgoria*—indication, testimony) in philosophy — basic logical concepts reflecting the most general and essential connections and relations of objects and phenomena in reality. Categories (for example, causality, necessity, content, form, etc.) were formed in the process of historical development of knowledge on the basis of material-productive, social practice of people. Categories allow man to deeper know surrounding reality. The process of knowing nature and history is not a simple mechanical act of reflecting reality in the human brain. Knowledge is a complex process of forming categories, concepts, and laws. "Before man there is a web of natural phenomena. Instinctive man, the savage, does not distinguish himself from nature. Conscious man distinguishes. Categories are steps of distinguishing, i.e., of knowing the world, nodal points in the web, which help to know and master it" (*Lenin, Philosophical Notebooks*, p. 67).

The Marxist doctrine of categories fundamentally differs from idealist theories of categories. In *Kant* (see), for example, categories are a priori, i.e., eternal, given prior to any experience and independently of it, forms of thinking. *Hegel* (see) considers categories in dialectical development, but in his work categories are stages of development of an absolute mystical-religious idea that creates and constructs the real world. In dialectical materialism, categories are a reflection in consciousness of the most general and essential aspects of nature and society. The main categories of dialectical materialism: *matter* (see), *motion* (see), *time, space* (see *Time and Space*), *quality, quantity* (see *Quality and Quantity*),

interconnection, contradiction, causality (see), *necessity* (see *Necessity and Chance*), *form and content* (see), *essence and appearance* (see), *possibility and reality* (see), etc. The main categories of historical materialism: *mode of production* (see *Mode of production of material goods*), *socio-economic formation* (see), *productive forces* (see) and *relations of production* (see), *base and superstructure* (see), *class* (see *Classes*), *revolution* (see *Social revolution*), etc.

Categories of dialectical and historical materialism, like those of any other science, do not represent a closed, immutable system of basic concepts. In connection with the development of objective reality and the progress of scientific knowledge, scientific categories are enriched, their number and content change, and they come ever closer to a full and comprehensive reflection of the objective world. Expressing the essential connections of reality, categories must necessarily be just as mobile, flexible, and interconnected as the objects and processes of the material world itself. One cannot consider the categories of science as immobile, given once and for all. For example, it would be an error to take such an economic category as commodity production outside of connection with historical conditions in which it exists. One thing is commodity production under capitalism, and another thing is commodity production under socialism. Commodity production leads to capitalism if private ownership of the means of production exists, if labour power is a commodity, if exploitation exists. Commodity production existing in the USSR is commodity production of a special kind. It exists in conditions of social ownership of the means of production, in the absence of exploitation of man by man. It assists in strengthening socialism, and not capitalism. This example shows that the development of objective reality can and must find its reflection not in metaphysical, i.e., immobile, but in dialectically developing categories.

Each of the categories reflects a separate side of the objective world. Therefore, not separate categories reflecting only separate sides of this world, but the connection of

categories, the "endless sum of general concepts, laws, etc., gives the concrete in its completeness" (*Lenin, Philosophical Notebooks*, p. 261). (See also *Concept*.)

CATHOLICISM — one of the directions in the Christian religion. In the 4th century, Christianity became the state religion of the Roman Empire. With the deepening of economic, political, and cultural differences between the eastern and western parts of the empire, two main directions in Christianity began to take shape—Eastern and Western—which in time developed into two independent Christian confessions: Greek Orthodox (or Eastern) and Roman Catholic (or Western), with their own peculiarities in dogmas and rites and independent organisations (churches).

Catholicism was the dominant religion of feudal society in the countries of Western Europe. The Catholic Church surrounded the feudal system with a sacred halo of divine grace. It established its own hierarchy according to the feudal model. The Catholic Church itself, headed by the papacy, was then the largest landowner. All means of religious influence were put to use by it for perpetuating the feudal system. The tribunal created by the Catholic Church—the Inquisition—mercilessly persecuted people dangerous to the ruling classes, destroyed representatives of advanced scientific thought and fighters for the liberation of working people. Under capitalism, Catholicism adapted to new conditions and became one of the tools for strengthening the rule of the bourgeoisie. A feature of the organisation of the Catholic Church is its hierarchical and monarchical character. At the head of Catholicism stands the Roman Pope, who according to Catholic doctrine is the vicar of the mythical Christ on earth and "infallible" in matters of faith and morality, although it is known that on the papal throne at various times sat no small number of criminals and immoral people. The Pope is simultaneously the absolute ruler of a tiny church "state," the Vatican (in Rome), which is one of the centres of modern international reaction.

Catholicism, like any religion, preaches reactionary, anti-scientific ideas—belief in supernatural forces, on which the phenomena of nature and human social life allegedly depend. The source of Catholic doctrine is a collection of ancient myths and legends—the Bible and "tradition" (decisions of popes, church councils, oral traditions). Catholicism has developed a complex system of influencing the feelings of believers in order to instil harmful ideas about human helplessness and worthlessness, then poison human consciousness, intimidate them with "torments of the afterlife" and the "end of the world," and accustom them to humility and submission to exploiters. Widely spread in Catholicism is the veneration of relics, holy objects, saints, and the mythical Mother of God, utilised by the papacy and the church for political goals.

Catholicism is an enemy of advanced science, democracy, and socialism, a preacher of ignorance. The official philosopher of Catholicism is the medieval obscurantist *Thomas Aquinas* (see), whose teaching on the superiority of faith over knowledge and the eternity of social inequality has been adapted by modern Catholicism under the guise of "neo-Thomism" to the goals of strengthening the rule of capital and fighting against communism. The so-called "social doctrine" of Catholicism is nothing other than propaganda of class cooperation, subjection of working people to exploiters, covered up with religious phraseology. As in the Middle Ages, the modern Catholic Church on the orders of the Pope publishes lists of books forbidden for reading ("Index"), which include the best works of human thought, primarily communist literature. Catholicism is an enemy of freedom of conscience. Throughout its history, the papacy harboured plans for the widespread implantation of Catholicism, in particular in Russia and generally among Slavic peoples.

Catholicism is used by ruling classes to cover up aggressive, predatory campaigns. Such were in the past the so-called "Crusades". At the present time, the imperialist bourgeoisie with the help of the Vatican under the guise of crusades propagates aggressive wars against the USSR and

countries of people's democracy. Church and secular organisations created by Catholicism, religious orders (among them one of the most criminal orders—the Jesuits), political parties, trade unions, "Catholic Action", etc., are today one of the mainstays of the imperialist bourgeoisie and implacable enemies of the liberation struggle of working people. The leading organisations of Catholicism at the present time in all bourgeois countries are subordinated to the imperialist bourgeoisie, and the centre of Catholicism—the Vatican—is in the service of American monopolies and acts as a participant in their conspiracies against the USSR and countries of people's democracy.

The growth of class consciousness among working-class Catholics and their entry into the common struggle for peace and democracy help them understand the counter-revolutionary essence of the Vatican and contribute to the deepening of the split among Catholics. Communist and workers' parties, exposing the service of the Vatican to imperialism and revealing the reactionary nature of Catholic ideology, at the same time persistently fight for an alliance with working Catholics for the joint defence of peace, freedom, and the vital interests of the masses of people.

CAUSALITY —one of the forms of universal interdependency of phenomena of the objective world. Lenin pointed out that the question of causality has a particularly important significance for determining the philosophical line of one or another direction. Idealism, as a rule, denies objective causality in nature and society, considering that nature and society are deprived by themselves of any... order independent of human consciousness. Idealists depict nature and social life as a chaotic accumulation of phenomena and events not connected with each other by a causal link. Thus, for example, Kant asserted that reason dictates its laws to nature. Causality he considered an a priori category, i.e., existing prior to experience, inherent in human reason independently of experience. Hume's theory of causality is based on the proposition that in the objective world there is no causal

conditioning of phenomena, that causality is nothing other than the result of habit, a accustomed connection of sensations, perceptions. In the reactionary bourgeois philosophy of the epoch of imperialism, the denial of objective causality is one of the cornerstones in the struggle against science. Pragmatists and intuitionists, Machists and positivists — all the numerous sects and schools of bourgeois philosophy unanimously oppose the recognition of the objective character of the causal connection of phenomena. Mach declared: "In nature there is neither cause nor effect". Contemporary bourgeois philosophy in the person of such reactionary schools as logical *positivism* (see), *personalism* (see), *existentialism* (see), etc., with even greater fury opposes the principle of causality. Utilising the continuing crisis in physics, philosophers of dying capitalism falsify new data of science and try to use them to deny objective causality. On the denial of objective causality in nature are based "physical" idealism, Weismannism-Morganism, and other idealistic trends in natural science. Bourgeois philosophers mortally hate the principle of causality because they fight against the scientific explanation of the world. Scientific knowledge is possible only as knowledge revealing the causal conditioning of phenomena. Cognition ignoring causality ceases to be scientific. Opposing causality, bourgeois philosophers fulfil the direct order of their class, which is interested in obscuring the consciousness of the masses, putting faith, religion in place of science.

Exposing the Machists, Lenin demanded that a clear line be drawn between two lines on the question of causality. "For it is clear, indeed," wrote Lenin, "that the subjectivist line on the question of causality, the derivation of order and necessity of nature not from the external objective world, but from consciousness, from reason, from logic, etc., not only tears human reason away from nature, not only opposes the former to the latter, but makes nature a part of reason, instead of considering reason a small part of nature. The subjectivist line on the question of causality is philosophical idealism (to varieties of which belong the theories of causality of Hume and

Kant), i.e., a more or less weakened, diluted fideism. The recognition of objective lawfulness of nature and the approximately true reflection of this lawfulness in the head of man is materialism" (vol. 14, p. 142). Lenin taught that one must distinguish the general theoretical-cognitive resolution of the question of causality from the degree of accuracy with which science has achieved the description of causal connections; regardless of what level science has reached in revealing causal law-governed connections, the resolution of the theoretical-cognitive question of causality must proceed from the fact that the source of our knowledge of causal connections is objectively existing causality, the lawfulness of nature.

The teaching of dialectical materialism on causality reduces to the following main propositions. In the world there are no uncaused phenomena. Every phenomenon of nature and society is conditioned by a certain cause, is the effect of one or another cause. Cause and effect are in interaction. The cause gives rise to the effect, but the effect is not passive; it acts upon its cause. Thus, a given economic basis gives rise to a corresponding social superstructure, but the latter is not simply a passive effect. It plays an active role, acting upon the basis, strengthening and developing it. In universal interaction, cause and effect switch places. What is an effect in one connection can become a cause in another connection, etc. Between cause and effect there is an internal lawful connection. The interaction between cause and effect cannot be considered in isolation from the concrete situation in which this interaction takes place. Thus, under conditions of a socialist system, the development of technology is one of the causes of the growth of the well-being of the working people. In capitalist countries, however, the development of technology not only does not contribute to improving the life of the exploited, but, on the contrary, is one of the causes of the growth of unemployment and poverty.

The highest criterion and proof of the objective character of the causal link in nature and society is practice, the practical activity of people. Thus, for example, biology has established the dependence of variability and heredity of organisms on

changes in the external environment. Practice fully confirms this causal dependence. The same is true in social life. We know that the cause of periodic economic crises in capitalist society is the capitalist system, the contradictions inherent to it. Practice, the experience of the history of society, confirms the correctness of our understanding of this causal connection: the destruction of capitalism in the USSR has as its lawful consequence the disappearance of the inevitable companion of the capitalist system—economic crises. (See also *Determinism and Indeterminism*).

CELL — one of the stages of development of a complex protein substance capable of metabolism. The cell is a clump of protein substance with a nucleus, membrane, and other organoids, capable of independent existence—in the form of amoebas, infusoria, and other protozoa, or in the form of the basic part of any multicellular organism. Every cell has a definite structure and possesses vital properties (metabolism, response to irritation, movement, and reproduction).

The discovery of the cell is associated with the invention of the microscope. In 1667, Robert Hooke, wishing to test the magnification power of a microscope improved by him, examined a thin section of cork and found that it consisted of small cellule. These cellule he called *cells*. In 1834, the Russian scientist P. F. Goryaninov was the first to express the idea that all living matter consists of cells. Along with this, he also recognised the existence of non-cellular structures and strove to illuminate the history of cell development. In 1838, botanist Schleiden established that not only cork, but all plant organisms consist of cells; and biologist Schwann proved that all animal organisms also have a cellular structure. According to the theory of Schleiden and Schwann, all organisms consist of cells; a cell is a vesicle, the main part of which is the membrane—a vesicle filled with liquid with a nucleus floating in it. According to zoologist Schultze, a cell is not a vesicle, but a clump of protoplasm, i.e., of a complex protein body with a part densified in the centre called the nucleus. The protoplasmic cell theory of Schultze, which denied the existence of a membrane, prevailed

up until 1923, when for the first time Soviet biologist O. B. Lepeshinskaya managed to prove that animal cells also possess membranes, which have a history of their development and play a large role in the process of metabolism. Engels considered the discovery of the cell one of those great achievements of science that were of huge importance for the emergence of the dialectical view of nature, for the formation of a scientific-materialist worldview. "This discovery," wrote Engels, "not only convinced us that the development and growth of all higher organisms proceed according to one general law, but, by showing the capacity of cells to change, it also indicated the path leading to specific changes in organisms, as a result of which organisms can undergo a process of development that represents something greater than just individual development" (*Marx and Engels, Selected Works*, Vol. II, 369). Engels also indicated that thanks to the discovery of the cell, "comparative morphology and comparative physiology became possible, and since then both have become genuine sciences" (*Dialectics of Nature*, p. 146).

However, in the second half of the 19th century, in cell theory under the influence of reactionary views in biological science, the idea of development was emasculated. German physician Virchow, a mechanist (subsequently a vitalist), who created the so-called cellular pathology, according to which the life of an organism is the sum of the life of its individual parts, asserted that "every cell comes only from a cell," that "outside a cell there is nothing living," i.e., that life begins only with a cell, that "an organism is a sum of cells." In this way, Virchow turned cell theory into an unchangeable metaphysical dogma, convenient for idealist interpretations of biological processes. In contrast to this mechanistic view, materialist-dialecticians, studying the cell in its development, proved that cells can reproduce not only by division of a pre-existing cell, but also through the development of living matter that does not yet have the forms and features of a cell; new cells are formed from living matter through pre-cellular stages of their development; in the pre-cellular period there exist the most diverse processes

of development of life. *Darwin* (see) dealt a mortal blow to teleology, religious prejudices, and metaphysics with his evolutionary doctrine of development in nature. But Darwin studied development in nature only starting from the cell, considering the question of the pre-cellular period and the historical development of the cell as not subject to study. Thus up until recent times, in Darwin's evolutionary theory and in biology in general, an entire area about the development of life processes in the pre-cellular period remained unstudied, and the mechanistic propositions of Virchow prevailed and were supported by scientists who had not freed themselves from bourgeois prejudices.

Modern biological science, relying on dialectical materialism, teaches that an organism is not a simple sum of cells, but a complex system consisting of cells and living matter; that every cell entering into the composition of an organism, even a part of it, changing under the influence of the external environment, itself affects the surrounding environment and the whole organism. Therefore, the dialectical method of thinking requires studying the structure and life of a cell not otherwise than in the interdependence of parts, in connection with its origin, its development, and variability under the influence of the external environment. On the question of heredity, in contrast to the followers of Virchow-Weismann, Mendel, and Morgan, who consider that heredity is transmitted by unchangeable genes or a substance of so-called chromosomes, i.e., parts of the nucleus, scientists standing on the positions of dialectical materialism have proved that heredity is possessed by any particle of an organism, and in a cell—all its parts. The cell until recent times was not studied in motion, in its historical (phylogenetic) and individual (ontogenetic) development. The dialectical-materialist method of thinking made it possible to study the cell in motion, in its development, and thus remove from it the mysterious veil. It turned out that at certain moments in the development and life of an organism and its individual organs, a cell and its contents develop not from a cell, but from corresponding substances that

do not have the structure inherent in a cell. The credit for this major discovery in biology belongs to the Soviet scientist O. B. Lepeshinskaya. Since a cell can develop from living matter, in the process of its development both the nucleus and chromosomes develop, following the development of living matter and their origin from it. Scientists standing on the positions of dialectical materialism come to the necessity of studying the origin from living matter of bacteria as the simplest cells, while viruses are recognised as matter standing on the boundary between living and non-living, becoming living under certain conditions and remaining non-living under others. Science has clarified that cells in their development under the influence of the external environment assume various forms sharply differing from one another (muscle cells, epithelial cells, nerve cells, bone cells, connective tissue cells, fat cells, blood elements, etc.). All these cells also differ from one another in form and in their functions. Cells multiply by complex division (mitosis), simple division (amitosis), and budding, as well as by the formation of cells from living matter released from other cells during their breakdown.

CHAADAYEV, Pyotr Yakovlevich (1794–1856)

— Russian idealist philosopher. Chaadayev's name became widely known in 1836 when his first "Philosophical Letter" was published in the journal *Teleskop*. In the atmosphere of harsh Nikolayevan reaction—following the defeat of the *Decembrist* revolt (*see*)—Chaadayev's "Letter" "shook all thinking Russia" (*Herzen*). In this vivid document, denunciatory critique of backwardness and stagnation of serfdom reality reached great force. It was a severe indictment of serfdom. Chaadayev clearly saw that the cause of this stagnation was the social conditions in which Russia was at that time. "This is a natural consequence of the present order of things, to which all hearts, all minds are subordinated," he wrote. Chaadayev showed that serfdom and the Orthodox Byzantine church condemn Russia to vegetation and ignorance. He fought against Slavophilism, against the idealisation of the patriarchal-serfdom foundations of Russian

autocracy. He called on progressive people of Russian society to end slavery and create conditions for the progressive development of Russia. But unlike the Decembrists, with whom he was close, Chaadayev saw the path of Russia's progress not in a political revolution, but in a gradual moral renewal. Developing an idealist philosophical-historical concept, Chaadayev asserted that the perfection of human reason would lead humanity to an ideal social order. To Chaadayev's "Letter", the government responded with brutal repressions. *Teleskop* was closed, its editor exiled, the censor dismissed, and Chaadayev was officially declared insane. All his papers were confiscated, including eight "Philosophical Letters".

In "Apology of a Madman" (1837), Chaadayev explained that only love for the Russian people, the desire for happiness and progress for his motherland dictated to him the sharp critique to which he subjected the social order of Russia in his "Philosophical Letters". In Chaadayev's idealist worldview, anti-serfdom content is contradictorily intertwined with elements of mysticism, with reactionary ideas. He made a crude mistake in denying everything positive in Russia's past, its advanced culture. Exalting Catholicism, not seeing its reactionary essence, Chaadayev linked with it his hopes for the destruction of slavery. Chaadayev's works and letters were published in 1913–1914 in two volumes. New publications: *Literaturnoye nasledstvo* No. 22–24, *Zvenya* No. 3–4 for 1934 and No. 5 for 1935.

CHAVCHAVADZE, Ilya Grigoryevich (1837–1907)



— one of the outstanding classics of Georgian literature, ideological leader of the national liberation movement in Georgia in the second half of the 19th century. Chavchavadze studied at St. Petersburg University. During his four-year stay in St. Petersburg, he deeply studied literature, philosophy, law, political economy, and history. Familiarity with the works of *Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), and *Dobrolyubov* (see) contributed to the formation of Chavchavadze's progressive worldview, intensifying his hatred of tsarist autocracy and serfdom. In connection with student "disturbances", Chavchavadze was forced to leave the university and return to his homeland, where he headed a group of progressive Georgian intellectuals that waged a decisive struggle against the ideologists of reactionary nobility, against serfdom and patriarchal stagnation. Chavchavadze published the journal *Sakartvelos Moambe* ("Georgian Herald"), and later the newspaper *Iveria*, in which he decisively defended the Georgian language, literature, and school, fighting against the Russification policy of tsarism in Georgia. Chavchavadze's activity encompassed all areas of social and cultural life in Georgia. An outstanding poet and prose writer, he depicted in his fiction works the enslaved labour of Georgian peasants, demanding the destruction of the serfdom system. Defending the cultural heritage of the Georgian people against attacks from Georgian reactionaries, Chavchavadze contributed with all his strength to the development of Georgian culture, carefully nurturing the sprouts of the new and progressive. He was the soul and organiser of almost all cultural undertakings in contemporary Georgia. His authority and popularity were so immense that tsarist satraps saw in Chavchavadze a serious opponent of tsarism's colonising policy. In September 1907, Chavchavadze was killed by mercenaries of the tsarist Okhrana.

The progressive philosophical and aesthetic views of Chavchavadze took final shape under the beneficial influence of Russian revolutionary democrats. Recognising the materiality of the world and the knowability of its regularities, Chavchavadze considered the main property of matter to be

movement and development. From the idea of universal development and interconnection, he drew the conclusion about the concreteness of truth, asserting that everything depends on time, place, and circumstances. Science and art Chavchavadze considered to be a reflection of social life, emphasising their reverse influence on the course of life itself. Demanding from science and art answers to the pressing questions of life, Chavchavadze waged an uncompromising struggle against the reactionary theory of "art for art's sake". In his understanding of history, Chavchavadze was an idealist. He considered human ideas and motivations to be the driving force of history. However, Chavchavadze expressed a number of brilliant insights close to a materialist understanding of history. Patriotism, selfless love for his people, and unshakable faith in their bright future were organically combined in Chavchavadze with respect for other peoples, especially for the great Russian people. The uniqueness of the double oppression under which the Georgian people found themselves—national and social—led Chavchavadze to the incorrect conclusion that national oppression was allegedly the main evil and that class enmity could only weaken the Georgian people in their struggle against the oppression of Russian autocracy. Proceeding from these erroneous propositions, Chavchavadze began to propagate ideas of national rebirth on the basis of reconciliation of estates and peaceful cooperation between them. Under the conditions of developing capitalism and the growth of the working-class movement in Georgia, these erroneous political views of Chavchavadze played a reactionary role. Considering the liberation of labour and personality to be the main task of his contemporary epoch, Chavchavadze was unable, however, to rise to a scientific understanding of the ways to solve this problem, failing to see in the development of the proletarian movement the sole basis for the liberation of the Georgian people.

CHERNYSHEVSKY, Nikolay Gavrilovich (1828–1889)



—great Russian revolutionary democrat, materialist philosopher, critic, and utopian socialist. Leader and ideological inspirer of the revolutionary-democratic movement of the 1860s in Russia, Chernyshevsky was one of the outstanding predecessors of Russian Social Democrats. Chernyshevsky consistently carried out the "idea of a peasant revolution, the idea of the struggle of the masses for the overthrow of all old authorities" (*Lenin, vol. 17, p. 97*). Works by Chernyshevsky, in the words of Lenin, breathe the spirit of class struggle, and educated an entire generation of Russian revolutionaries.

Exceptionally great is Chernyshevsky's merit in the development of Russian materialist philosophy. He was a consistent materialist, an implacable opponent of philosophical idealism. "Chernyshevsky is the only really great Russian writer who managed from the 1850s up to 1888 to remain on the level of an integral philosophical materialism and reject the pitiful nonsense of Neo-Kantians, positivists, Machists, and other muddle-heads" (*Lenin, vol. 14, p. 346*). Under Chernyshevsky's leadership, materialists criticised the camp of Russian idealists that united all reactionary elements fighting against the liberation of the people. Chernyshevsky subjected idealism of *Kant* (*see*), *Hegel* (*see*), *Berkeley* (*see*), *Hume* (*see*), and positivists to deep criticism, developing materialist views that represented the pinnacle of pre-Marxist materialist philosophy. Unlike the old, contemplative materialism, Chernyshevsky's materialism was revolutionary and active in

character. A contemplative approach to reality was alien to Chernyshevsky. He completely subordinated his theoretical views to the cause of the struggle for the liberation of the "common folk," that is, working people, from serfdom and bourgeois slavery. In the field of the theory of knowledge, Chernyshevsky held strictly materialist positions. He sharply criticised Kantian agnosticism and other idealist theories that deny the knowability of the world. He saw the source of cognition in the objective world acting upon human sense organs. He called practice the touchstone of any theory. Chernyshevsky did not discard Hegelian dialectics like *Feuerbach* (see), but sought to rework it in a materialist spirit. In a number of fields—in political economy, history, aesthetics, and literary criticism—Chernyshevsky gave splendid examples of a dialectical approach to reality.

However, by virtue of objective circumstances—the conditions of serf-owning reality in which Chernyshevsky lived and fought—he could not rise to the level of dialectical and historical materialism of Marx. Chernyshevsky's materialism was not free from a number of significant shortcomings. Chernyshevsky himself called his materialism anthropological. The narrowness and limitation of anthropological materialism consist in the fact that it considers man as part of nature, as a biological or physiological being outside his socio-industrial activity, not as a product of given social relations. Hence the weakness characteristic of anthropological materialism in questions of the theory of knowledge, its inability to extend materialism to the history of human society, etc. These traits of anthropological materialism were also reflected in Chernyshevsky's worldview.

However, Chernyshevsky's revolutionary democratism helped him overcome many weaknesses of anthropological materialism. Thus, for example, Chernyshevsky came close to a materialist understanding of the phenomena of social life. This was especially vividly expressed in his understanding of the class character of the society contemporary to him, the irreconcilability of class interests, and in his understanding of

the struggle between classes as the driving force of development. Chernyshevsky also saw the connection between the ideology and consciousness of people and the economic conditions of their life; he emphasised that in the history of society, the primary importance lies in the interests of the people. He considered the popular masses to be the main active force in history. "No matter how you reason," he wrote, "only those aspirations are strong, only those institutions are durable, which are supported by the mass of the people". Chernyshevsky's sociological views were closely linked to his revolutionary democratism. In considering questions of philosophy, political economy, aesthetics, and ethics, Chernyshevsky was above all a revolutionary democrat, the inspirer of the revolutionary struggle of the oppressed masses against tsarism and serfdom. He clearly understood that only revolutionary violence was capable of destroying the foundations of serfdom and clearing the way to a new life for the people. He hated with all his soul the liberals who covered up the exploitative, serf-owning, and capitalist nature of the system with sweet phrases. His greatest service was the merciless exposure of the counter-revolutionary essence of Russian and Western European liberalism. During the period of the peasant reform, he fought against the servility of liberals before serf-owners. He, as Lenin pointed out, clearly understood "all the narrowness, all the wretchedness of the notorious 'peasant reform', all its serf-owning character" (Vol. 17, p. 96). In his novel *Prolog* ("Prologue"), Chernyshevsky created vivid and typical images of Russian liberals whose words about the "liberation" of peasants sharply diverged from their deeds. Chernyshevsky and his opponents—the Russian liberals of that time—were called by Lenin representatives of two fundamentally opposed historical tendencies, historical forces in the struggle for a new Russia.

Chernyshevsky devoted much attention to the question of the state. He perfectly understood the actual purpose of the state in serf-owning and bourgeois societies, the essence of its "unbridled despotism". Therefore, he linked the possibility of

liberating the peasantry and other working classes as a revolutionary democrat with the transfer of state power into the hands of the people themselves. In this spirit, he educated the advanced Russian youth of that time; he welded together revolutionaries, teaching them to be faithful to the people to the end. The journal he edited, *Sovremennik* ("The Contemporary"), was the voice of revolutionary forces in Russia in the 1850s–1860s, the organiser of the revolutionary struggle against serfdom, and an organ of the peasant revolution.

Chernyshevsky dreamed of transitioning to socialism through the old peasant commune. He did not know and could not yet know that only the proletariat is the force capable of building socialism. However, Chernyshevsky in his theory of socialism rose significantly above Western European utopian socialists and came closer to scientific socialism. He placed all his hopes on revolution. His utopian socialism was closely tied to his revolutionary democratism. In contrast to Western European utopians, he did not treat politics with contempt—he himself was a major revolutionary politician. He understood that socialism could be created only on the basis of developed technology and that only the popular masses themselves could be its creators. Chernyshevsky's works hold great significance in the field of political economy. Marx pointed out that Chernyshevsky, as an economist, masterfully revealed the "bankrupt state of 'bourgeois' political economy" (*Capital*, Vol. I, p. 13). Lenin called Chernyshevsky a remarkably deep critic of capitalism. Chernyshevsky exposed vulgar bourgeois economists with their desire to gloss over the irreconcilable contradictions of capitalism. Chernyshevsky relentlessly criticised the American vulgar economist Carey for his preaching of the "harmony" of class interests. He called his system of economic views the "political economy of the working people". The main idea of the "political economy of the working people" was the idea of "combining the qualities of owner and worker in one and the same person". Labour, he said, must cease to be a "saleable commodity". The most valuable aspect of his economic doctrine, although it contained much

that was utopian, lies in understanding the irreconcilability of contradictions between workers and capitalists.

Chernyshevsky's services in the fields of aesthetics and literary criticism are exceptionally great. In the work *The Aesthetic Relations of Art to Reality*, Chernyshevsky provided a devastating critique of the Hegelian idealist understanding of art and formulated the main principles of revolutionary realistic art. Chernyshevsky's literary-critical works, as well as the works of *Belinsky* (see) and *Dobrolyubov* (see), exerted a huge influence on the development of advanced Russian literature, painting, and music; to this day, they retain their significance.

Art, according to Chernyshevsky, has the task of truthfully and realistically reproducing life, giving a correct explanation of it, and pronouncing a judgment on reality. He demanded that art criticise serf-owning orders and, through his aesthetic principles, contributed to the development of the "critical realism" trend in Russian art. At the same time, in life itself, in its development toward new, higher social forms, Chernyshevsky asserted that one must see the truly beautiful, not in abstract ideals. He raised high the social and ideological role of art. Chernyshevsky was a major writer, author of remarkable literary works: *What Is to Be Done?*, *Prolog*, and others.

The tsarist government brutally dealt with Chernyshevsky: it subjected him to civil execution and sent him after that to penal servitude and exile in Siberia, where he spent more than 20 years. But neither penal servitude nor exile broke the will of this remarkable revolutionary and thinker. A great patriot of his people, Chernyshevsky fought against the cosmopolitanism of Babst, Chicherin, and Katkov. With all his soul, he hated nationalists and racists. Chernyshevsky gave his whole life to the service of the Motherland, and his struggle for a better future for the people played a huge role. Chernyshevsky's most important philosophical works include: *The Aesthetic Relations of Art to Reality* (1855), *Outlines of the Gogol Period of Russian Literature* (1855–1856), *Critique of Philosophical Prejudices Against Communal Ownership* (1858), and *The*

Anthropological Principle in Philosophy (1860). The most important philosophical thoughts were expressed by Chernyshevsky in letters to his sons from exile in 1876–1878, etc.

CHRISTIANITY — one of the most widespread religions. Christianity arose in the Roman Empire in the 1st–2nd centuries AD. At first as a "religion of slaves and freedmen, of poor people and those deprived of rights, of peoples conquered or scattered by Rome"*(Marx and Engels, vol. XVI, part II, 409)*. Crushed by poverty, lack of rights, and brutal exploitation, slaves revolted but suffered defeats. The position of small farmers and the urban poor was no better. Powerless to change existing social conditions, oppressed and enslaved masses lost faith in their own strength and sought consolation in fantastical representations of a savior-God who would lighten their position, of afterlife, retribution, and punishment after death. Favourable social soil was created for the emergence and spread of a new religion, which materialised in Christianity, promising reward and punishment "in the other world", the advent of eternal bliss, and personal immortality. The appeal of Christianity to everyone without distinction of people, the rejection of old ritualism of all previous religions that divided people of different faiths, as well as the decline of these religions—all this favoured the spread of the new religion and made early Christianity the first possible world religion.

Christianity absorbed elements of then-existing Eastern religions (Mithraism, Judaism, etc.), as well as theories of epigones of ancient idealist philosophy (Neoplatonists, Gnostics, Stoics, etc.). The conditions that gave birth to Christianity contributed to the widespread adoption of belief in miracles, in prophets, and in the coming of heavenly saviours. In these conditions, belief in the mythical Christ took root, the image of whom did not take shape immediately. Prototypes of Christ were dying and resurrecting gods of other religions. Christianity did not come forward against slavery. Promising equality after death, it always justifies social inequality on

Earth. It teaches that slavery is "punishment for sins", calling on slaves to obey their masters "as unto Christ", to love their enemies. Preaching humility, Christianity, like all other religions, distracts the exploited from revolutionary class struggle for their liberation. In early Christian communities, representatives of exploiting classes gradually began to enter, occupying leading positions in the communities. In the struggle of various trends in Christianity, the most moderate among them gradually took the upper hand by the middle of the 2nd century, preaching reconciliation with reality. A church organisation headed by bishops began to take shape.

The doctrine of reconciliation with reality, with social inequality, of afterlife retribution, of divine origin of state power made the religion advantageous for exploiting classes. Already at the beginning of the 4th century, Christianity becomes the official religion of the Roman Empire. With the fall of the slave-owning system and the development of feudalism, Christianity became the religion of feudal society, and the Christian church—"the most general synthesis and sanction of the existing feudal system" (*Engels, The Peasant War in Germany, 41*). Christian doctrine was adapted to strengthen the serfdom system. The church acted as the worst enemy of progress and science. In organisational terms, the Christian church reproduced the system of feudal dominance and subordination, feudal hierarchy, sanctifying it. In the 11th century, a division of the church into Roman Catholic and Greek Orthodox occurred. The church in the Middle Ages was the largest feudal lord, possessing immense wealth and serving as a great political force. The head of the Catholic Church—the Pope of Rome—claimed world dominance. The struggle of various classes of society against feudalism was also directed against the church and monasteries, and in Western European countries—primarily against the hated papacy. Under those conditions, critique of feudalism and the church often took the form of theological heresies. The Roman Catholic Church together with feudal lords fought against liberation movements. The judicial-police organisation created by the papacy—the

Inquisition—brutally persecuted the slightest manifestations of free thought; tens of thousands of people were burned at the stake. A mainstay of the power of exploiters, an enemy and persecutor of progressive thought was also the Orthodox Church (in Russia and in other countries).

In the period of struggle against the feudal system, the bourgeoisie came forward against Catholicism, contrasting it with reformed, bourgeois Christianity—Protestantism. However interested in religion as an instrument of spiritual enslavement of the people, the bourgeoisie soon reconciled with Catholicism as well. Under capitalism, all trends of Christianity, as well as of other religions, turned into a mainstay for the rule of the bourgeoisie, into a weapon of struggle against the working class, against socialism. Supporting by every means historically formed religions and their institutions, the bourgeoisie often, with the help of the latter, created new, more refined forms of influence on the working class to hinder the spread of the ideas of scientific socialism. One such form became so-called Christian socialism, the goal of which is to distract working people from class struggle under the false slogan of "class peace" between capitalists and workers.

In the era of imperialism, various religious, in particular Christian, organisations are used by the bourgeoisie against the socialist working-class movement. The Vatican has placed the Catholic Church at the service of imperialist monopolies and is currently conducting a struggle against peace, democracy, and socialism, propagating medieval obscurantism and acting as an implacable enemy of advanced science. The same reactionary policy is conducted by other Christian churches in the USA, England, and other capitalist countries.

For the first time, a strictly scientific explanation of the social causes for the emergence of Christianity and key moments in the history of early Christianity was given by Engels in the articles "Bruno Bauer and Early Christianity" and "On the History of Early Christianity". The essence of religious heresies in medieval Europe was explained by Engels in his work "The Peasant War in Germany". The reactionary role of

Christianity is shown in the works of V. I. Lenin “Socialism and Religion”, “On the Attitude of the Workers’ Party to Religion”, and others.

CLAN AND CLAN COMMUNITY — A group of people descended from a single common ancestor, bound by ties of blood kinship, representing the primary productive unit of primitive society. The size of a clan reached up to several hundred people. Clans united into phratries (brotherhoods), and a union of phratries constituted a tribe. During the period of origin and flourishing of the clan system, the primary position in the clan was occupied by women (see *Matriarchy*). With the decay of the clan, the dominant position in the clan came to be occupied by men (see *Patriarchy*).

The structure of the clan and clan communities rested on public ownership of the means of production and on collective labour. At the head of the clan stood an elected elder. All matters were decided by the clan council—that is, a meeting of all adult men and women. The absence of private property and classes also conditioned the absence of class violence in the clan community; here there was no place for domination and oppression. The clan reached its highest development on the basis of the *primitive communal system* (see). With the growth of the social division of labour, exchange, and private property, the decay of the primitive communal system began, and consequently, the decay of the clan. The emergence of a new mode of production based on the class division of society put an end to the clan system.

CLASS “IN ITSELF” AND CLASS “FOR ITSELF” — terms used by Marx and Engels to designate different stages of political maturity of the proletariat, stages of growth of its self-consciousness as an independent political force. A whole historical epoch was required for the proletariat to realise its interests as irreconcilably opposed to capital. Such examples from history as the Luddite movement in England, when workers, outraged by brutal exploitation, broke machines

without understanding the real cause of exploitation, show that the proletariat did not immediately realise itself as a class. At first, the struggle was waged by individual workers, wrote Marx and Engels in the *Manifesto of the Communist Party*, then by the workers of one factory, then by the workers of one branch of labour in one locality against an individual bourgeois who directly exploited them. Workers at this stage did not yet fight against capitalists as a class. The proletariat had not yet risen to an understanding of its general class tasks; it represented a class "in itself."

"In this stage, the labourers still form an incoherent mass scattered over the whole country, and broken up by their mutual competition" (*Marx and Engels, Selected Works*, Vol. I, p. 16).

To the next, higher stage of class self-consciousness, the proletariat rises as a result of the development of capitalism itself. With the growth of factories and works, the proletariat grows in number; its organisation, cohesion, and experience of class struggle increase. From a struggle with an individual capitalist, with their immediate master, workers transition to a struggle against the capitalist class as a whole and against the capitalist state. The growth of the proletariat's self-consciousness occurs in the process of practical struggle against the capitalists and finds its highest expression in the creation of a revolutionary theory, in the organisation of a political party of the proletariat—the Communist Party, the militant vanguard of the working class. The proletariat realises its historical mission and becomes a class "for itself." It subordinates its struggle to the task of conquering the dictatorship of the proletariat and the revolutionary transformation of society on the foundations of a communist system.

CLASS STRUGGLE —the struggle between exploiters and the exploited, the manifestation and expression of the irreconcilability of their class interests. Marxism gave a scientific substantiation of class struggle as the driving force of the development of a society divided into antagonistic classes, showing that in bourgeois society, class struggle necessarily

leads to the dictatorship of the proletariat, which has as its goal the destruction of all classes and the creation of a classless, communist society.

Bourgeois sociologists portray human society as a chaos in which there are no objective regularities and each individual acts according to arbitrary will. With its theory of class struggle, Marxism put an end once and for all to such anti-scientific views of society. "Marxism," Lenin points out, "provided the guidance, i.e., the theory of class struggle, which allowed the discovery of regularity in this apparent labyrinth and chaos." Only a study of the sum total of the strivings of all members of a given society or group of societies can lead to a scientific definition of the result of these strivings. And the source of contradictory strivings is the difference in the position and conditions of life of those classes into which every society is divided (*Vol. 21, p. 41*).

The history of all societies, starting with slave-owning society, was the history of class struggle. Marxism exposed the trickery of the henchmen of imperialism demagogically asserting that class struggle leads to the breakdown of society. As long as capitalism exists, the bourgeoisie and the proletariat—between whom an irreconcilable class struggle takes place—are at the same time economically bound as parts of a single capitalist society. Class struggle in reality leads not to the breakdown of society, but to the replacement of an obsolete system by a new social system. The bourgeois revolution destroyed the feudal system. The proletarian revolution in Russia destroyed the capitalist system on one-sixth of the globe. In a number of countries in Europe and Asia, following World War II, the power of landlords and capitalists was overthrown and the power of people's democracy was established.

Class struggle permeates the economy, politics, and ideology of an antagonistic class society. The main forms of the class struggle of the proletariat are economic, political, and theoretical struggle. The political struggle, culminating in the socialist revolution and the establishment of the dictatorship of

the proletariat, is the decisive condition for liberating the working class and all of society from exploitation. Economic and theoretical forms of struggle are subordinated to the tasks of political struggle. "The tactical foundation of scientific socialism," J. V. Stalin points out, "is the doctrine of irreconcilable class struggle, for this is the best weapon in the hands of the proletariat. The class struggle of the proletariat is that weapon with the help of which it conquers political power and then expropriates the bourgeoisie for the establishment of socialism" (*Vol. 1, p. 353*). With the establishment of the dictatorship of the proletariat, class struggle does not end, but becomes even more acute, taking on new forms.

Drawing on the experience of the young Soviet Republic, Lenin noted five new forms of class struggle in the period of the dictatorship of the proletariat: 1) suppression of the resistance of exploiters; 2) civil war as an extreme form of sharpening class struggle between the proletariat and the bourgeoisie; 3) the struggle for the socialist transformation of small peasant economy under the leadership of the proletariat over non-proletarian working masses; 4) the struggle for utilising bourgeois specialists against wrecking and sabotage on their part; and 5) the struggle for educating a new, socialist labour discipline.

As evidenced by the experience of socialist construction in the USSR, as well as in the countries of people's democracy, theories stating that after the conquest of power by the proletariat an alleged dampening of class struggle between the working class and the overthrown, but not yet fully crushed, exploiting classes occurs are counter-revolutionary. In fact, in the period of building socialism, a sharpening of class struggle takes place, for capitalist elements do not want to voluntarily yield their positions. The greater the successes of socialist construction, the stronger the resistance of these elements. Exploiting classes are destroyed in an irreconcilable class struggle.

In the Soviet country, exploiting classes have been destroyed. Soviet society consists of friendly classes—workers

and peasants, as well as a new, Soviet intelligentsia. All the sharpness of class struggle for the USSR is now transferred to the international arena, where two camps fight: the democratic, socialist camp, headed by the USSR, and the anti-democratic, imperialist camp, headed by the USA. (See also *Classes in the USSR*.) Within our country, the Soviet people, united in an unbroken moral-political unity, wage a struggle against the undefeated remnants of groups hostile to Soviet power supported by the capitalist encirclement, against carriers of bourgeois ideology, etc.

CLASSES (social) — "Classes are large groups of people differing by their place in a historically determined system of social production, by their relation (for the most part fixed and formulated in law) to the means of production, by their role in the social organisation of labour, and, consequently, by the dimensions of the share of social wealth of which they dispose and the mode of acquiring it. Classes are such groups of people, one of which can appropriate the labour of another owing to the different places they occupy in a definite system of social economy" (*Lenin, Vol. 29, p. 388*). Marxism showed that the existence of classes is bound up only with particular historical phases in the development of production. The origin of classes is bound up with the origin and development of the social division of labour and the appearance of private property in the means of production. Slaveholders and slaves are the main classes of slave-owning society. Landlords who appropriated the land, and the serf peasants exploited by them, constitute the main classes of feudal society. Capitalists, owners of factories and works, and proletarians deprived of any means of production whatsoever are the main classes of capitalist society. In every class society, alongside the main classes, non-main classes exist; these latter are either new and only just emerging, or are old and decomposing, dying off. Such non-main classes are the emerging class of the bourgeoisie and the first proletarians in the womb of the feudal system, and in bourgeois

society—the peasantry, which decomposes and differentiates, replenishing for the most part the ranks of the proletariat.

The exploited classes create by their labour all social wealth, the lion's share of which the exploiters appropriate to themselves. Working people receive a negligible portion of the wealth created by their labour. Contradictions between classes inevitably lead to class struggle of the exploited with the exploiters. A special place in the history of class society and class struggle belongs to the proletariat. The struggle of slaves against slaveholders, of serfs against feudal-landlord orders, led merely to the replacement of one form of exploitation by another. In contrast to these previous revolutions, the proletarian revolution, which is carried out by the proletariat led by the Communist Party, destroys the capitalist system and creating a socialist system, eliminates private property in the means of production, abolishes exploiting classes and eradicates any exploitation of man by man. With the transition to the highest stage of communism, class distinctions still preserved under socialism between the two friendly classes of socialist society—workers and peasants, and between them and the intelligentsia—will be completely overcome and erased. (See also *Classes in the USSR*; *Socialism and communism*.)

CLASSES IN THE USSR — As a result of the victory of the Great October Socialist Revolution, the relationship of classes in the Soviet country changed; the landlord class was liquidated, the large bourgeoisie was expropriated. The proletariat and the peasantry became the main classes. But remnants of capitalist elements still existed in the city and kulaks in the countryside. Having won a political victory over capitalism, the working class in alliance with the peasantry set as its task to defeat capitalism economically as well. Industrialisation of the country, collectivisation of agriculture, liquidation of the kulaks as a class on the basis of complete collectivisation led to the victory of socialism.

The victory of socialism radically changed the class structure of the Soviet country. Exploiting classes were

liquidated. The working class ceased to be a proletariat in the old sense of this word, turning into a completely new class, freed from exploitation, which destroyed the capitalist economic system, established socialist ownership of the means of production and directing Soviet society along the path of communism. History had not yet known such a working class.

The peasantry in the USSR also changed radically. It is no longer millions of fragmented, small and medium farms with primitive and backward technology; a completely new peasantry has grown up. It is no longer exploited by landlords, kulaks, usurers, merchants. The overwhelming majority of the peasantry joined collective farms, putting an end forever to conducting farming on the basis of private ownership of the means of production, which enslaved the working people of the village. Soviet peasantry now conducts its economy on the basis of collective, socialist ownership.

The intelligentsia has also radically changed. If the pre-revolutionary intelligentsia consisted mainly of people coming from the nobility and bourgeoisie and served their class interests, the Soviet intelligentsia in its vast majority emerged from among the working people and is bound by blood with their interests. The Soviet intelligentsia is a genuinely popular intelligentsia. Being an equal member of Soviet society, the Soviet intelligentsia faithfully serves socialism.

In the process of the gradual transition to communism, the boundaries and differences between workers, peasants, and intelligentsia are erased. Under socialism, a class distinction still exists between workers and peasants. Working class and collective-farm peasantry constitute two classes that differ from one another in their position. But this difference does not weaken their friendship, as their interests lie on the same line, on the line of strengthening socialist system and the victory of communism. The class differences still existing between workers and peasants are based on the difference between state (all-people's) and cooperative-collective farm socialist property. Unlike state enterprises, collective farms freely dispose of collective farm production at their own discretion—grain, meat,

vegetables, etc. Surpluses of this production enter the market and are included in the system of commodity circulation. These economic differences between the working class and the collective-farm peasantry will disappear only when collective-farm property is raised to the level of all-people's property, when all necessary conditions for the transition to communism are created.

With the building of communism, with the liquidation of the essential difference between city and countryside, between physical and mental labour, class differences between workers and peasants, as well as between them and the intelligentsia, will be completely erased.

The victory of socialism in the USSR led to the moral-political unity of Soviet society. This unity, based on the absence of exploiting classes and on the undivided dominance of the socialist system in city and countryside, on the friendship of all nations and peoples of the USSR, was a decisive condition for the victory of the Soviet Union over the reactionary forces of fascism in the Great Patriotic War. It is a decisive condition for the victorious realisation of the historical task of the gradual transition from socialism to communism. It would be, however, a mistake to believe that building communism will proceed smoothly, without struggle against enemies of the Soviet people. In the Soviet Union there are no antagonistic classes, but there are still hidden hostile elements to Soviet power who strive in every way to harm our cause. Imperialist states attempt to utilise preserved remnants of capitalism in the consciousness of part of Soviet people for their aggressive ends. For the successful resolution of tasks of communist construction, it is necessary to conduct a merciless struggle against enemies of the Soviet people, a consistent, daily struggle against remnants of capitalism in the consciousness of people, and to raise the revolutionary vigilance of the Soviet people.

COMMODITY FETISHISM — a distorted, false, illusory conception people have about things, commodities, and

production relations; a conception inevitably arising under conditions of commodity production based on private property, and especially under conditions of capitalist production. The true character of social, production relations between people here is hidden, veiled, and distorted. This is explained by the fact that production relations between people in a society based on private property are carried out not directly, but through the market exchange of things, through the purchase and sale of commodities; therefore, they take on a commodity shell or, as Marx says, become reified, as a result of which relations between things acquire a distorted character, becoming, as it were, properties of things, commodities.

Under conditions of commodity production, under the dominance of private property, economic laws act blindly and destructively, operating as a spontaneous force. Here people, commodity producers, have no power over their own social relations. Each commodity producer produces goods by himself, without regard to social needs, which he does not and cannot know, and is guided in this only by his personal interests. No one knows how many more such commodities will appear on the market that he produces, at what price his commodity will be sold, whether it will cover production costs, and whether it will be sold at all. The fate of commodity producers under capitalism is tied in the closest manner to the spontaneous movement of commodities, with their circulation. As a result of the action of the law of value and the law of competition and anarchy of production, a small handful of commodity producers enriches itself, while the overwhelming majority of commodity producers are ruined. Therefore, at first glance, it seems that the fate of people, of commodity producers, depends on things, commodities, and not on social relations. Things, commodities, created by people, begin, as it were, to dominate people. In reality, however, it is not things that dominate people, but their own social relations which have taken a reified form. This reification of human production relations, this dependence of the latter on the spontaneous

movement of things, commodities, is the objective basis of commodity fetishism.

Illusion forms among people as if things, commodities themselves, by their very nature possess some mysterious properties which in reality they do not have. Marx draws an analogy between commodity fetishism and religious fetishism. "In order to find an analogy to this, we must take flight into the misty realm of the religious world. There the products of the human brain appear as independent beings endowed with life, and entering into relations both with one another and the human race. So it is in the world of commodities with the products of men's hands. This I call the Fetishism which attaches itself to the products of labour, so soon as they are produced as commodities, and which is therefore inseparable from the production of commodities" (Marx, *Capital*, Vol. I, p. 79).

Under conditions of capitalist commodity production, the fetishisation of production relations reaches its highest degree. Capital, wages, profit, interest, and other economic categories of capitalism express class, antagonistic relations between the bourgeoisie and the proletariat. However, the external form of appearance of these categories obscures the true state of affairs — the subordination of labour to capital, the exploitation of the working class. On the surface of phenomena, relations between capitalists and workers appear as relations between equal commodity owners. The exploitation of the working class is hidden from view. Upon this inevitable upside-down form of manifestation of economic categories in capitalist society rest all the illusions of equality and freedom generated by capitalism.

Bourgeois vulgar political economy uses commodity fetishism to veil the true nature of capital and hide the real cause of exploitation of the working class. Marx was the first to uncover the secret of commodity fetishism, its roots, and its objective basis. Commodity fetishism has a historical character. With the destruction of the capitalist mode of production, commodity fetishism vanishes.

Under conditions of socialism, when the economy is planned, despite the existence of commodity production, the objective basis of commodity fetishism is destroyed, and therefore commodity fetishism itself disappears as a distorted conception people have of their own production relations. This is conditioned by the fact that commodity production under socialism represents not ordinary commodity production, but commodity production of a special kind, commodity production without capitalists, without private property in the means of production, commodity production which deals mainly with commodities of united socialist producers (the state, collective farms, cooperatives).

Socialist ownership of the means of production requires planned development of the national economy. Society gains the objective opportunity to consciously control its social relations, systematically utilising economic laws in the interests of all society. The movement of things in society ceases to be spontaneous, obscuring the true content of production relations. Therefore, in socialist society, commodity fetishism — the distorted conception people have of their own production relations — disappears.

COMMUNISM — see *Socialism and Communism*.

COMMUNIST EDUCATION OF WORKING PEOPLE. — The greatest achievement of the socialist revolution is the new spiritual outlook of Soviet people. Soviet people, having transformed their country by revolutionary means and turned it into a powerful socialist power, changed themselves in the process of socialist construction. Soviet man acquired new qualities, which were manifested especially vividly during the Great Patriotic War and in the years of post-war construction. Soviet man is the most advanced person of the contemporary era. Under the leadership of the Communist Party, the Soviet people are now realising the gradual transition from socialism to communism. For the successful resolution of this task, the further growth of the communist consciousness of

Soviet people acquires paramount importance. The task of the gradual transition to communism requires a new rise in the cause of communist education, the unfolding of an offensive against all the old that is still preserved in the consciousness of people from capitalism.

Communist education of working people means daily education in the masses of workers, peasants, and intelligentsia of a communist attitude toward labour, toward public, socialist property. A huge role in the realisation of this task belongs to the Communist Party and the socialist state. Communism is unthinkable without high labour productivity. Exercising control over the measure of labour and consumption, instilling in working people a new, communist discipline, the Communist Party and the socialist state educate Soviet people in an honest and conscientious attitude toward labour, and teach them to fulfil their civic duty to the people. Involving the broadest working masses in governing the country, the Soviet state educates in the builders of communism a sense of responsibility for the fate of the country, develops self-activity and initiative in them, and forms active fighters for the triumph of communism.

Communist education of working people means education in the spirit of Soviet patriotism and friendship of peoples, in the spirit of devotion and love for the socialist Motherland, to its heroic traditions, to its great present and even greater future. The highest principle of behaviour of a Soviet person is his patriotic service to the Motherland, his readiness to give all his strength to the cause of prosperity of the Soviet fatherland. The Communist Party conducts a struggle against servility before foreign things, against all manifestations of bourgeois cosmopolitanism—this poisoned weapon of international reaction advocating national nihilism harmful to the cause of communist construction, disregard for the interests and successes of one's fatherland. The Communist Party educates the Soviet people in the spirit of proletarian internationalism, in the spirit of hostility both to bourgeois cosmopolitanism and to bourgeois nationalism.

In the cause of communist education of the masses, a major role alongside persuasion is played by measures of state influence. The dictatorship of the proletariat leads a persistent struggle against remnants of capitalism in views on labour, on socialist property. Conscious workers give a decisive rebuff to those who would like to "treat the people's factory, the factory that passed into the ownership of the people, in the old way, from the point of view of a single thought: 'to snatch a piece more and run'" (*Lenin*, Vol. 26, p. 371). The socialist state fights against violators of labour discipline, disorganisers of production, mercilessly punishing embezzlers of public property, parasites, and hooligans.

Over the years of Soviet power, the Soviet people have passed through a great school of communist education. The level of socialist consciousness of Soviet people rises day by day, which manifests itself primarily in their care for the interests of the state, for the good of the Motherland. One of the most striking facts of the growth of communist consciousness and an important lever in the communist education of the broad masses is the socialist competition, the Stakhanovite movement. In recent years, socialist competition has put forward new, higher forms of struggle of workers, collective farmers, and intelligentsia for increasing labour productivity, for further development of the national economy. Only in practical struggle for a new, communist society, only in the struggle of all working people against the old, obsolete, dying out, is a new communist culture, a new communist consciousness of Soviet people created. Strengthening and developing communist morality, which serves the interests of the struggle for building communism in the Soviet country, is one of the most important tasks of communist education. At the foundation of communist morality lies the struggle for strengthening and completing communism.

Enormous successes achieved in the cause of communist education of the masses are explained by the fact that the great educator of the Soviet people is the Communist Party. The Party directs all the grandiose work on communist education

conducted in the Soviet state. Historical resolutions of the Communist Party on ideological issues adopted in recent years mobilised workers of Soviet culture to overcome dangerous and harmful influences of decaying bourgeois "culture," gave a program for a new rise of Soviet literature and art playing an important role in educating the communist qualities of Soviet man. The Communist Party attaches paramount importance to the propaganda of the only scientific worldview—Marxism-Leninism, arming Soviet people with knowledge of the laws of social development, laws of building a communist society. The 19th Congress of the party paid great attention to questions of ideological work as the most important tool of communist education. The Party Congress condemned the underestimation of the importance of ideological work still occurring in some places. It must be remembered that any weakening of the influence of socialist ideology means a strengthening of the influence of bourgeois ideology. "Ideological work of the party," says the report of the Central Committee, "must play an important role in cleansing the consciousness of people from remnants of capitalism, from prejudices and harmful traditions of the old society. It is necessary to continue to develop in the masses a high consciousness of social duty, to educate working people in the spirit of Soviet patriotism and friendship of peoples, in the spirit of concern for the interests of the state, to perfect the best qualities of Soviet people—confidence in the victory of our cause, readiness and ability to overcome any difficulties."

COMTE Auguste (1798–1857) — French bourgeois philosopher and sociologist, subjective idealist, who came forward as the founder of so-called *positivism* (see), i.e., a philosophy of the "middle," a philosophy allegedly standing "above" materialism and idealism. Declaring himself an adherent of positive (positive/factual) knowledge, Comte called metaphysics any striving to penetrate into the essence of phenomena and denied objective regularities both in nature and in social life. In his *Course of Positive Philosophy*, Comte in the

spirit of militant agnosticism declared: "...we consider absolutely inadmissible and meaningless the search for so-called causes, both primary and final." Comte saw the task of science in describing subjective human sensations. That is why Lenin pointed out in *Materialism and Empirio-criticism* (see) the fundamental unity of Comte's positivism and *empirio-criticism* (see). In sociology, Comte declared himself an adherent of "order," understanding by order a bourgeois system devoid of internal contradictions. Comte spoke out against class struggle, in defence of private property in the means of production, equated mechanics and biology with sociology, and put forward the task of creating "social physics." Widespread dissemination was gained by Comte's anti-scientific division of sociology into social statics and social dynamics. Proceeding from this division, bourgeois sociologists declared society an immobile, static system that only occasionally, under the influence of external mechanical pushes, can change some of its traits. Comte recognised progress only within the limits of capitalism and, proceeding from an idealist understanding of history as a result of the development of ideas, created a doctrine of three stages in development society—the theological, metaphysical, and positive. The last, positive stage, Comte linked with the dominance of bourgeois science. From this came the conclusion that the capitalist system was the most rational system, supposedly flowing from the victory of scientific thinking.

Thanks to his militant defence of capitalism, Comte remains to this day one of the main authorities among bourgeois sociologists. Reactionary sociologists of the USA—Ross, Bernard, Bogardus, and others—directly declare Comte to be one of their predecessors. In the works of the classics of Marxism, a crushing critique of Comtism is given.

CONCEPT — a form of human thought by means of which general, essential signs of things and phenomena of objective reality are known. The process of cognition of nature by man begins with sensory perceptions, with direct

contemplation of particular things and natural phenomena. But knowledge does not stop at this first stage; it goes further to the formation of concepts. Concepts are the "highest product of the brain, the highest product of matter" (Lenin, *Philosophical Notebooks*, p. 143).

A concept is the result of generalising a mass of individual phenomena. In the process of this generalisation, we abstract from accidental factors non-essential properties and form concepts that reflect essential, basic, decisive connections and properties of phenomena and things. Every science, generalising the phenomena of the objective world, operates with concepts reflecting one domain of phenomena or another.

Thus, for example, physics operates with the concepts of mass, energy, atom, electron, etc.; biology with concepts of heredity, variability, natural selection, etc.; political economy with concepts of value, surplus value, capital, etc. Philosophy, as the science of the most general laws of the development of nature, human society, and thought, expresses the results of its generalisations in the broadest concepts, such as the concepts of matter, motion, cause (see *Causality*), necessity, contingency, quality, quantity, etc.

Every scientific concept is derived from real reality itself by means of generalisation and is a replica of it. Idealism is based on tearing the concept away from reality. For example, the concept of number arose through abstraction from individual numbers designating a particular quantity of concrete things. However, idealists to this day consider that the concept of number, like other mathematical concepts, is a priori, i.e., existing prior to and independently of any human experience.

Idealist logic teaches that the concept as a general is severed from all particular and concrete. In contrast to this metaphysical view, dialectical materialism proceeds from the fact that concepts, being genuinely scientific generalisations of reality, contain within themselves the richness of the particular, individual, and separate.

Scientific concepts, verified by practice, are objective truth and give a deep reflection of reality. Lenin in his *Philosophical*

Notebooks defines the role of scientific concepts in knowledge as follows: "Human thought in advancing from the concrete to the abstract does not get away... from the truth, but comes closer to it. The abstraction of matter, of a law of nature, the abstraction of value, etc., in short, all scientific (correct, serious, not absurd) abstractions reflect nature more deeply, more truly, more completely" (p. 146).

Materialist dialectics requires that our concepts be flexible and fluid; it fights against any petrification of concepts. If phenomena of nature and society are interconnected, fluid, and transition into one another, then clearly human concepts can be a true copy of reality only when they are just as changeable and flexible.

Dialectical materialism is therefore hostile to all rigidity, metaphysics, and conservatism in knowledge. Dialectics, Lenin emphasises, *is* the theory of knowledge, and this means that all laws and premises of dialectics regarding development, change, the struggle of opposites, etc., must be fully applied to knowledge, to concepts.

The ability to dialectically approach concepts as forms of human thought reflecting changing and continuously developing reality is of immense importance in political struggle and in the practical activity of the proletarian party. Classical examples of such a dialectical approach are given by the classics of Marxism-Leninism, who lashed out at the metaphysicians of politics who operated with concepts outside of time and space, taking certain concepts as unchangeable and fixed. Thus, for example, the concept of defence of the fatherland, progressive only in a certain historical setting, opportunists from the Second International applied with a demagogic purpose to the period of the imperialist war of 1914–1918, when this slogan no longer corresponded to reality. Lenin and Stalin, exposing the betrayal of the social-chauvinists, showed that the concept of "defence of the fatherland" changes in accordance with the historical situation. Under conditions where a war is waged between themselves for their own interests by various groups of imperialist predators, the concept

of "defence of the fatherland" means the defence of the interests of "one's own" bourgeoisie and the betrayal of the interests of the working class. On the contrary, when a people wage a just war against a foreign enemy, when a people defend their freedom, the concept of "defence of the fatherland" expresses the interests of progressive forces. In the war against the German-Fascist invaders, the slogan of defence of the socialist fatherland, put forward by the party, was the greatest driving force. It mobilised the people for a sacred war for their Motherland, for the great achievements of October. Thus, concepts must be, in Lenin's words, smoothed, chipped, flexible, mobile, otherwise they will not give a true reflection of reality.

For example, such concepts as "surplus labour," "necessary labour," and "surplus time," and similar concepts borrowed from *Capital* by Marx and formulated in application to capitalist society, are inapplicable to the completely new conditions of a socialist society.

CONCEPTUALISM—a progressive, under the conditions of the Middle Ages, trend of scholastic philosophy based on *Abelard* (see). In the dispute over universals, conceptualists, like nominalists, denied the real existence of the general, independent of individual things, but unlike nominalists recognised the existence in the mind of general concepts ("concepts") as a special form of knowing reality.

CONCRETE IDENTITY — see *Identity*.

CONCRETE TRUTH — truth based on taking into account and generalising the concrete historical conditions under which a particular event, a particular process occurs. In this sense truth is always concrete, since everything depends on conditions, place, and time. Thus, for example, the demand for a bourgeois-democratic republic in the conditions of czarism in 1905 in Russia was revolutionary, but in the conditions of the USSR it would be counter-revolutionary, for a bourgeois

republic in comparison with a Soviet republic is a step backward.

Every definition, if taken abstractly, outside any historical connections and relations, becomes contentless and meaningless. Such, for example, are the abstract concepts of "equality," "goodness," "democracy," etc. The concept of "equality" acquires meaning only when considered concretely: equality of whom with whom? in what? One cannot, for example, talk about "equality in general" under a bourgeois system. In a class society, the concept of equality is always filled with concrete content. With the concept of "equality in general," bourgeois ideologists strive to cover up the exploitation of workers by capitalists and the disenfranchised position and miserable existence of working people. There is also no "democracy in general"; there is bourgeois democracy and proletarian, socialist democracy.

Thus, only stating questions within definite historical frameworks, only filling concepts with concrete content allows for scientific cognition of reality, attaining genuinely concrete truth.

CONDILLAC Étienne Bonnot de (1715–1780) — French Enlightener, sensationalist philosopher, follower of *Locke* (see). Marx noted that Condillac, like Locke, developed the point of view that not only the art of creating ideas, but also the art of sensory perception constitutes the work of experience and habits. But Condillac did not limit himself to repeating Lockean ideas in questions of epistemological theory. In his famous work *Treatise on Sensations* (1754), he shows that all spiritual activity of man arises only from sensations; he rejects the Lockean understanding of reflection. According to Locke, in the spiritual activity of man, reflection plays a large role—an independent source of knowledge independent of senses, a special kind of internal experience without which there is no cognition. This inconsistency in epistemological views of Locke, which was a concession to idealism, Condillac overcame. Being a more consistent sensationalist than Locke,

he nevertheless permitted serious errors in epistemological theory. On the one hand, he recognised objective truth, viewing sensations as the result of the action of the external world on the sense organs; on the other hand, he declared the essence of things unknowable. According to Condillac's doctrine, our sensations are merely signs of things, not copies of these things. To the question of what the nature of external objects is, Condillac answers that man cannot know this. "All that we know is what we call their *properties*," he states. In this lies his concession to agnosticism. Besides material substance, Condillac recognised spiritual substance; he failed to overcome dualism.

In understanding social relations, Condillac was an idealist. According to Condillac, in social life a decisive role is played by people's strivings to get maximum pleasures. Only that system is just in which man's striving for pleasures finds its full realisation. Although Condillac himself was not a materialist, his substantiation of sensationalism exerted a great influence on the views of French materialists of the 18th century. Marx and Engels saw the main merit of Condillac in his struggle against idealist metaphysics of the 17th century. Condillac "proved that the French had every right to reject this metaphysics as a simple and unsuccessful product of imagination and theological prejudices" (*Marx and Engels*, Vol. III, 158–159).

CONDITIONS OF MATERIAL LIFE OF SOCIETY — The concept of conditions of material life of society includes: 1) nature surrounding society, geographical environment; 2) population and its density; 3) mode of production by means of which people create material goods necessary for their life. Society cannot live outside natural conditions without using the forces and goods of nature. Just as well, no society is conceivable without a certain population density. But neither natural conditions nor population growth are those main material conditions on which the character of the social structure, its development, and transition from one social structure to another depend. The degree of influence of natural

conditions on society and population density themselves depend on the level of material production. The main force determining the development of society, its transition from one social structure to another, is the *mode of production of material goods*.

CONDORCET Marie Jean Antoine Nicolas de Caritat, Marquis de (1743–1794) — prominent French 18th-century Enlightener, Girondist by political views. By order of the revolutionary Jacobin authorities, he was imprisoned, where he committed suicide. Like his friend *Voltaire* (see), Condorcet criticised religion from *deist* (see) positions, i.e., maintained that although God exists, he does not interfere in the affairs of nature and society. Condorcet in the spirit of bourgeois enlightenment called for abandoning religious superstitions and developing scientific knowledge. In his work *Sketch for a Historical Picture of the Progress of the Human Mind*, Condorcet develops an idealist view of history as a product of human reason, and proclaims the bourgeois system the most reasonable and "natural" order. Denying objective regularities of social development, Condorcet arbitrarily, by purely accidental, external signs establishes ten epochs of human history and concludes that the last epoch culminates in the ultimate triumph of private capitalist property. Condorcet fought against the estate system in defence of formal equality. Being an ideologist of the bourgeoisie during the period when the bourgeoisie defended bourgeois-democratic freedoms and thereby gained popularity among the people, Condorcet demanded free development of each individual and destruction of despotism. Simultaneously, Condorcet openly stated that property inequality is "useful for society." With all his class limitations, Condorcet is immeasurably higher than ideologists of the modern bourgeoisie, which has thrown overboard the banner of bourgeois-democratic freedoms. Not by accident, therefore, a number of reactionary philosophers of contemporary France have a sharply hostile attitude toward Condorcet.

CONSCIOUSNESS — the highest form of reflecting objective reality inherent in man. Human consciousness is a function of "that particularly complex piece of matter called the human brain" (Lenin, Vol. 14, p. 215). By social consciousness, one must understand the aggregate of social ideas, theories, and views reflecting the conditions of the material life of society and the mode of production of material goods.

Consciousness arises in man in the process of labour, social-productive activity. Consciousness is therefore a product of social development. Precisely in the process of labour, in the process of manufacturing instruments of production and acting upon nature, man recognises and discloses the properties of objects, separates the essential from the non-essential, the necessary from the accidental, and reveals necessary and regular connections of phenomena.

In the process of labour, man also recognises his own relation to the surrounding environment, to people participating in the process of production. Thus, as consciousness arises only on the basis of social-labour activity, even the highest animals are deprived of it. The presence of consciousness presupposes the capacity for purposeful, conscious action toward the surrounding environment, which makes it possible to distinguish oneself from the environment, determine one's relation to it, and organise purposeful labour activity.

Listing the necessary aspects of human labour distinguishing it from "instinctive forms of labour" in animals, Marx points to the purposeful activity of man, which is absent in animals. The development of animal mental life constitutes only the prehistory of human consciousness. The emergence of consciousness is connected with the emergence of language, which is as old as consciousness itself. The formation of language exerted a huge influence on the formation and development of consciousness. Spoken language is one of those forces that helped people develop their consciousness and their thinking.

The question of the relationship of consciousness to matter, to being, is the main question of philosophy. In contrast to

idealism, which considers "spirit" and consciousness to be primary and being or matter/nature secondary, Marxist philosophical materialism proceeds from the fact that matter—existing outside and independently of consciousness—is primary, as it is the source of sensations, representations, and consciousness, whereas consciousness is secondary and derivative, as it is a reflection of matter, a reflection of being.

The secondary nature of consciousness in relation to matter and being manifests itself in that consciousness arises only at a certain stage of the development of matter and nature, and that consciousness in the form of ideas and theories arises in man only as a result of the reflection of his surrounding environment. Social consciousness as a whole—the spiritual life of society—is determined by the conditions of the material life of people and the mode of production of material goods. The social being of people determines the social consciousness of people. Whatever the being of society is, whatever the conditions of the material life of society are—such are its ideas theories, political views, political institutions. With a change in social being, the social consciousness of people also changes. The spiritual life of society manifests itself in various forms of social consciousness: in political views, in philosophy, science, religion, art, etc. In a class society, social consciousness always has a class character.

The classics of Marxism-Leninism not only explained the origin of consciousness, but also clarified the role of consciousness and the role of ideas in social development. They showed that, having arisen on the basis of social being, social consciousness, in turn, reacts back upon this being. New, progressive ideas, views, and theories, reflecting the interests of the advanced, progressive forces of society, assist in the struggle against the old and obsolete, facilitating society's forward movement. "Without their organising, mobilising, and transforming work, it is impossible to solve the pressing tasks of developing the material life of society" (*Stalin, Issues of Leninism, p. 586*). (See also *Thinking*).

CONTENT AND FORM — see *Form and Content*.

CONTRADICTION —see *Struggle of opposites*; *Antagonistic and non-antagonistic contradictions*; *The new and the old*.

COPERNICUS, Nicolaus (1473–1543)



— the great Polish astronomer and creator of the new, heliocentric system of the world (see *Heliocentric and Geocentric Systems of the World*). Copernicus's theory of the revolution of the Earth around the Sun and the daily rotation of the Earth around its axis meant a decisive break with religious-theological representations of the Earth as God's chosen creation standing at the centre of the world (according to Ptolemy's system), and of the "privileged" position of man in the universe. Engels considered that Copernicus's doctrine was a "revolutionary act by which the study of nature asserted its independence... From here begins the chronology of the liberation of natural science from theology... with this time, giant steps were taken in the development of the sciences..." (*Dialectics of Nature*, 5). Copernicus had a massive influence on the further development of philosophy and natural science during the Renaissance and on all world science in subsequent times.

Copernicus's theory dealt the strongest blow to religion and the church, to the church legend about the creation of the world by God, and overthrew the scholastic opposition of heavenly and terrestrial movements stemming from *Aristotle* (see). It created the opportunity for the future emergence of doctrines on the natural origin and development of the solar system. Defending the idea of the universality of natural connections, Copernicus believed that the "golden chain" of causality unites all material phenomena. Causal connections can be expressed by man in the form of mathematical relationships. Driving speculation out of astronomical science, Copernicus emerged as the greatest natural-scientific materialist of his time. Advanced thinkers of his era made Copernicus's teaching their battle banner and developed it further—*Giordano Bruno* (see), *Galileo* (see). The Church waged a fierce struggle against Copernicus's teaching, using all the means of the Inquisition.

Copernicus made a large contribution to the materialistic theory of knowledge. Proceeding from the premise that theory must correspond to the nature of things, he at the same time avoided the limitations of creeping empiricism and one-sidedly understood principles of "sensory clarity." He attached great importance to abstractions in the process of cognition and was the first to apply the principle of kinematic relativity to scientific investigation. Copernicus's main work, *On the Revolutions of the Heavenly Spheres*, was published in the year of his death (1543).

COSMOGONY — in the broad understanding of this word, sets as its task the clarification of the origin and development of cosmic bodies included in the composition of the accessible-to-study part of the infinite universe. A particular cosmogonic problem, representing exceptional interest, is the origin and development of our solar system. The resolution of such a problem, as with any problem of natural science, must be based on a correct interpretation from the position of dialectical materialism of the numerous observational materials that are gradually, in ever greater quantity, provided by modern

astronomy and sciences of the Earth. Of this material, just a few decades ago there was almost none, and arbitrary premises formed the basis of cosmogonic constructions. These premises, applied to the given state of representations about the universe, seemed most probable. From these premises, in a purely speculative manner, the past history of our planetary system and the entire stellar world was derived.

Over the course of the last 200 years, many cosmogonic hypotheses were put forward, which, as knowledge about the universe expanded, inevitably suffered failure and were replaced by others. Of particular importance was Kant's hypothesis (1755), which laid the foundation for all subsequent meteoric hypotheses. It was highly valued by Engels as the first scientific cosmogonic theory that established the law of development as the fundamental process in the universe. A smaller, private hypothesis by Laplace (1796) enjoyed widespread distribution right up to the first decades of the 20th century. This so-called nebular hypothesis and its variations, created in the 19th and early 20th centuries, were later replaced by Jeans's hypothesis. According to this hypothesis, planets formed from clumps of matter ejected from the Sun under the tidal influence of a closely passing foreign star. Jeans's hypothesis inevitably leads to the conclusion of the exceptional status of the position of our solar system in the universe, which contradicts observations and is unacceptable from a materialistic point of view. Soviet scientists performed for the first time a rigorous analysis of this hypothesis, showing its complete groundlessness from the standpoint of celestial mechanics. Currently, in foreign cosmogony, complete disarray reigns. Widespread distribution has been gained by religious-idealistic "theories" preaching the beginning and end of the universe, predicting the "heat death" of the universe, etc.

In the USSR, the only scientific direction of cosmogonic thought was created, based on analysis and broad generalisation of observational data. Thus, for example, it has been established that stars are differentiated from a pre-stellar stage simultaneously in whole groups (**Ambartsumian**) and that star

formation occurred back in remote epochs and continues up to the present time; that newly emerged stars undergo slow decay—they throw back into space their own matter, continuously reducing thereby their rotation speed and being in interaction with the surrounding interstellar medium (**Fesenkov**); that the formation of planetary systems, which are very numerous in the universe, is inextricably linked with the origin of the stars themselves and represents a regular process. Soviet science achieved success in developing the theory of the origin of the Earth and the planets of the solar system. **O. Yu. Schmidt** developed a theory defining the mechanism of planet formation from particles of a gas-and-dust cloud of matter that previously surrounded the Sun. From these particles, possibly captured by the Sun in the process of its movement in the Galaxy and meeting with clouds of gas and dust, larger bodies formed, and finally, planets. This theory explains the near-circular orbit of planet motion, the rotation of planets, direct and retrograde motions of satellites, etc. The advantages of science guided by the worldview of dialectical materialism are evident in the successes of Soviet cosmogony.

COSMOPOLITANISM (Greek *kosmos*—world, and *polites*—citizen)—a reactionary bourgeois ideology preaching an indifferent attitude toward the interests of one's homeland, national traditions, national culture, and the rejection of national sovereignty. This preaching is conducted under the false mask of recognising that the homeland for every person is the whole world. In reality, cosmopolitanism, intensely spread by modern ideologists of imperialism, is a weapon in the struggle of monopolies against the national independence of peoples, an ideological means of economic and political enslavement of free nations. By propagating cosmopolitanism, ideas of a "world government," etc., imperialists strive to lull the vigilance of peoples, to plant among them the ideology of treason to the motherland and betrayal of national interests. The preaching of cosmopolitanism helps imperialist intelligence

recruit spies and saboteurs and undermine the defence capability of other countries.

Cosmopolitanism is the ideology of the modern bourgeoisie, which places its narrow mercenary interests above all else and is ready for any national betrayal for their sake.

"Formerly," indicated **J. V. Stalin** in his speech at the 19th Party Congress, "the bourgeoisie considered itself the head of the nation; it defended the rights and independence of the nation placing them "above all." Now not a trace remains of the "national principle." Now the bourgeoisie sells the rights and independence of the nation for dollars. The banner of national independence and national sovereignty has been thrown overboard". Cosmopolitanism is a convenient cover for the venality of the bourgeoisie, its readiness at any moment to betray national interests. Right-wing Socialists act as loyal helpers to the imperialists in spreading the cosmopolitan poison.

The complete opposite of bourgeois cosmopolitanism is proletarian internationalism, in which the national interests of the working class and all working people, their genuine popular patriotism, are harmoniously combined with the international solidarity of the proletariat of the whole world fighting for the destruction of capitalism—this deepest source of international strife. The banner of national independence and national sovereignty is held high by Communist and Workers' Parties, who are the genuine fighters for the national independence of their countries and for the freedom of all peoples of the world.

Cosmopolitanism is incompatible with the ideology of proletarian internationalism and Soviet patriotism. Therefore, the Communist Party leads a merciless struggle against manifestations of cosmopolitanism on our ideological front—against servility before rotten bourgeois culture and a negative attitude toward the great achievements of Soviet culture, against belittling and ignoring the outstanding role of the Russian people and the advanced science, literature, and art created by them, and against ignoring the advanced national traditions of other peoples of the USSR. Soviet society dealt a severe rebuff to a group of rootless cosmopolitans who appeared in individual

sectors of our ideological front. The task consists in continuing to lead the struggle against this poisonous weapon of the imperialists and developing in Soviet people the life-giving ideas and feelings of Soviet patriotism.

COSMOS (Greek *kosmos*—universe)—the world, the universe as a single connected whole. *Microcosm* — the realm of the smallest material particles (electrons, protons, neutrons, etc.). *Macrocosm*—the realm of large material bodies (planets, stars, star systems, etc.).

CREATIVE MARXISM—genuine Marxism, understood as a guide to revolutionary action, as an advanced science that does not stand still, but moves forward along with life and moves life forward itself. Creative Marxism is fundamentally hostile to the dogmatic understanding of Marxism, which is a distortion of Marxism by opportunist ideologists of the Second International. Confining themselves to the external recognition of Marxism, they sought to dull its revolutionary-critical edge, turn it into dead dogma, and thereby render it harmless to the bourgeoisie. A deep characterisation of creative revolutionary Marxism is given in the *"History of the CPSU(B)-Short Course"*: "Marxist-Leninist theory cannot be regarded as a collection of dogmas, as a catechism, as a symbol of faith, and Marxists themselves as bookworms and pedants. Marxist-Leninist theory is the science of the development of society, the science of the working-class movement, the science of proletarian revolution, the science of building communist society. And as a science, it does not and cannot stand still — it develops and perfects itself. Naturally, in its development, it cannot fail to be enriched by new experience and new knowledge, and its individual propositions and conclusions cannot fail to change with the passage of time, cannot fail to be replaced by new conclusions and propositions corresponding to new historical conditions". To master Marxist-Leninist theory does not mean simply memorising its formulas and clinging to every letter of these formulas. To master Marxist-Leninist

theory means to know how to enrich this theory with new experience of the revolutionary movement, to know how to develop it and move it forward without stopping before replacing, based on the essence of the theory, some of its outdated propositions and conclusions with new propositions and conclusions corresponding to the new historical situation.

Great examples of a creative approach to science were given by Marx, Engels, Lenin, and Stalin. Marx and Engels repeatedly emphasised that their teaching was not a dogma, but a guide to action. All activity of the Communist Party and its decisions are bright examples of creative Marxism. In their works devoted to economic, historical, political, and other problems, and in developing the strategy and tactics of the proletariat, the classics of Marxism gave bright examples of a creative approach to solving questions based on taking into account all changes occurring in reality, based on all the specificity of a concrete historical situation. Lenin and Stalin developed Marxist science as applied to the era of imperialism and proletarian revolutions. Taking into account new historical conditions, Lenin replaced a number of outdated propositions and conclusions of Marxism with new propositions and conclusions (for example, with propositions stating that the victory of socialism is initially possible in one separately taken capitalist country, that the best state form of the dictatorship of the proletariat is not a parliamentary democratic republic, but a Republic of Soviets, etc.).

Stalin proved that Engels's proposition regarding the dying away of the socialist state, stated in connection with the assumption that socialism could win simultaneously in all countries, was not applicable under other conditions, when socialism initially wins in a single country. Under these conditions, the state must be strengthened in every way. The state, indicated J. V. Stalin, will remain in a country that has built full communism if the capitalist encirclement has not yet been eliminated.

The decisive condition for a creative understanding of Marxism is the unity of theory and practice. Mensheviks,

Kautskyites, and other enemies of Marxism were, among other things, dead dogmatists because they tore theory away from practice, passed by the new experience of the working class's struggle, and ignored developing practice. Genuine, i.e., revolutionary Marxism is based on the unity of theory and practice. Taking into account new data of practice and new historical conditions, Marxism constantly enriches theory. In this lies the inexhaustible power of creative Marxism. The soul of creative, revolutionary Marxism is materialist dialectics, which requires taking phenomena in their development and change, in their emergence and destruction, and requires considering every social event in close connection with the historical situation and historical conditions in which it arises.

CRITERION OF TRUTH — the measure for determining the truthfulness and reliability of our knowledge, the indicator confirming and verifying the correctness of our representations, the degree of correspondence of our sensations, representations, and concepts to objective reality. Idealism sees the criterion of truth not in the correspondence of theories produced by the human mind with objective reality, but in the sensations and ideas of the subject, in the "clarity and distinctness" of concepts, and so on. Thus, for example, Machists consider "experience" to be the criterion of truth, but they understand experience not materialistically—not as a result of the interaction between man and nature in the process of its practical transformation—but as the sum of sensations, as subjective human experiences. Thus, it turns out that sensations must be verified by sensations themselves. Striving to scramble out of the quagmire of solipsism, Machists put forward "collectively organised experience" as the criterion of truth. From this point of view, everything "socially meaningful," which is recognised by all, is true. Lenin exposed this idealistic twist, proving that from the standpoint of "socially organised experience" it is easy to justify the most absurd and fantastic representations, for example, belief in house spirits, wood demons, etc., since this belief is also a form of human

"experience." Religion is also "socially meaningful," for millions and tens of millions of people believe in God, miracles, etc. But religion does not become true because of this. In modern bourgeois philosophy, the Machist understanding of the "criterion of truth" is dominant. *Russell* (see), *Dewey* (see), and other obscurantists from "philosophy" deny scientific criteria, preferring to keep the masses in complete ignorance regarding how truth is comprehended and tested.

Only Marxist philosophy arms human knowledge with a genuinely scientific criterion that allows distinguishing truth from error, giving the opportunity to accurately and flawlessly verify every truth. Such a criterion is human practice, practical production activity of people, industry, and the revolutionary activity of the masses. By its understanding of practice as the foundation of knowledge and the criterion of the truth of knowledge, Marxism accomplished a real revolution in the theory of knowledge. Old, pre-Marxist materialism was contemplative; it did not connect knowledge with practice, with the practical activity of people. If some materialists did advance practice as a criterion of truth, they understood it narrowly, not as historical practice, not as the productive activity of people. Marxism was the first to show the close connection between knowledge and practice, thereby giving the only correct solution to the question of the criterion of truth. "The question whether objective truth can be attributed to human thinking," Marx points out in his *Theses on Feuerbach*, "is not a question of theory but is a practical question. Man must prove the truth, i.e. the reality and power, the this-sidedness of his thinking, in practice. The dispute over the reality or non-reality of thinking that is isolated from practice is a purely scholastic question" (*Marx and Engels, Selected Works*, Vol. II, p. 383). Marxism proved the absurdity and groundlessness of agnosticism, which denies the possibility of reliable knowledge. If our knowledge about a given object or phenomenon is confirmed by practice, it means that it is reliable, and no agnosticism can refute it. Vitalists, for example, and other enemies of science can chatter as much as they want about a mysterious "vital force" that

allegedly controls the life of living organisms. But people recognised the actual objective laws of organic development and practically mastered these laws, thereby proving the complete groundlessness of vitalism. Michurinist biology armed man with knowledge of the paths of practical transformation of plants and animals. *Michurin* (see) himself, through practice and the creation of tens and hundreds of new plant varieties, gave the highest and best possible confirmations of his teaching. Practice is the touchstone of any theory. Practice exposed the pseudo-science of the Weismannists-Morganists, and it comprehensively confirmed the truth of Michurinist biology. Such is the state of affairs in all areas of scientific knowledge, including the field of social science. Bourgeois ideologists considered scientific socialism a fantasy, a fiction. But the historical practice of the Soviet people who built socialism, and now the practice of a number of other peoples who have broken away from the capitalist system and are building socialism, shows that scientific socialism is the great truth of our time, while the teaching of bourgeois ideologists is a lie defended by dying classes. Scientific truth is tested and confirmed by practice, and every false theory is refuted and destroyed by practice.

Putting forward practice as an indisputable criterion of truth, Marxism obliges us to take into account the development of practice itself, which requires a revision of certain truths based on an old practical foundation that has been overcome by a new, higher level of practical human activity. Such an understanding of practice pushes human thought forward, prevents it from freezing in one place and turning into dogmas truths gained by it. Every new step of practice perfects our knowledge, refines, and concretises certain truths on the basis of a more developed practice. *(See also Theory and Practice.)*

CRITICAL REALISM (in philosophy) — one of the bourgeois idealistic philosophical schools in the USA that gained distribution in the 1920s–1930s. Representatives of this trend were Lovejoy, Pratt, Rogers, Strong, Santayana, and

others. Unlike neorealism, critical realism denies the identity of object and subject of knowledge, the identity of being and consciousness. However, critical realists oppose to neorealism not a scientific theory of reflection, but a false agnostic theory close to the theory of symbols or hieroglyphs, criticised by Lenin in his work *Materialism and Empirio-criticism* (see). Establishing an insurmountable boundary between knowledge and objective reality, critical realists claim that concepts and ideas are allegedly not a reflection of objective reality in human consciousness, but form a special, independent sphere of "logical entities." Some critical realists stand on positions of dualism, i.e., take as the basis of the world to an equal degree matter and spirit (Rogers); others adhere to "objective" idealism (Strong, Santayana) or overt mysticism (Pratt). Loud polemics between neorealists and critical realists cannot obscure the decisive fact that both trends are merely two competing forms of struggle against a scientific materialist worldview, two varieties of idealistic falsification of modern science.

CRITICISM AND SELF-CRITICISM

—the primary method for identifying and overcoming mistakes and shortcomings in the activity of Marxist parties and other organisations of working people. In Soviet society, critique and self-criticism are one of the most important driving forces of development.

Marx already pointed out that a feature of the proletarian revolution, in contrast to previous revolutions, is that for the purpose of its successful development, it subjects itself to self-criticism. This proposition of Marx was developed under new conditions by Lenin and Stalin, who pointed to self-criticism as a feature characteristic of a genuinely proletarian party, unlike opportunist, reformist parties. Lenin considered a fearless attitude toward critique and self-criticism to be one of the most important principles of the Communist Party. Debunking the Mensheviks, SRs, Kautskyites, and other enemies of Marxism, Lenin showed that fear of critique and self-criticism is the source of the decay of their parties, and that self-criticism is

absolutely necessary for any living and vital party. Parties that conduct their work isolated from the broad masses of working people shut themselves up in their shell, fearing critique and self-criticism. A genuinely proletarian party, being the vanguard of the working class and all working people, educates its cadres and the masses on the critique of errors and shortcomings and, with the help of critique and self-criticism, overcomes obstacles standing on the path to victory.

From the first days of the Soviet state's existence, the Communist Party put critique and self-criticism into the service of the new power, making it a powerful weapon in the struggle for socialism. However, during the period when exploiter classes still existed in our country, the primary regularity of the development of Soviet society was expressed in class struggle. The presence in the country of antagonistic contradictions between hostile classes corresponded to certain forms of overcoming contradictions. The victory of socialism in the USSR fundamentally altered the situation. Exploiter classes were liquidated. The working class and peasantry transformed into new classes building their activity on the basis of a unified socialist economy, in close cooperation with each other, as well as in cooperation with the new, Soviet intelligentsia. A moral-political unity of Soviet society arose. This means that social antagonisms characteristic of the capitalist system, and the fierce class struggle caused by these antagonisms, have vanished into eternity in our country. But it would be a mistake to think that the liquidation of antagonistic classes in the USSR, with the contradictions characteristic of them, leads to the disappearance of all contradictions in Soviet society. Without the emergence and overcoming of contradictions, there can be no development. Having built a socialist society, our country entered the period of gradual transition to communism. On this path, it is necessary to overcome a series of contradictions, among which an important place is occupied by the contradiction between new, socialist being of the masses and vestiges of capitalism in consciousness, psychology, and the habits of people. Without a struggle between the new and the

old, between the progressive and the conservative, without overcoming anti-state sentiments, bureaucracy, vestiges of nationalism, an un-socialist attitude toward public property and labour on the part of some Soviet people, and without a struggle against everything that brakes forward movement, it is impossible to successfully build communism. Thus, Soviet society develops on the basis of overcoming contradictions. However, these are no longer old, antagonistic contradictions of capitalist society that give rise to fierce class struggle and political revolutions. The nature of internal contradictions in Soviet society is non-antagonistic: behind them stand no hostile classes defending fundamentally opposite interests. These non-antagonistic contradictions exist within the framework of the fundamental commonality of all working people of Soviet society.

The new content of contradictions in Soviet society generates new forms and new ways of overcoming them. The old concept of "struggle" is filled with new content. The centre of gravity in this struggle shifts to methods of communist education, persuasion through the power of example, which, of course, does not exclude the application and methods of compulsion or violence against malicious violators of the rules of socialist coexistence, or against the remnants of un-destroyed enemies of the Soviet people. Critique and self-criticism serve as the new historical form of resolving contradictions in Soviet society, as the sharpest weapon with which the party reveals and overcomes these contradictions.

In contrast to capitalist society, where development proceeds spontaneously and where crises regulate production, Soviet society is based on the planned development of production. The Party and the State map out plans for the development of the socialist economy and culture in strict accordance with the requirements of objective economic laws operating under socialism. All objective conditions and opportunities for moving forward are present here: natural wealth, the political power of the working class, which uses this wealth in the interests of the interests of the people, the Soviet

system, which knows not the incurable diseases of capitalism, and the Communist Party, having a correct line and leading our forward movement. The whole task consists merely in knowing how to properly use these opportunities. This depends on the people themselves, on their will to work, and on their readiness to work for the good of the Motherland. It is clear, therefore, what importance critique and self-criticism have as an instrument for fighting all shortcomings in work: with routine, sluggishness, bureaucracy, and unwillingness to work in a new way—with everything that hinders the fulfilment of the plans of the Communist Party and the Soviet State. The significance of criticism and self-criticism as a driving force in the development of Soviet society consists in the fact that with its help, the path is cleared for achieving the goal, barriers hindering development are swept away, and the transformation of existing objective possibilities for moving forward toward communism into reality occurs faster. This role of criticism and self-criticism is vividly expressed in socialist competition, which is a form of struggle of the working masses for increasing labour productivity and, consequently, a struggle for the transition to the highest stage of communism. The broad masses, vitally interested in increasing labour productivity, subject the achieved level of labour productivity to criticism, seek out new paths and ways to increase the efficiency of their production activity, and so on. An advanced worker who significantly overfulfil assigned labour quotas thereby subjects his lagging neighbour to criticism and helps him improve his work and pull himself up to the level of the advanced. Socialist competition is an expression of effective, revolutionary self-criticism of the masses.

Criticism and self-criticism as a new form of struggle between the old and the new, as a tool for overcoming contradictions, stems from the very essence of the Soviet state as the highest form of democracy, socialist democracy. The Soviet state is a state of the working masses themselves, and in this lies its strength. Therefore, the movement of Soviet society forward can be successful only on the condition that the masses

actively build a new life, vigilantly watch for all shortcomings in construction, and reveal and criticise them, i.e., under the condition of *criticism from below*. Criticism from below, from the side of the broad masses of working people, is of paramount importance. In this criticism from below, the energy and creative initiative of the Soviet people and their feeling of being masters of their country are revealed.

While emphasising the enormous role of criticism and self-criticism, it is necessary to take into account that not just any criticism, but only that which multiplies the forces of Soviet society, is a driving force of development. It is necessary to strictly distinguish such criticism from criticism under cover of which hostile elements attempt to smuggle in views foreign to us, anti-communist views, away from genuine criticism aimed at strengthening the cause of communism. At the 19th Party Congress, enormous attention was devoted to the question of the role of criticism and self-criticism in strengthening and developing the Soviet system. In the report of the Central Committee, it was pointed out that where criticism and self-criticism are neglected, where criticism from below is weakly developed, there arise inevitably such ugly phenomena as bureaucracy, decay, and even the decomposition of individual links of the state apparatus.

Taking into account the huge role of criticism and self-criticism in the development of Soviet society, the 19th Party Congress included in the Charter of the Communist Party of the Soviet Union a point obligating Party members "to develop self-criticism and criticism from below, reveal shortcomings in work and strive for their elimination, fight against ostentatious well-being and intoxication with successes in work. Suppression of criticism is a grave evil. He who smothers criticism or substitutes ostentatiousness and praise for it cannot remain in the ranks of the party."

Criticism and self-criticism have enormous significance for the development of science, literature, and art. Without creative discussions, without struggle of opinions and freedom of criticism, science, literature, and art cannot successfully

develop. Criticism and self-criticism are a form of involving the broadest masses in the work of communist construction; they help Soviet people overcome vestiges of bourgeois ideology.

CRITIQUE — the name given by *Kant* (see) to his idealistic philosophy, considering its main goal to be the critique of the cognitive capacity of man. As a result of his critique, Kant came to deny the possibility for the human mind to know the essence of things. *Critique* is also the name given to all other trends of subjective idealism that deny the knowability of the objective world and recognise experience, understood purely idealistically, as the source of knowledge.

"CRITIQUE OF THE GOTHA PROGRAMME" — a critical analysis of the draft program of German Social Democracy prepared for the Gotha Congress. Written by Marx in 1875, it was published for the first time by Engels in 1891. Showing that the draft consisted of Lassallean petty-bourgeois phrases and that its authors bypassed the core question of the proletarian movement—the question of the dictatorship of the proletariat—Marx developed the principles set forth in the *Manifesto of the Communist Party* (see) and formulated the political demands of the proletarian party. Here he first formulated the necessity of a transition period between capitalism and socialism: "Between capitalist and communist society lies the period of the revolutionary transformation of the one into the other. Corresponding to this is also a political transition period in which the state can be nothing but the revolutionary dictatorship of the proletariat" (*Marx and Engels, Selected Works*, Vol. II, p. 23). Considering the dictatorship of the proletariat as an instrument for building communism, Marx shows that communist society passes through two phases. In its first phase, it cannot be free from the traditions of capitalism and in many respects still bears the "birthmarks" of the old society. The principle of distribution in the first phase of communism: each works according to his ability and receives according to the quantity and quality of labour. In the higher

phase of communism, productivity of labour will rise so much that it will give the opportunity to create an abundance of products, and society will be able to write on its banner: "From each according to his ability, to each according to his needs." "The great significance of Marx's explanations," wrote Lenin, "consists in the fact that he consistently applies here materialist dialectics, the doctrine of development, considering communism as something developing out of capitalism. Instead of scholastically invented, "concocted" definitions and fruitless disputes over words (what is socialism, what is communism), Marx gives an analysis of what could be called the stages of economic maturity of communism (*Vol. 25, p. 442*). *Critique of the Gotha Programme* is an exemplar of the scientific development of the revolutionary program of the proletarian party, an exemplar of irreconcilability toward any opportunism.

The leaders of German Social Democracy for a long time thoroughly hid this important document of scientific communism from the masses. Engels deemed it necessary before the Erfurt Congress of the German Social Democratic Party, where a new program was to be adopted, to publish *Critique of the Gotha Programme* as "something completely new and, moreover, highly timely and relevant" (*Marx and Engels, Vol. XXVIII, 270*). *Critique of the Gotha Programme* was published despite resistance from opportunists in the Second International.

CROCE, Benedetto (1866–1952) — Italian philosopher, ideologist of imperialist bourgeoisie, international leader of reactionary idealistic philosophy of Neo-Hegelianism. Even in the late 19th century he came forward with a "critique" of Marxism. *Plekhanov* (see) characterised Croce as a man who belongs to the number of decisive opponents of the dialectical method and materialism. Croce's philosophy is absolute idealism. For him, nothing real exists except the spirit. He identifies history with the development of the spirit. From the philosophy of *Hegel* (see), Croce's philosophy is distinguished by a strong influence of Kantianism and the removal of the

rational kernel of the Hegelian dialectical method. Economy is viewed by Croce as a stage in the development of the spirit. He decisively denies the possibility of the existence of economic science and rejects objective economic laws. His anti-scientific economic theory is an apology for capitalist exploitation and anarchy of production. In his ethics, Croce sets the goal of hiding the social foundations of morality and its class character. Trying to gloss over the irreconcilable antagonistic character of capitalist society, he puts forward, as opposed to class struggle, an "ethical principle" of subordinating the individual to the "universal," i.e., to the ruling, exploitative system. Croce's aesthetics, based on purely idealistic principles, had a great influence on bourgeois art history of the era of imperialism. Croce was in "opposition" to fascism, but his philosophy served as one of the direct sources of the ideology of Italian fascism. The 60-year philosophical activity of Croce reflects the evolution of bourgeois ideology. He began as an ideologist of bourgeois liberalism, defending bourgeois-democratic freedoms, but ended as an enemy of these freedoms. Having begun his activity with calls for the rebirth of Italian national culture, Croce ended it as an echo of American monopolists, the enslavers of Italy.

A profound critique of Croce's philosophy and an exposure of its reactionary role are given in the works of the founder of the Italian Communist Party, Antonio Gramsci.

CULTURAL REVOLUTION — a constituent part of the socialist revolution, signifying a complete overturn, a whole epoch of cultural development of the entire working mass and having as its goal the creation of a new, socialist culture. Main tasks of the cultural revolution: mastery by the working masses of the cultural heritage of the past, socialist organisation of public education, creation of cadres of socialist intelligentsia, and communist education of working people.

The cultural revolution occurs after the establishment of the political power of the working class, which creates all necessary conditions for radical changes in the cultural development of

society. The distinction of the cultural revolution carried out in the USSR consists in the fact that it was performed gradually, from above, on the initiative and under the leadership of the Communist Party and State power, with active support from millions of masses of the working class, collective-farm peasantry, and intelligentsia, who fought to overcome the country's cultural backwardness, for the victory of socialism.

The beginning of the cultural revolution in our country was laid by the Great October Socialist Revolution, which transformed all achievements of culture into the property of the people and created conditions for raising the cultural level of the people. Inherited as a legacy from the old system, mass illiteracy was a huge obstacle on the path to involving working people in running the country, in active construction of socialism, in social-political life. An illiterate person stands outside politics; literacy is the basis of all culture. The Communist Party and Soviet State launched giant work to liquidate illiteracy. The Soviet people widely used their right to education. If in the first years of the revolution the majority of the country's population was illiterate, and among the population of some republics, for example Kazakhstan, Uzbekistan, Turkmenistan, etc., the number of literate people did not exceed 1–2%, by the end of 1933 the number of literate people in the USSR reached 90%. The USSR turned into a country of complete literacy. This meant a huge victory for the cultural revolution.

Deploying socialist construction, the Party and Soviet State set as their task the implementation of universal education in order to raise the country to a higher stage of culture. The first step in this direction was the implementation of universal primary education, and then secondary education. The introduction in 1930 of universal primary education in all districts of the USSR meant a decisive step in the cause of the cultural revolution. Already by 1937, the number of students in primary and secondary schools reached 28 million compared to 8 million in 1914, and in higher education—542 thousand students instead of 112 thousand in 1914. Across the entire

country, grandiose school construction unfolded. During the years of the second five-year plan alone, about 19 thousand new schools were built. The number of higher educational institutions increased. In the country, a huge number of cultural institutions grew: libraries, museums, theatres, cinemas, radio installations, palaces of culture, clubs; book, journal, and newspaper circulations increased, and physical culture and artistic self-activity rapidly developed, etc.

The question of building a new, socialist culture is linked with the task of developing skills and abilities in the working class to manage the country and economy. Acquiring skills and abilities to enter into the work of managing the country constituted the meaning and significance of the slogan on cultural revolution. This task was successfully solved. The working class and working peasantry advanced from their midst talented organisers of the economy, political figures, outstanding commanders, figures of science and culture who successfully coped with the major tasks of socialist construction, organising the country's defence, etc.

In the process of struggle for deploying the construction of socialist industry on the basis of new technology, mass socialist competition rose to the highest stage and transformed into an all-national movement, appearing as an expression of the greatest achievements of the cultural revolution.

Cooperativisation of the peasantry is impossible without a cultural revolution. The Party carried out this cultural revolution as one of the most important prerequisites for the transition of the peasantry to the path of collectivisation.

One of the main tasks of the cultural revolution was the task of creating a new, Soviet intelligentsia. Over the course of several years, a broad network of higher education institutions and technical schools was created in the country, preparing hundreds of thousands of specialists for the national economy and culture. Creation of a new, socialist intelligentsia was one of the most important results of the cultural revolution in the USSR.

The huge rise in the cultural level of the working masses, the growth of the new, Soviet intelligentsia conditioned the flourish of science and technology, literature and art in our country. Continuing and developing the best traditions of advanced Russian science, Soviet scientists achieved huge successes. This is evidenced by discoveries by Soviet scientists of atomic energy, achievements in the field of physics, chemistry, biology, mathematics, social sciences, etc., as well as achievements in technical progress, etc. Currently, there is no problem posed by the tasks of communist construction that Soviet scientific-technical thought could not resolve.

Great successes were achieved by Soviet literature and art—cinema, music, theatre, architecture, fine arts. Guided by the method of *socialist realism* (see), Soviet writers and artists create works reflecting life and the great deeds of Soviet people—builders of communism. Soviet socialist culture took shape in a harsh struggle waged by the party against class enemies, against Trotskyite-Bukharinite restorers of capitalism, against all kinds of manifestations of bourgeois ideology.

Socialist culture deeply penetrated the life of the Soviet people. An invaluable achievement of the cultural revolution is the formation of the new, Soviet man—a man of a new type, cultured, able to apply science and technology in production, understanding the policy of the Party and Soviet State, and actively carrying it out in life, a public worker, a Soviet patriot. Decisions of the 19th Congress of the CPSU defined the tasks of cultural construction in the fifth five-year plan.

The experience of carrying out the cultural revolution in the USSR has huge international significance and finds wide application in *people's democracy* countries (see), deploying the construction of socialism and a new national socialist culture.

CULTURE — the aggregate of material and spiritual values created by humanity in the process of socio-historical practice. Culture is a social phenomenon expressing the level achieved at a given historical stage of society's development in the field of technical progress, production experience, and skills

of people for labour, in the field of education and upbringing, in the field of science, literature, art, and their corresponding institutions. In a narrower sense, culture is understood as the aggregate of forms of society's spiritual life that arise and develop on the basis of a historically determined mode of production of material goods. In connection with this, culture includes the level achieved by society in the development of education, in the development of science, literature, art, philosophy, morality, etc., and corresponding institutions. The most important indicators of the historically achieved level of cultural development are the degree of application of technical improvements, scientific discoveries in social production, the cultural and technical level of the producers of material goods, as well as the degree of dissemination of education, literature, and art among the population.

Marxism-Leninism was the first to scientifically resolve the question of culture, its socio-historical content, establishing the dependence of people's spiritual activity on the material conditions of society's life, on the character of the social and state system. Idealists believe that the basis of cultural development is not material production, but consciousness, spirit, the activity of brilliant personalities, etc. They claim that culture does not depend on class struggle, on politics, and that it is not connected with the history of the working masses. Marxism-Leninism leads an irreconcilable struggle against all kinds of idealistic theories whose goal is to prove the inviolability of bourgeois culture, hide its class character, justify the imperialist policy of the bourgeoisie aimed at the oppression of weak peoples, at their suppression and subordination, and cover up this policy with slogans of *cosmopolitanism* (see), culture-bearing, etc.

In defining the essence of culture as a social phenomenon, Marxism-Leninism proceeds from the fundamental proposition of historical materialism, according to which the mode of production of material goods conditions the social, political, and spiritual processes of life in general. The mode of production of material goods in its development conditions the transition from

one social system and its culture to another, higher social system and the culture it generates. Culture, thus, is a historical phenomenon that develops. At the basis of the development of the material and spiritual culture of society lies the law of development of the mode of production, the law of development of productive forces and relations of production. Consequently, the laws of cultural development are objective laws. The development of culture does not depend on arbitrariness, on the will of people. A new culture arises only when the objective conditions, the conditions of the material life of society, mature for it. At the same time, every new culture is historically connected with the culture of the past. Historical continuity in the development of material production is the basis of historical continuity in the development of material and spiritual culture. Lenin taught that "proletarian culture must appear as a natural development of those reserves of knowledge that humanity produced under the yoke of capitalist society, landlord society, and bureaucratic society" (vol. 31, p. 262).

In a class-antagonistic society, spiritual culture bears a class character. The ruling culture is the culture of the ruling class. In a class society, culture develops on the basis of class contradictions and serves as an instrument of class struggle. In this struggle, classes use the means of culture—school, science, press, art, etc.—to achieve their class goals.

With the emergence and development of nations, culture acquires a national character and develops in national forms. The forms of national culture are: national language, psychological makeup of the nation, or national character, national traditions, way of life, etc. Under the conditions of capitalism, in every national culture there are two cultures. Along with the ruling bourgeois-in-content culture, in every national culture there are elements of democratic and socialist culture, for in every nation there is a working and exploited mass, the conditions of life of which inevitably generate democratic and socialist ideology. The struggle of democratic and socialist elements of national culture against bourgeois culture is an expression of the struggle of the working and

exploited masses under the leadership of the working class and its internationalist party against the bourgeoisie, against bourgeois nationalism. In socialist culture, created by the working class and working masses after the conquest of the dictatorship of the proletariat, progressive democratic, revolutionary national traditions are harmoniously combined with the common vital interests of the working people of all nations.

An important element of the national form of culture is language. But between culture as a whole and language there is an important distinction, which consists in the fact that culture in a class society is class-based, while language is non-class, belonging to the whole people. Language can serve both bourgeois and socialist culture. Moreover, with the emergence of a new social system, culture changes, whereas language remains basically the same over the course of a number of social periods.

The psychological makeup of a nation, the peculiarities of the spiritual character of people united into a nation, find their expression in the distinctiveness of the culture of a given nation. This psychological makeup is one of the main features of a nation and a form of national culture. The psychological makeup of a nation, or national character, reflects the commonality of life conditions of people belonging to a given nation; in a class society, the difference in position and life conditions of classes finds its reflection in the difference in their social psychology. Peculiarities of national culture find their manifestation also in people's way of life. The way of life as a form of national culture expresses the historically established life order of a given people, characterised by special social and family-relational ties inherent to this people, as well as inherited from the past or newly emerging rights, customs, traditions, rituals, ways of creating conditions of life (housing, clothing, etc.). With the development and change of the social system, changes occur in the way of life, in the entire social and personal life order of people.

Class struggle, having as its consequence the destruction of the old social system and the establishment of a new social system, naturally leads to the replacement of the old, outlived culture by a new, more advanced and progressive culture. Modern "culture" of the imperialist bourgeoisie is reactionary: it delays the progressive development of society. Its characteristic features are anti-popular character, denial of all valuable and advanced culture created by the preceding bourgeois culture in the period of progressive development of capitalism, denial of democratic elements of culture, national nihilism, abandonment of national sovereignty, propagation of cosmopolitanism, behind which hides the desire of imperialists for world domination, preaching of all kinds of reactionary ideas in science, philosophy, art, etc. This dying culture is opposed by Soviet socialist culture as a new type of culture. Soviet socialist culture defends and uses all the great achievements of the culture of past epochs and fertilises them with the experience of the struggle for the revolutionary transformation of society, for communism.

CUVIER, Georges (1769–1832) — major French scientist-zoologist, palaeontologist. Cuvier established facts that had major significance for science and made discoveries that were used by Lamarck, Darwin, and other evolutionists for scientific substantiation of the idea of living nature's development. Cuvier owns major discoveries in comparative anatomy and palaeontology. At the same time, Cuvier, being a fierce defender of a reactionary idealistic and metaphysical worldview, decisively opposed the idea of development and defended the metaphysical doctrine of the constancy and immutability of species. Especially sharply this was expressed in his theory of four immutable types of animal organisation and in that fierce struggle that Cuvier waged against *Lamarck* (see) and Geoffroy Saint-Hilaire as representatives of evolutionism and transformism in biology. Already facts studied by Cuvier himself in investigating extinct fossil animals, completely unlike modern species, testified that living nature

changes and develops, and that modern animal species have extinct forms as their ancestors. However, Cuvier did not make such a conclusion. On the contrary, to eliminate the emerging contradiction between new facts and the old, outlived dogma of species constancy and immutability, Cuvier invents a metaphysical theory of catastrophes. Cuvier developed the idea that on the Earth's surface in the past a series of sudden, grandiose catastrophes (cataclysms) occurred, as a result of which all living things on Earth were destroyed at once, and then created completely anew, without any connection with preceding forms. Cuvier defended the reactionary idea that modern species appeared not by way of changes in once-existing forms, but as a result of new acts of creation. This anti-scientific, priest-like theory of Cuvier was subjected to critique by Lamarck, *Darwin* (see), and especially geologist Lyell, who proved that such catastrophes did not exist in the history of Earth's development.

The reactionary-idealistic and metaphysical character of the theory of catastrophes was deeply exposed by the classics of Marxism-Leninism. Dialectical theory of development teaches that revolutions and leaps in nature and society arise regularly as a result of preceding evolution, that evolution and revolution represent two inherent forms of movement. Meanwhile, Cuvier's theory speaks of explosions and revolutions in nature that occurred not as a result of the preceding evolutionary phase of development, but suddenly and unexpectedly, thus being non-law-governed and uncaused. Cuvier adhered to idealistic and teleological views in explaining the vital functions of an organism. Every organised creature, according to Cuvier, forms a single whole, a single closed system; its parts correspond and cooperate with each other thanks to the influence of a single "final goal".

Cuvier, through his discoveries in science, contributed to the further development of the knowledge of nature. But, fighting against progressive and advanced ideas of Lamarck and other evolutionists, defending idealistic and metaphysical views on nature, he at the same time stood on the side of the

reactionary camp in natural science and philosophy. Cuvier was also prompted to this by his reactionary socio-political views.

CYBERNETICS (from ancient Greek word meaning helmsman, ruler) — a reactionary pseudo-science that arose in the USA after World War II and received wide distribution in other capitalist countries; a form of modern mechanism. Adherents of cybernetics define it as a universal science of connections and communications in technology, living beings, and social life, of "universal organisation" and control of all processes in nature and society. Cybernetics thereby equates mechanical, biological, and social interrelations and regularities. Like any mechanistic theory, cybernetics denies the qualitative uniqueness of the regularities of various forms of existence and development of matter, reducing them to mechanical regularities. Cybernetics arose on the basis of the modern development of electronics, especially the latest high-speed computing machines, automation, and telemechanics. Unlike the old mechanism of the 17th–18th centuries, cybernetics considers psychophysiological and social phenomena by analogy not with simple mechanisms, but with electronic machines and devices, equating the work of the human brain with the operation of a counting machine, and social life with a system of electro- and radio-communications. In its essence, cybernetics is directed against materialist dialectics, modern scientific physiology established by I. P. Pavlov, and the Marxist, scientific understanding of the laws of social life. This mechanistic metaphysical pseudo-science gets along perfectly with idealism in philosophy, psychology, and sociology.

Cybernetics strikingly expresses one of the main features of the bourgeois worldview—its inhumanity, the striving to turn working people into an appendage of the machine, into a tool of production and a tool of war. At the same time, characteristic of cybernetics is the imperialist utopia of replacing the living, thinking person fighting for his interests with a machine, both in production and in war. Warmongers use cybernetics in their

dirty practical affairs. Under the guise of propaganda of cybernetics in imperialist countries, scientists of various specialties are drawn into developing new methods of mass destruction of people—electronic, telemechanical, and automatic weapons—the design and production of which have turned into a major branch of the war industry of capitalist countries. Cybernetics is thus not only an ideological weapon of imperialist reaction, but also a means of carrying out its aggressive war plans.

CYNICS — an ancient Greek philosophical (ethical) school founded in Athens in the 4th century BCE by Antisthenes (c. 435–370 BCE). The views of this school reflected the sentiments of the democratic strata ruined and destitute as a result of the Peloponnesian War. The Cynics recognised maximum independence from external living conditions, contempt for social institutions and conventions, limitation of needs, and a return to the "natural state" as the basis of human happiness and virtue. The most famous representative of the Cynics was Diogenes of Sinope (c. 404–323 BCE).

CYRENAICS —a reactionary ancient Greek philosophical (ethical) school founded in the 5th century BCE in Cyrene (North Africa) by Aristippus (5th–4th centuries BCE), expressing the ideology of the upper slave-owning aristocracy. As the goal of human existence, the Cyrenaics proclaimed the maximum attainment of sensory pleasures. They placed personal interests above social ones.

D'ALEMBERT, Jean Le Rond (1717–1783) — one of the most prominent representatives of the French Enlightenment of the 18th century, a philosopher and famous mathematician. Many of D'Alembert's discoveries in mathematics, physics, and astronomy retain their scientific value to this day. D'Alembert was a close associate of *Diderot* (see), editing the mathematical section of the *Encyclopédie* (see *Encyclopaedists*). From 1751

to 1757 he was co-editor with Diderot. Furious persecution raised against the Encyclopaedists by reactionaries forced D'Alembert to give up further work on editing the *Encyclopédie*. In the introductory article to the *Encyclopédie*, he attempted to give an account of the history of the origin and development of human knowledge, as well as to set forth a classification of the sciences, proceeding mainly from the principles of the 17th-century English materialist *F. Bacon* (see).

In philosophy, D'Alembert was an adherent of sensationalism and an opponent of Cartesian theory of innate ideas. He recognised the objective existence of things and phenomena. However, his sensationalism was not consistently materialistic. According to a property of matter, and the soul has an existence independent of matter. Thus, D'Alembert stood on dualistic positions. He denied the possibility of knowing the essence of things. In contrast to other French Enlighteners, he asserted that morality is not conditioned by the social environment. D'Alembert recognised God as an organising substance. A talented critique of D'Alembert's inconsistent sensationalism was given in the works of Diderot, in particular in his work *"D'Alembert's Dream"*. D'Alembert's main philosophical work—*"Elements of Philosophy"* (1759)—is available in Russian translation.

DARWIN, Charles (1809–1882)



— great English scientist, founder of materialistic biology, of the materialistic teaching on the origin and development of species. Darwin belonged to the number of great innovators in science who were not afraid to raise a hand against obsolete dogmas. "...Darwin put an end to the view on species of animals and plants as totally unconnected, accidental, 'God-created,' and unchangeable..." (Lenin, Vol. 1, p. 124). Darwin proved that animals and plants are constantly changing, forming new forms; the appearance of new forms, as well as the disappearance of old ones, is caused not by a creative act of God, as religion teaches, but is the result of natural-historical development. Even before Darwin, there were supporters of evolutionary views on the plant and animal world, but only Darwin for the first time scientifically and comprehensively, on vast natural-scientific material, substantiated the theory of the development of organic forms. After this, only ignorant people or those hostile to science spoke out against the theory of development in nature. The study of fossil animals and plants confirms that older organisms are simpler in structure than later ones, and that the development of the organic world proceeded from less complex forms to more complex ones.

The kinship of organisms is also confirmed by the commonality of their structure. The human hand, the bat's wing, and the seal's flipper are built according to the same type and consist of bones arranged in the same order. The kinship of organisms is confirmed also when comparing their embryos. Organisms sharply differing from one another are very similar in the embryonic state. Darwin explained the origin and development of species through natural and artificial selection. Organisms possess variability and heredity. Those changes that prove useful to an animal or plant in its struggle for existence become fixed. Accumulating and being transmitted through heredity, they condition the appearance of new animal and plant forms. To prove the laws of natural selection, Darwin compared this selection with artificial selection performed by man in agriculture. Man selects plants and animals according to traits of usefulness. The core of Darwinian theory is the doctrine of

natural and artificial selection. By means of this theory, Darwin provided a rational explanation of expediency in the organic world, which idealists and obscurantists had used since ancient times to substantiate and defend their religious ideas. Marx indicated that Darwin dealt a "mortal blow to 'teleology' in the natural sciences." Having shattered the metaphysical doctrine of the unchangeability of species and materially explained phenomena of expediency, Darwin affirmed the victory of materialism in explaining the most complex phenomena of organic nature. This was a great achievement.

For all the greatness of Darwin's theory of the origin and development of species, it suffers from a number of significant defects and gaps. Correctly explaining the origin of species from the point of view of their development and change, Darwin exaggerated the role of the struggle for existence in the process of organism development. He related uncritically to Malthus' reactionary theory of overpopulation. Darwin considered that this theory prompted him to develop the issue of the struggle for existence. Relying on Malthus' theory, Darwin came to the incorrect assertion that intraspecific struggle is a decisive factor in biological progress. Darwin denied the presence of leaps in the development of organic nature, rejecting not only Cuvier's cataclysms, but also dialectical development involving revolution, whereas from the viewpoint of the dialectical method, evolution and revolution, quantitative and qualitative changes, are two necessary forms of one and the same movement.

All these and other defects and errors of Darwinian theory were first exposed by the founders of Marxism and eliminated by Michurinist biology, which represents a new, higher stage in the development of materialistic biology. Darwin's theory explained primarily only the past history of nature. For the first time in the history of biology, Michurinist biology became an actionable science. Darwin, in contrast to religious concepts, provided irrefutable scientific proof of the origin of man from ape-like ancestors. But, remaining on purely biological ground, he could not resolve this question completely. The correct

solution to the question of human origin was provided by Marxism. Marxism teaches that in the emergence of man from the animal world, a decisive role was played by the use of tools of labour. The use of tools of labour led to changes in human physical nature, to the development of his hand and brain, and to the origin of speech, which created the qualitative difference between man and animals. In the development of man as a social being, the determining role is played by material production, and not by geographical or biological factors, as bourgeois sociologists attempt to portray. In the era of imperialism, bourgeois biologists and sociologists made attempts to transfer the theory of natural selection onto human society. The reactionism of these attempts manifested in so-called Social Darwinism.

Darwinism, from the moment of its emergence, has been persecuted by official bourgeois science as a doctrine that undermines religious prejudices at their root. Scientific Darwinism is opposed by reactionary Weismannist-Morganist theory, which has nothing in common with science and defends an idealist and metaphysical view of nature. Darwin's teaching was brilliantly defended and developed by great Russian scientists: *Sechenov* (see), V. O. Kovalevsky, A. O. Kovalevsky, *Dokuchaev* (see), *Mechnikov* (see), *Timiryazev* (see), *Pavlov* (see), Komarov, *Michurin* (see), *Williams* (see), and others. In the land of socialism, the USSR, Darwinism received universal recognition and comprehensive development in the works of scientist-biologists.

Darwin's main work: *"The Origin of Species"* (1859).

DECEMBRISTS — In the development of socio-political thought and philosophy in Russia, an important place belongs to noble revolutionaries—the Decembrists. Characterising the stages of the revolutionary liberation movement in Russia, V. I. Lenin calls the first stage, or period, noble. He indicates that "the most outstanding figures of the noble period were the Decembrists and Herzen." The movement of the Decembrists in 1825 was the first revolutionary movement against tsarism. To

prepare and lead a revolutionary overthrow and draft a constitution for the future Russian state, secret organisations of Decembrists were created: the "Northern Society" led by N. Muravyov and K. Ryleyev, the "Southern Society" led by P. Pestel, and the "Society of United Slavs," organised by the brothers Pyotr and Aleksandr Borisov, which later merged with the "Southern Society." However, the movement, which encompassed advanced strata of Russian society, was significantly broader and went beyond the framework of secret organisations. Secret societies prepared and organised armed uprisings in December 1825 against tsarism in St. Petersburg and in the south of Russia (the uprising of the Chernigov regiment). The uprisings of the Decembrists, not linked with a general surge of popular struggle against tsarism, were crushed. The most prominent organisers and ideologists of the movement—P. Pestel, K. Ryleyev, S. Muravyov-Apostol, P. Kakhovsky, and M. Bestuzhev-Ryumin—were executed. More than a hundred movement participants were sentenced to penal servitude and exile in Siberia.

The Decembrist movement, which united advanced strata of Russian society, expressed the mature needs of Russia's historical development and reflected the dissatisfaction of broad popular masses fighting against serfdom. The Decembrists set for themselves the task of destroying, by revolutionary means and through an armed uprising, autocracy and monarchy in Russia, establishing a republic, eliminating serfdom, and establishing democratic freedoms. Linked with the general patriotic surge of the Russian people caused by the Patriotic War of 1812, the Decembrist movement aimed to clear the paths of Russia's national development. The noble class limitations of the Decembrists manifested in their fear of a popular revolution and in the indecisiveness of their tactics during the uprising, as well as in the narrowness of their planned reforms. Lenin wrote: "Narrow is the circle of these revolutionaries. Terribly far are they from the people" (Vol. 18, p. 14).

Plans for the future organisation of the Russian state were given in *"Russian Truth"*, written by P. Pestel, but which was

actually the result of collective Decembrist creativity, in the draft constitution written by N. Muravyov, and in the rules of the "United Slavs." In these documents, the advanced socio-political ideas of that time were formulated. On the basis of a critique of the state structure of Russia and a critique of the vices of bourgeois democracy in the USA, England, and France, the Decembrists provided a theoretical justification for the necessity of establishing a republican system. The demand for a monarchy in N. Muravyov's constitution was a tactical device to attract broader strata of the nobility to the movement. V. I. Lenin noted the republican tradition established by the Decembrists in advanced Russian thought. The struggle for a republican system and the liquidation of serfdom expressed the bourgeois character of the Decembrist movement. The implementation of even the most moderate reforms outlined by the Decembrists would have directed Russia's development along a capitalist path.

With plans for a revolutionary reorganisation of Russian society, the advanced materialist philosophy of the Decembrists was closely linked. A crucial role in forming the philosophical worldview of the Decembrists was played by the materialist tradition in Russian philosophy coming from *M. V. Lomonosov* (see) and *A. N. Radishchev* (see). The Decembrists also studied the works of materialist philosophers of Western Europe. The materialist philosophical views of the Decembrists relied on serious knowledge of natural sciences. The main ideological enemies against whom the Decembrists directed their philosophy were the dominant ideology of serfdom, religion, mysticism, and idealist philosophy. They saw the task of philosophy in the "search for truth," in enlightening the mind and cleansing it of harmful prejudices. Philosophy allows a fighter for freedom to develop necessary moral qualities—love for the motherland, humanism, and a desire to devote all strength to the struggle for the happiness of the people. Attaching such great importance to philosophy in the struggle against autocracy and serfdom, the Decembrists intensively engaged in working out the main problems of philosophy. In

secret organisations, circles were created where heated disputes took place on questions of cognition, the structure of matter, etc.

Representatives of materialist philosophy were leaders and ideologists of the movement such as I. Yakushkin, N. Kryukov, P. Pestel, P. Borisov, I. Gorbachevsky, V. Rayevsky, and others. The basic question of philosophy they resolved materialistically, recognising matter as primary and consciousness as secondary. Yakushkin, in his philosophical work *"What Is Life?"*, wrote that objects of nature exist objectively, outside of us. The material world exists in space and time. "All images of objects are enclosed in a certain space. All phenomena occur in a certain time," wrote the Decembrist A. Bestuzhev. Relying on scientific achievements of their time, they considered that matter consists of atoms, or "units," which are in eternal movement and fill the infinite, immeasurable space of the world. The coupling and fusion of atoms leads to the formation of celestial bodies. The Decembrists expressed the bold thought that the formation of worlds is occurring in the present time as well. The material world, in the opinion of the Decembrists, is subject in its development to objective, "unalterable" laws. One of the most important objective laws is the law of cause and effect. Matter in its development gives birth to living beings, the pinnacle of whose development is man. Man stands in the same line with all living beings on earth, but man fundamentally differs from all other animals by his ability to think. Thought is a special capacity of material substance—the brain. The ability to think appears as a result of a long process of evolution of living matter. The Decembrists did not reduce thinking to matter and recognised its special, specific properties. Yakushkin wrote: "Just as at a high degree of heat light manifests, so too at a higher development of life thought manifests... But the manifestations of thinking are just as distinct from the manifestations of life as the manifestations of light are distinct from the manifestations of heat."

The Decembrists recognised the knowability of the material world by man. Cognition they linked with human activity. Two paths lead to cognition—experience, or the senses, and reason.

Senses under the influence of external objects give representations and sensations, which are transmitted to the brain via nerves. N. Kryukov wrote that under the influence of external objects a "concussion" of the nerves occurs, and "every concussion of one or several nerves sets the brain in motion." But the senses cannot give complete knowledge. Only reason reveals commonality in objects, the connection of phenomena, and the laws of development of the material world. Reason is capable of revealing the essence of objects. The truth of knowledge is verified by reconciling new concepts with old ones and eliminating contradictions between them. None of the Decembrists understood the significance of practice as a criterion of truth. Materialist Decembrists were the first in Russian philosophy to criticise the idealist German philosophy of I. *Kant* (see) and F. *Schelling* (see), and subjected the empiricism of J. *Locke* (see) and the dualism of R. *Descartes* (see) to critique. Idealism and scholasticism they considered enemies of human reason. Inside secret organisations, they waged a struggle against followers of idealism among movement participants. Idealists among the Decembrists were N. Muravyov, E. Obolensky, V. Kuchelbecker, G. Batenkov, and others. The struggle of the Decembrists against autocracy and serfdom inevitably led to a struggle against religion and the church—zealous defenders of serfdom. Religion, they said, facilitates oppression and is an enemy of freedom. Materialist philosophy and a deep knowledge of natural science helped the Decembrists arrive at atheism, at a complete rejection of God. The Decembrists saw the roots of religion in human life, in their desire to embellish an unbearably hard situation with the hope of a better life in the world beyond.

The materialist philosophy of the Decembrists was advanced for its time. But the limitations of the whole movement determined the limitations of the philosophical views of the Decembrists. Their materialism was metaphysical. The Decembrists remained idealists in explaining social life. Decisive importance in social development was attributed to enlightenment. Being far from the people, they believed that the

social system could be changed through a military revolution led by a secret society. In this lies the reason for their defeat.

The revolutionary movement of the Decembrists and their materialist philosophy had great significance in the development of the liberation movement and philosophical thought in Russia. The Decembrists were patriots of their Motherland and ardently loved their people. The Decembrist movement was crushed, but their cause was not lost. "The Decembrists awakened Herzen. Herzen launched revolutionary agitation" (Lenin, Vol. 18, p. 14). Developing the materialist tradition in Russian philosophy, the Decembrists exerted a great influence on the formation of a second generation of Russian revolutionaries—revolutionary democrats. The materialist line in Russian philosophy goes from the Decembrists through *A. I. Herzen* (see) to V. G. *Belinsky* (see), *N. G. Chernyshevsky* (see), and *N. A. Dobrolyubov* (see).

DEDUCTION — *see Induction and deduction*.

DEFINITION (lat. *definitio*) — a precise logical definition establishing the essential distinguishing features of an object or the content and boundaries of a concept.

DEISM (lat. *deus* — God) — a doctrine that recognises the existence of God only as an impersonal primary cause of the world, while in all other respects from the point of view of this doctrine, the world is left to the action of the laws of nature. The homeland of Deism was England. In the struggle against feudalism, the revolutionary bourgeoisie of the 17th and 18th centuries preached free-thinking and rejected a whole series of church dogmas and rites. Under conditions of the dominance of a feudal-church worldview, Deism was often a hidden form of atheism, convenient and easy for materialists as a way to get rid of religion. One of the first Deists of England, Lord Herbert of Cherbury (1583–1648), argued that religion was created by deceivers—priests. Another representative of Deism, the philosopher-moralist Shaftesbury (1671–1713), argued that

morality is independent of religion; on the contrary, religion drives people to immoral acts. Representatives of Deism in France in the 18th century were *Voltaire* (see) and *Rousseau* (see). At the present time, under Deism is hidden a desire to justify religion.

DEMBOWSKI, Edward (1822–1846)



— outstanding Polish philosopher, one of the leaders of the revolutionary-democratic group in the Kraków uprising of 1846. In "The Manifesto of the Communist Party", Marx and Engels wrote about Dembowski's group as a party that makes agrarian revolution the condition for national liberation of Poland and which communists support in its struggle. In a speech on the Polish question (1848), Engels noted the almost proletarian boldness of Dembowski's group. Dembowski attempted to establish a link between workers and artisans with the peasants of Galicia who had risen against Polish landlords. He died in battle against Austrian troops. The merit of Dembowski and his comrade-in-arms, the peasant revolutionary Stefański, was the formulation of the following thesis: *"In a future war, Polish and Russian peasants and townspeople will stand on one side, while Polish and Russian landlords and kings will stand on the other; peasants will shoot not at peasants, but at landlords."*

In philosophy, Dembowski developed the best traditions of Polish materialists of the late 18th century, Kołłątaj and Staszic. Gradually overcoming idealism, subjecting metaphysical

materialism to critique, Dembowski demanded the creation of a "philosophy of creation" (philosophy of the future), linked with the interests of the people and with living practice. Dembowski's philosophical views developed in the direction toward dialectical materialism. In a number of articles, Dembowski subjects Hegel's *philosophy* (see) to sharp critique, which in his opinion serves "the goal of reconciliation with existing evil," and attempts to put something new at the service of the old. The dialectical method, according to Dembowski, should help substantiate the idea of overthrowing landlord oppression by peasants and the necessity of establishing a communist system. The development of nature and society, according to Dembowski's thought, occurs endlessly, in the course of the struggle of the new against the old.

In his views on society, Dembowski remained mainly an idealist. The driving force of history he considered to be human reason. Dembowski exposed religion and the Catholic Church as tools of feudal reaction. Dembowski's formation of atheism and revolutionary democratism was facilitated by Engels' work *"Schelling and Revelation"*. Dembowski stood alongside Mickiewicz as a founder of the aesthetics of revolutionary democratism in Poland. Dembowski fought against the theory of "pure art" in favour of revolutionary-romantic art permeated with ideas of democratism. Main philosophical works of Dembowski: *"A Few Thoughts on Eclecticism"* (1843), *"Creativity as a Principle Inherent to Polish Philosophy"* (1843), *"Thoughts on the Future of Philosophy"* (1845).

DEMIURGE (Greek *demiourgos* —creator, master, craftsman) — in a figurative sense: creator, maker. In Hegel's idealist *philosophy* (see), the demiurge, the creator of the world, is the mystical "absolute idea," God.

DEMOCRACY (Greek *demokratia* —popular rule, from *demos* — people and *kratos* —power, rule). In a society split into oppressed and oppressors, into a class of exploited and a class of exploiters, there could never be genuine popular rule. In

bourgeois society, democracy is a form of class rule of the bourgeoisie. Up to a certain time, the bourgeoisie is interested in democracy as a means of its political dominance. It drafts a constitution, creates a parliament and other representative institutions, and introduces (under pressure from the masses) universal suffrage and formal political freedoms. However, the opportunities to use all these democratic rights and institutions for broad working masses are severely curtailed in every way, and the whole democratic apparatus of a bourgeois republic is adapted to paralyse the political activity of the masses and exclude working people from participation in political life.

"Bourgeois democracy," wrote Lenin, *"while being a great historical step forward compared to medievalism, always remains — and under capitalism cannot fail to remain — narrow, restricted, false, hypocritical, a paradise for the rich, a trap and deception for the exploited, for the poor"* (Vol. 28, p. 222). The parliamentary "talking shop" is a screen to cover up secret and anti-popular domestic and foreign policy, which is developed in a tight circle of bankers, factory owners, professional politicians, and carried out under help of the executive apparatus of state power, regardless of parliament, which, by the way, is usually also an obedient organ of the bourgeoisie. So-called "universal suffrage" in reality reduces to what, as Marx said, voters are given the opportunity once every 3 or 6 years to decide which member of the ruling class shall represent and oppress the people in parliament. In any revolutionary crisis or war, when the rule of the bourgeoisie is threatened with danger, democratic screens are thrown aside and an open military dictatorship of the bourgeoisie takes the stage. In the era of imperialism in bourgeois states, a turn from democracy to political reaction occurs, as Lenin pointed out. A striking example of this turn from democracy to political reaction is now the USA, which has become the centre of modern world reaction. Under the banner of "democracy," the USA introduces fascist methods of reprisal against progressive forces inside the country and suppresses every manifestation of the liberation movement in other countries. In his speech at the

XIX Party Congress, J. V. Stalin indicated that the modern bourgeoisie has thrown overboard the banner of bourgeois-democratic freedoms.

"Previously, the bourgeoisie allowed itself to play the liberal, championed bourgeois-democratic freedoms, and thereby created popularity for itself among the people. Now not a trace of liberalism remains. There is no longer any so-called 'freedom of the individual'—rights of the individual are now recognised only for those who have capital, while all other citizens are considered raw human material suitable only for exploitation. The principle of equal... "rights of people and nations has been replaced by the principle of full rights for the exploiting minority and the disenfranchisement of the exploited majority of citizens. The banner of bourgeois-democratic freedoms has been thrown overboard."

Opportunists from the camp of the II International revised the Marxist doctrine of state and democracy. Their treacherous tactics are continued by modern right-wing socialists—faithful servants of the imperialists. The opportunists put forward a false and treacherous theory of above-class, "pure" democracy. This theory preaches that the proletariat should not break the old state machine of the bourgeoisie, but should refine and reform it, achieving a peaceful growing of capitalism into socialism. But "pure," "above-class" democracy is a lie invented to fool workers. History has not known and does not know such democracy. In reality, there exists bourgeois democracy, i.e., a truncated, false democracy, and proletarian democracy.

Proletarian democracy is a new, highest form of democracy, genuine, real democracy for the majority of the people, for the broad working masses. The Constitution of the Soviet socialist state of workers and peasants is a genuinely democratic constitution. All state power in the USSR belongs to the working people of town and country. The economic foundation of socialist democracy is public ownership of the means of production. In the USSR, for the first time in human history, truly universal, direct, equal electoral right (by secret ballot) without any restrictions contained in any constitution of

even the most "democratic" bourgeois states has been realised. All citizens of the USSR, regardless of sex, nation, or race, enjoy equal rights in the political, economic, and cultural life of the country of socialism, and equally participate in governing the state.

In contrast to bourgeois democracy, which only formally proclaims human rights but does not secure their realisation through real conditions, socialist democracy secures the rights of citizens in legislative order through material guarantees. Thus, in Soviet society, the right to work is not only proclaimed, but is legislatively fixed and really secured thanks to the liquidation of exploitation, the elimination of unemployment, the absence of crises in production, etc. In this consists the deepest distinction of socialist democratism from false bourgeois democracy. Thus, in the USSR, genuine popular rule, genuine democracy, and consistent socialist democratism have been realised.

Socialist democratism does not recognise differences in rights between men and women, "settled" and "unsettled," possessors and non-possessors, educated and uneducated. Under socialist democracy, only the ability and personal labour of each citizen determine his role and position in Soviet society. Here there can be no such situation where money replaces a person's ability and determines his position in society.

Along the path of the USSR follow the countries of people's democracy building a socialist society. In capitalist countries, only communist and workers' parties consistently fight for real democratic freedoms. *(See also People's Democracy.)*

DEMOCRITUS (c. 460–370 BC)



— great ancient Greek materialist philosopher. He was the first encyclopaedic mind among the Greeks. Lenin considers Democritus to be the brightest exponent of materialism in antiquity, contrasting his philosophical line against the idealist line of *Plato* (see). Democritus (a student of Leucippus) was one of the founders of atomic theory. His bold and revolutionary view of the essence of nature anticipated the development of science by many centuries. At the same time, the atomistic theory of Democritus was limited by the conditions of the pre-scientific period of natural science development.

According to Democritus, there exist two primary principles of things: atoms and void. In this view, atoms—i.e., indivisible, according to Democritus, particles of matter—are unchangeable; they are eternal and in constant motion. They differ from one another only in shape, size, position, and order. Other properties, such as sound, colour, taste, etc., are not inherent to atoms. These specified properties exist, according to Democritus, only conditionally, "not by nature of the things themselves." In this view are already the seeds of the false doctrine of primary and secondary qualities of things. Out of the combination of atoms, bodies are formed; the decay of atoms leads to the destruction of bodies. The soul also consists of atoms, namely fiery, spherical, and easily movable ones.

An infinite number of atoms moves eternally in infinite void; moving in different directions, they sometimes collide with each other, forming whirlwinds of atoms. From the

whirlpool movement of atoms, an infinite number of "emerging and dying" worlds arises, which are not created by gods, but arise and are destroyed naturally, according to the law of necessity. Democritus, as an adherent of determinism that reached fatalism, eliminated chance, considering it an invention of people who do not know how to explain the causal connection of phenomena.

Democritus bases his theory of knowledge on the premise that thin shells ("idols" — images) of things flow from bodies, affecting the sense organs. Although all material for knowledge is provided by the senses, the latter give only "dark" knowledge about objects; above this knowledge rises another, "bright," finer knowledge—knowledge by means of reason; in its analysis, this knowledge reaches the discovery of atoms and void. According to his political views, Democritus was a representative of ancient democracy, an opponent of slave-owning aristocracy. The continuers of Democritus's materialism were the Greek philosopher *Epicurus* (see) and later the Roman philosopher *Lucretius Carus* (see).

DESCARTES, René (1596–1650)



— famous French philosopher and scientist. The worldview of Descartes was influenced by the half-heartedness of 17th-century bourgeois ideology, which reflected alongside advanced aspirations of the French bourgeoisie of that era its

fear of popular masses and its adaptive policy toward the feudal monarchy. In resolving the basic question of philosophy—the question of the relation of thinking to being—Descartes was a dualist. He argued that there exist two substances: the substance of body, possessing the attribute of extension, and the substance of soul, possessing the attribute of thinking. Thereby, he recognised two independent principles—material and spiritual. The existence of body and soul, according to Descartes, is determined by a third substance—God. In his physics, Descartes developed materialist ideas. Nature, he asserted, represents a continuous aggregate of material particles; the distinguishing property of matter is its extension. Movement of the material world is eternal and proceeds according to the laws of mechanics, i.e., reduces to the simple displacement of particles, atoms.

Marx noted that *"in his physics Descartes attributed self-creative power to matter and viewed mechanical movement as a manifestation of the life of matter... Within the boundaries of his physics, matter represents the sole substance, the only foundation of being and cognition"* (Marx and Engels, Vol. III, 154). Descartes spoke out against medieval philosophy and rejected church authority. Deeply believing in the power of human reason, he considered it necessary to create a new, scientific method of knowing the world, placing knowledge and reason in place of blind faith. Descartes resorts to "doubt" as a technique and method of reasoning, through which one can avoid all preconceived and customary concepts and arrive at the establishment of reliable truths. He declares that he doubts both the correctness of our representations of the world and the existence of the world itself. But while doubting everything, he must thereby recognise one thing—that he doubts, i.e., thinks. And Descartes makes his famous idealist conclusion: *"I think, therefore I am."* Departing thus from the fact of the existence of his own "I," Descartes arrives at a conclusion about the existence of all the rest of the world as well. This Cartesian proposition was later used by subjective idealism.

In epistemology, Descartes is the founder of *rationalism* (see). He considered that the senses give us only a vague representation of things and thereby lead us astray.

Truth is grasped directly by reason through intuition inherent to it; the correctness of truth is confirmed not by practice and experience, but by the clarity and distinctness of our concepts. Therefore, the criterion of truth, from Descartes' point of view, is located not outside reason, but within it. Descartes created an idealist doctrine of "innate" ideas. Thus, for example, he considered the ideas of God, spiritual, and bodily substance to be innate ideas. In his philosophy, Descartes sought to reconcile science and religion. At the same time, Descartes was an outstanding scientist of his time—a physicist and mathematician. Engels indicated that the "turning point in mathematics was the Cartesian *variable magnitude*". Thanks to this, "movement and dialectics entered mathematics" (*Dialectics of Nature*, 206). Descartes was the founder of analytical geometry. Through his materialist views on nature, Descartes contributed to the development of science and philosophy, whereas the other, idealist branch in his worldview was directed toward defending religion. Main works of Descartes: *"Discourse on Method"* (1637), *"Meditations on First Philosophy"* (1641), *"Principles of Philosophy"* (1644), *"Treatise on Light"* (1664), *"Rules for the Direction of the Mind"* (1701)—see René Descartes, *Selected Writings*, 1950.

DETERMINISM AND INDETERMINISM (lat. *determinare* — to define, determine). Determinism is the doctrine of the lawful, necessary connection of all events and phenomena and their causal conditionality. Idealists oppose determinism with indeterminism, i.e., a doctrine asserting that the natural course of things in the world is not subject to lawfulness or causality, and that people possess free will so that their actions depend on nothing. Idealists, in order to defend indeterminism, use the philosophical weakness of some physicists who make incorrect, idealist conclusions about the absence of causal conditionality in the world of minute material

particles. For example, some physicists assert that an electron possesses "free will" in its movement.

Indeterminism forms the basis of the unscientific "theory" in biology known as Weismannism-Morganism. Indeterminism is widely applied by bourgeois sociologists to the history of society. A fashionable reactionary current in modern bourgeois philosophy—existentialism—is based on the denial of causality in social life. Representatives of this current declare that determinism does not exist and man is free. "Human freedom" here is actually an defence of the anarchy of capitalist society and bourgeois individualism "rights" of the ruling class to exploit working people, etc. The hatred of bourgeois philosophers toward the materialist principle of causality is caused by the fact that this principle makes it possible to scientifically establish objective development tendencies of capitalist society, which lawfully lead to the downfall of the old order and the triumph of communism.

Indeterminism is a direct path to religion and obscurantism. Lenin wrote that driving laws out of science is the smuggling in of religion. Upholding the principle of determinism, Marxist philosophy fights for science and against obscurantism.

Dialectical materialism, while recognising the causal conditionality of all phenomena of nature and society, at the same time rejects mechanistic, metaphysical determinism which equates causality with necessity, asserting that recognition of necessity excludes all chance in nature and society and renders active human agency unnecessary. Taken to its logical completion, such determinism turns into fatalism—a belief in fate (destiny) and quietism: a preaching of total passivity of human activity and denial of revolutionary struggle.

Marxism-Leninism, recognising necessity in nature and history, by no means denies chance. Marxism-Leninism does not deny human free will either, but it explains that this freedom consists not in imaginary independence from the laws of nature, but in knowing them and, based on this knowledge, systematically making the laws of nature work toward definite goals. "The idea of determinism," wrote Lenin, "establishing

the necessity of human actions and rejecting the absurd fable about free will, does not in the least destroy either human reason, human conscience, or the evaluation of his actions. On the contrary, only under a determinist view is a strict and correct evaluation possible, rather than dumping whatever one likes onto free will" (Vol. 1, p. 142).

The idea of determinism in dialectical materialism is internally linked with the recognition of the immense significance of conscious political activity, political struggle of the proletariat, and its party based on knowledge of the objective laws of social development. The strategy and tactics of the Communist Party at each historical stage of the revolutionary movement are determined not arbitrarily, but in connection with concrete circumstances that causally condition specific forms of struggle. The Party, considering and weighing objective conditions and mature historical necessity at each stage of the struggle for communism, clearly formulates a program of development and mobilises the entire people for its fulfilment. Such a scientifically substantiated policy would be impossible if it were not built on the Marxist idea of determinism. Outside the principle of determinism, any science—including the science of society—would turn into a heap of absurd errors.

DEVELOPMENT

See *Dialectics*; *Evolution and revolution*.

"DEVELOPMENT OF SOCIALISM FROM UTOPIA TO SCIENCE" — A work by F. Engels, published for the first time as a separate edition in 1880 in Paris. Engels compiled it from three chapters of his book *Anti-Dühring* (see) (from the first chapter of the "Introduction" and two first chapters of the section "Socialism") and supplemented it with some explanations. In this work, Engels shows that Marxism critically reworked the best achievements of human thought and is the only scientific, qualitatively new revolutionary worldview. The emergence of dialectical materialism meant a

revolutionary turn in the history of human thought. Brilliantly revealing the shortcomings of past social doctrines, and primarily *utopian socialism* (see), Engels explains that with the creation of the theory of historical materialism and the theory of surplus value, Marx converted socialism from an object of utopian dreams into a science, into scientific socialism. Further, Engels shows that the productive forces in capitalist society have outgrown bourgeois relations of production, entering into conflict with them, and that capitalism in the person of the proletariat creates its own gravedigger, that force which, under threat of ruin, must inevitably accomplish the socialist revolution. Such are the main ideas and content of Engels's work. The book was published in France during a period of fierce struggle of the left wing of socialists against the Bakuninist-anarchists and all opportunistic elements, during a period of struggle for the creation of a Marxist party, and enjoyed unusual success among workers. The "Emancipation of Labour" group translated and printed Engels's book abroad and secretly distributed it in Russia. Since then, it has been republished repeatedly, especially after the Great October Socialist Revolution.

DEWEY, John (1859–1952) — reactionary American philosopher, sociologist, and educator, idealist; ideologist of American imperialism; active participant in slanderous campaigns against the Soviet Union. His struggle against a scientific, materialist worldview Dewey covered with pseudo-scientific phraseology. A seasoned demagogue, under the false flag of "democracy" he fought against socialism and the revolutionary movement. In philosophy, Dewey started with Hegelianism, but soon transitioned to positions of pragmatism, defended and developed by him under the name of instrumentalism. But whatever form Dewey's philosophical views took, his active struggle against philosophical materialism remained unchanged. Beginning with his first philosophical article written specifically against materialism, he incessantly fought against advanced scientific and revolutionary

ideas. To a scientific, materialist worldview Dewey opposed an idealist denial of objective reality, causality regularities, subjectively idealist theory of knowledge, idealist falsification of the latest data of natural science, voluntarism in understanding social phenomena.

Subjectively idealist philosophy of instrumentalism Dewey used to justify his reactionary political views. He denied the class structure of society and the role of class struggle as the driving force of historical development. Class struggle he opposed with class collaboration ("cooperation") of the exploited with the exploiters, i.e., the subordination of working people to capitalists. Dewey opposed the revolutionary transformation of society, believing that society can be "transformed" through specially organised school education. His pedagogical system, replacing the study by schoolchildren of the foundations of science with the "upbringing" in them of the qualities of enterprising businessmen and adventurers, was deeply reactionary in its socio-political works. Dewey strived in every possible way to disguise the falsity of bourgeois democracy. Against the revolutionary concept of freedom as the liberation of working people from oppression and exploitation, he put forward a fictitious bourgeois-individualistic concept of "freedom of the individual," i.e., freedom of exploitation; against the Marxist understanding of social equality—the hypocritical notion of "equal opportunities for development," allegedly secured by bourgeois democracy. His apologia for "americanism" as "regulated freedom," the cult of power, success, etc., directly serves the interests of the bourgeois dictatorship in the USA and the aggressive ambitions of American monopolies.

DIALECTICAL MATERIALISM

—the worldview of the Marxist Party, created by Marx and Engels and further developed by Lenin and Stalin. This worldview is called dialectical materialism because its method of studying phenomena of nature, human society, and thought is dialectical and anti-metaphysical, while its representation of the

world and its philosophical theory which served as theoretical preparation for the Marxist party, defended the vast theoretical wealth of Marxist philosophy in a decisive struggle against all manner of revisionists and renegades. Having routed Machism and other idealist theories of the era of imperialism, Lenin not only defended dialectical materialism, but also developed it further. In his work, Lenin summarised the latest achievements of science in the period after the death of Engels and indicated to natural science the way out of the dead end into which idealist philosophy had led it. All of Lenin's works, to whatever questions they are devoted, have immense philosophical significance and are models of the application and further development of dialectical materialism. A major contribution to the further development of Marxist philosophy was made by the works of J. V. Stalin, *"On Dialectical and Historical Materialism"* (see), *"Marxism and Problems of Linguistics"* (see), *"Economic Problems of Socialism in the USSR"* (see), and his other works.

Integral, inseparable parts of dialectical materialism are the *Marxist dialectical method* (see) and *Marxist philosophical materialism* (see). Dialectics provides the only scientific method of cognition, allowing one to approach phenomena correctly and to see the objective and most general laws that govern their development. Marxist dialectics teaches that approaching phenomena and processes of nature and society correctly means taking them in their interconnection and mutual conditionality; considering them in their development and change; and understanding development not as simple quantitative growth, but as a process in which quantitative changes at a certain stage naturally turn into fundamental qualitative changes; and proceeding from the premise that the internal content of development and the transition from an old quality to a new one is the struggle of opposites, the struggle between the new and the old. Lenin and Stalin call dialectics the "soul of Marxism."

Marxist dialectics is organically tied to philosophical materialism. The basic principles of philosophical materialism

are the following propositions: the world by its nature is material; it consists of moving matter transforming from one form to another; matter is primary, while consciousness is secondary; consciousness is a product of highly organised matter; the objective world is knowable, and our sensations, representations, and concepts are reflections of the external world existing independently of human consciousness. Dialectical materialism created for the first time a scientific theory of knowledge that has invaluable significance for understanding the process of grasping objective truth.

Dialectical materialism is a revolutionary theory for transforming the world, a guide to revolutionary action. A passive, contemplative attitude toward surrounding reality is deeply alien to Marxist philosophy. Representatives of pre-Marxist philosophy set as their goal only explaining the world. The task of the Marxist-Leninist party, however, is the fundamental revolutionary alteration of the world. Dialectical materialism is an effective weapon in the cause of restructuring society in the spirit of communism. "The main task of the tactics of the proletariat Marx defined in strict accordance with all the premises of his materialist-dialectical worldview" (Lenin, Vol. 21, p. 58).

The theory of Marxism-Leninism—dialectical and historical materialism—has stood an all-round verification in the experience of the Great October Socialist Revolution, the construction of socialism in the USSR, the victory of the USSR in the Great Patriotic War, the experience of development in the countries of *people's democracy* (see), the victory of the Great Chinese Revolution, etc. The teaching of Marxism-Leninism is all-powerful because it is true, because it gives a correct understanding of objective laws governing the development of reality. Only the revolutionary worldview of the Marxist-Leninist party allows one to correctly understand the historical process and formulate fighting revolutionary slogans.

A distinctive feature of dialectical materialism is its revolutionary-critical character. The philosophy of Marxism-Leninism took shape and developed in constant and

irreconcilable struggle against various bourgeois, opportunist, and other reactionary philosophical trends. Imbued with a critical spirit and proletarian party spirit, it pervades all the works of the classics of Marxism. In dialectical materialism, the unity of theory and practice finds its highest expression. In practice, dialectical materialism proves the correctness of its theoretical propositions. Marxism-Leninism generalises practice and the experience of peoples, showing the greatest revolutionary and cognitive significance of theory for philosophy and historical experience of the masses of people. The connection between science and practical activity, the connection between theory and practice, and their unity are the guiding star of the party of the proletariat.

Dialectical materialism as a worldview has immense significance for all other sciences. Each individual science studies a specific circle of phenomena. For example, astronomy studies the solar system and the stellar world; geology studies the structure and development of the Earth's crust; social sciences (political economy, history, law, etc.) study various aspects of social life. But an individual science and even a group of sciences cannot give a picture of the world as a whole, cannot give a worldview, since a worldview is knowledge not about specific parts of the world, but about the laws of development of the world as a whole. Only dialectical materialism is such a worldview, which provides a scientific view of the world as a whole, reveals the most general laws of development of nature, society, and thought, and encompasses with a single understanding the complex chain of phenomena of nature and human history. Dialectical materialism put an end forever to the old philosophy that pretended to the role of "science of sciences" and sought to replace all other sciences. Dialectical materialism sees its task not in replacing other sciences—physics, chemistry, biology, political economy, etc.—but in relying on the achievements of these sciences and, continuously enriching itself with their data, arming people with a scientific method of knowing objective truth. Thus, the significance of dialectical materialism for other sciences lies in

the fact that it provides a correct philosophical worldview, knowledge of the most general laws of development of nature and society, without which not a single field of science or practical activity of people can manage.

The importance of dialectical materialism for the development of natural science is exceptionally great. The development of natural sciences in the USSR shows that only by guiding itself by the philosophy of dialectical materialism can natural science achieve its greatest successes.

The philosophy of Marxism-Leninism is partisan; it openly expresses and defends the interests of the proletariat and all working masses, fighting against any form of social oppression and slavery. In the worldview of Marxism-Leninism, scientific rigor and consistent revolutionism are combined. "The irresistible attraction that draws the socialists of all countries to this theory lies precisely in the fact that it combines strict and high scientific rigor (being the highest word in social science) with revolutionism, and combines them not by chance... but combines them in the theory itself internally and inextricably" (Lenin, Vol. 1, p. 308).

Modern bourgeois philosophy undertakes campaign after campaign with the goal of refuting Marxist philosophy and undermining its influence on the consciousness of the masses. But all attempts of reactionaries are in vain. The victory of people's democracy in a number of countries has significantly expanded the sphere of influence of the Marxist-Leninist worldview; it has become the dominant worldview not only in the USSR, but also in the countries of people's democracy. Great is the influence of Marxist philosophy in capitalist countries as well. The power of the Marxist-Leninist worldview is invincible. *(See also Historical Materialism.)*

DIALECTICAL METHOD —see *Marxist Dialectical Method*.

DIALECTICS —In antiquity, dialectics was understood as the art of arriving at truth in a dispute by revealing

contradictions in the opponent's judgment and overcoming these contradictions. Ancient Greek philosophers were, in the words of Engels, born naive dialecticians. The famous ancient materialist philosopher *Heraclitus* (see) taught that everything exists and at the same time does not exist, since everything flows and constantly changes, arises and disappears; the world consists of opposites waging struggle against each other. In the struggle of opposites Heraclitus saw the cause of development.

Another outstanding philosopher of ancient Greece, *Aristotle* (see), examined essential forms of dialectical thought, as Engels indicated. In ancient Greek philosophy, dialectics still appears in primitive simplicity and all its naivety. Considering nature as a whole, ancient Greek philosophers did not reach the point of dissecting or analysing natural phenomena and objects; without this, a clear general picture of the world cannot be formed. They paid more attention to "motion, transitions and connections than to *what* precisely moves, transitions, or is in connection" (Engels, *Anti-Dühring*, 20).

In the subsequent period, up to the end of the 18th century, a metaphysical worldview dominated with its concept of the unchangeability of all that exists (see *Metaphysics*). Elements of dialectics took place in modern philosophy as well—for example, in *Descartes* (see), *Spinoza* (see), and *Diderot* (see). Descartes, for instance, facilitated the penetration of dialectics into mathematics. By defining nature as a self-cause, Spinoza rejected an external force as the source of nature. Diderot, like other French materialists, considered movement an internal property of matter, developed evolutionary theories in application to living nature, etc. But on the whole, his views were metaphysical.

Beginning in the second half of the 18th century, the development of natural science dealt one blow after another to the metaphysical understanding of reality. The strongest blow to metaphysical views in natural science was dealt by *Lomonosov* (see). Through his brilliant discovery of the law of conservation of matter and motion, Lomonosov proved the unbreakable unity of matter and movement. Long before Lyell, he proved the

evolutionary development of the Earth, etc. Discoveries in science and practical human activity bore witness to the fact that there is nothing frozen or once-and-for-all-given in nature.

In philosophy of the late 18th and early 19th centuries, *Hegel* (see) came forward with a theory of dialectical development. His doctrine of development and change played a major role in the formation of dialectics. Hegelian dialectics presented the entire historical and spiritual world in the form of a process—i.e., in continuous movement, change, development, and transformation. Internal contradictions of a process acted as the source of self-movement and self-development.

However, Hegel was an idealist, and his reactionary dogmatic system, conditioned by his class limitations, stood in contradiction with his dialectical method. Hegel saw the basis and essence of all that exists in the self-development of a mystical "absolute idea." According to Hegel, consciousness is the creator of reality and nature. Therefore, according to his view, consciousness should not conform to the real development of reality, but reality itself must submit to the speculative constructions of Hegelian philosophy.

Hegelian dialectics was not a scientific dialectic, as it was developed on an idealist foundation. It was wrapped in scholastic and mystical forms that perverted reality and turned everything upside down. Hegel's dialectic was directed entirely toward the past, rather than the present and future. Development, according to Hegel's system, upon reaching a certain stage, completely ceases. In his writings on society, Hegel used dialectics to construct reactionary social theories and praise the Prussian Junker state. In explaining nature, Hegel, betraying his own dialectical principles, considered that nature undergoes no changes.

An important milestone in the development of a dialectical worldview was Russian revolutionary philosophy of the mid-19th century. *Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), and other Russian thinkers, subjecting the idealist character and compromise-oriented nature of Hegelian dialectics to critique, fought for a materialist processing of the dialectical method. In

their hands, dialectics was an instrument of struggle for a revolutionary change of the social system. However, these philosophers could not fully overcome old metaphysical views. Dialectics only became a science when the ideologists of the proletariat—Marx and Engels—entered the historical arena.

The great founders of proletarian socialism created a new, uniquely scientific form of dialectics—the Marxist dialectical method. Their dialectics was based on a firm foundation of natural-scientific discoveries, especially the three great discoveries of the 19th century: the discovery of the cell, the law of conservation and transformation of energy, and Darwinism. It was the result of a brilliant generalisation of the whole experience of human society's development, especially the experience of struggle between the proletariat and the bourgeoisie.

Marx and Engels, throwing aside the idealist reactionary system of Hegelian philosophy, took from Hegel's dialectic only its "rational kernel." The Marxist dialectical method is fundamentally opposite to Hegel's dialectic: as the basis of development, Marx and Engels took not an idea, but material reality. Marxist dialectics is a doctrine of development in its most complete, deep, and free-from-one-sidedness form. In contrast to Hegel, Marx and Engels viewed nature in its development and change. In *"Anti-Dühring"* (see) *"Dialectics of Nature"* (see), and other works, Engels comprehensively developed questions of dialectics in natural science. Applying materialist dialectics and philosophical materialism to the science of society, Marx and Engels accomplished a revolution in views on society and created the theory of historical materialism.

Marxist dialectics is oriented not only toward the past, but toward the present and future as well. It arms the party of the proletariat with knowledge of the objective laws of development.

The Marxist dialectical method was created and developed in struggle against all kinds of metaphysical theories of bourgeois and petty-bourgeois ideologists, and against various

opportunist evolutionist theories that viewed development as purely quantitative changes without the destruction of the old and the emergence of the new.

Of immense significance for the elaboration of materialist dialectics was Marx's main work, *"Capital"* (see), as well as Engels' works *"Anti-Dühring"*, *"Ludwig Feuerbach and the End of Classical German Philosophy"* (see), and others. V. I. Lenin pointed out that in *"Capital"*, dialectics, logic, and theory of knowledge were applied to the analysis of the capitalist mode of production.

Materialist dialectics is a creatively developing science. Generalised in the works of Lenin and Stalin based on the experience of the Communist Party of the Soviet Union and the international proletariat in the new period, it received further development and enrichment. Lenin and Stalin developed dialectics in struggle against dogmatism and eclecticism of Mensheviks, opportunists of the II International, Trotskyites, Bukharinites, and other enemies of Marxism, showing that one of the core, distinguishing features of Marxism is its organic connection with practice—which finds its deep philosophical substantiation in dialectics as a doctrine of all-round and full-spectrum contradictions in historical development.

Fighting against reformism and opportunism, which covered up their metaphysical essence with verbal recognition of development, Lenin and Stalin comprehensively developed the dialectical concept of development. They revealed the relation between evolutionary and revolutionary forms of development and showed the significance of revolutionary leaps in the development of society. Special development in their works was given to the question of contradictions and the struggle of opposites as the "kernel of dialectics."

The creative character of dialectics as a science finds expression in the fact that new historical conditions coming to replace old ones and new achievements of science require the concretisation of particular laws of dialectics. Marx and Engels revealed mainly the dialectics of development of bourgeois society, which is a particular case of dialectics in general. In the

decisions and documents of the Communist Party of the Soviet Union generalising the colossal experience of the party's struggle for socialism, and in the works of Lenin and Stalin, the dialectics of the transition from capitalism to socialism and the dialectics of development of socialist society have been worked out and summarised.

Materialist dialectics, created by Marx and Engels and further developed by Lenin and Stalin, is the science of general laws of development of nature, human society, and thought (see *Marxist Dialectical Method*).

"DIALECTICS OF NATURE" — a work by F. Engels, first published in the USSR (1925). It consists of a series of notes made by Engels in the period from 1873 to 1883 and is dedicated to working out major problems of the dialectics of nature. Engels considered that the philosophy of dialectical materialism should be based on a comprehensive knowledge of natural sciences and mathematics, which in turn can fruitfully develop only on the basis of dialectical materialism.

In *"Dialectics of Nature"*, a deep philosophical study of the history of natural science and mathematics is contained, along with an analysis of major questions of natural science from the standpoint of the most advanced, revolutionary theory—materialist dialectics. In this work, a deep critique of mechanistic materialism as well as idealist theories of bourgeois scientists (naturalists and mathematicians) and their metaphysical method is given. Possessing a deep knowledge of contemporary natural science, Engels shows how the metaphysical view of nature was blown up from within by the very development of science and forced to give way to the new, revolutionary dialectical method.

Engels gives an expanded substantiation of the dialectical-materialist doctrine of various forms of motion of matter. Analysing the historical development of natural science and mathematics, he shows how naturalists were increasingly forced to pass from metaphysical thought to dialectical thought, and how fruitfully this reflects on the very development of natural

science. Engels subjects a series of main laws of natural science to detailed philosophical analysis and reveals their dialectical nature. Thus, he shows the true meaning of the law of conservation of energy as a law of quantitative transformation of energy, while calling it an absolute law of nature.

Engels also investigates the so-called second principle of thermodynamics and reveals the falsity of the conclusion made by bourgeois scientists that the universe is heading toward heat death. This theory, as Engels showed, contradicts the law of conservation and transformation of energy. He deeply analyses *Darwin*'s doctrine (see) on the origin of species, revealing gaps and errors in this doctrine; his thoughts on the shortcomings of Darwin's theory have found remarkable confirmation in our time in Michurinist biology, which overcame the limitations of Darwin's theory.

Engels devotes special attention to working out the question of the role of labour in the origin and development of man. In the realm of mathematics, Engels deals extensively with the problem of infinity (infinitely large and infinitely small), showing how our representations of infinity reflect the infinity of nature itself in the large and in the small. Engels also shows that the introduction of variable magnitudes into higher mathematics signifies the penetration of dialectics into it.

Engels investigates the question of the relationship between chance and necessity. In this complex question of the philosophy of natural science, he reveals with remarkable dialectical mastery the erroneousness of both the mechanistic and idealist approaches to this problem, giving a Marxist solution to it. In the struggle against idealists, Engels upholds and develops the Marxist doctrine on the objective character of the laws of nature.

Of course, particular details touching upon specific questions of natural science treated in *"Dialectics of Nature"* have now become outdated in connection with new discoveries, but on the whole this work is the best testimony to how a knowledge of the laws of materialist dialectics, combined with deep knowledge of special fields of science, makes it possible

to find the correct solution to fundamental (philosophical, methodological) questions posed by natural science. Many propositions of *"Dialectics of Nature"* anticipated the development of natural science for whole decades ahead. The book is a model of a dialectical approach to complex problems of natural science and teaches philosophers and natural researchers an irreconcilable attitude toward any manifestation of idealism and mysticism in science, and toward any deviation from dialectical-materialist principles in cognition.

"Dialectics of Nature" was not prepared for publication by Engels himself; it consists of notes and fragments written for himself. This must be taken into account when studying Engels' book.

DICTATORSHIP OF THE PROLETARIAT

— "The dictatorship of the proletariat, if we translate this Latin, scientific, historical-philosophical term into simpler language, means this: only a definite class, namely the urban and factory, industrial workers, is able to lead the whole mass of working and exploited people in the struggle to overthrow the yoke of capital, in the course of the overthrow itself, in the struggle to retain and strengthen victory, in the work of building a new, socialist social system, and in the whole struggle for the complete abolition of classes" (Lenin, Vol. 29, p. 387). The dictatorship of the proletariat is embodied and realised through the proletarian state. The supreme principle of the dictatorship of the proletariat is the alliance of the working class with the peasantry under the leading role of the working class. Only in an alliance with the working masses of the peasantry can the proletariat achieve its goal, in which all working people are vitally interested—the destruction of capitalism and the building of communism.

J. V. Stalin gave the following characterisation of the three main aspects of the dictatorship of the proletariat:

"1) The utilisation of the power of the proletariat for the suppression of the exploiters, for the defence of the country, for the consolidation of ties with the proletarians of other countries,

and for the development and victory of the revolution in all countries. 2) The utilisation of the power of the proletariat for the ultimate detachment of the working and exploited masses from the bourgeoisie, for the consolidation of the alliance of the proletariat with these masses, for drawing these masses into the work of socialist construction, and for the state leadership of these masses by the proletariat. 3) The utilisation of the power of the proletariat for the organisation of socialism, for the abolition of classes, and for the transition to a classless society, to a socialist society.

The proletarian dictatorship is a combination of all these three sides... Only all these three sides, taken together, give us a full and completed concept of the dictatorship of the proletariat" (Vol. 8, pp. 30–31).

The dictatorship of the proletariat, Marxism teaches, is not exhausted by violence; it does not mean only violence, nor even primarily violence. During a civil war, the violent aspect of the dictatorship comes to the fore, which does not exclude economic and organisational work; during the period of building socialism, peaceful, organisational, and cultural work comes to the fore, which also does not exclude the violent aspect with respect to undefeated exploiter classes.

The state form of the dictatorship of the proletariat in the USSR is the Soviets—an all-embracing, mass, and most democratic organisation of all working people of town and country, securing state leadership of the working masses by the working class. Soviets were born in the revolution of 1905 and, after the victory of the Great October Socialist revolution, became the state form of the dictatorship of the proletariat, the form that most accurately expresses the nature of the power of workers and peasants.

The main guiding and directing force in the system of the dictatorship of the proletariat is the leading detachment and political vanguard of the working class—the Communist Party. The leading role of the Communist Party is legislatively formalised and secured in Article 126 of the Constitution of the USSR. In the everyday practical realisation of its organisational,

economic, and political tasks, the dictatorship of the proletariat relies on mass organisations of working people—trade unions, cooperatives, youth leagues, etc. These organisations are the "levers" and "transmission belts" in the system of the dictatorship of the proletariat, essential links in its mechanism connecting the proletarian state with the entire mass of working people; through these organisations, the working class exercises its state leadership of society.

Along with the growth of socialist construction, the dictatorship of the working class develops and strengthens. The new Constitution of the USSR, adopted in 1936 and recording the victory of socialism in our country, leaves in force the leading role of the working class; the Constitution reflected the expansion of the base of the dictatorship of the working class and its transformation into a more flexible and powerful system of state leadership over all of society. Preserving the dictatorship (leadership) of the working class means first of all that in the process of the gradual transition from socialism to communism, the leading role remains with the working class as the most advanced and organised class. The expansion and strengthening of the base of the working class dictatorship occurred primarily thanks to the final and irrevocable transition of the peasantry onto the tracks of socialism, and the transformation of the peasantry from a wavering force into a solid, firm support of Soviet power and the dictatorship of the working class in the USSR. *(See also Socialist State.)*

The emergence of people's democracy in a number of European countries after the Second World War, made possible thanks to the victory of the Soviet Union over the forces of fascist reaction, brought to life a new form of the dictatorship of the proletariat. Having arisen in specific historical conditions of a national liberation war against fascism, *people's democracy* (see) has the same goals as Soviet power, which is the highest form of the dictatorship of the proletariat. The emergence of states of people's democracy as forms of the dictatorship of the proletariat fully confirmed Lenin's foresight: "The transition from capitalism to communism, of course, cannot fail to yield a

huge abundance and variety of political forms, but their essence will inevitably be one: *the dictatorship of the proletariat*" (Vol. 25, p. 385).

DIDEROT, Denis (1713–1784)



—great French Enlightenment thinker, materialist philosopher, major ideologist of the revolutionary bourgeoisie of the 18th century, founder and editor of the *"Encyclopédie"* (see *Encyclopaedists*). For his radical views, he was subjected to persecution. Diderot recognised the objective existence of matter; matter is eternal, and motion is inherent to it. Absolute rest, according to Diderot, is an abstraction that does not exist in nature. Space and time are considered by him as objective forms of the being of matter. Matter consists of molecules. Each molecule possesses an internal source of motion—an "intimate force," the external expression of which is mechanical displacement in space. All changes in nature are subject to the law of causality. Phenomena of nature are in an unbroken connection with one another, in unity. There is no impassable boundary between living and non-living matter; they can mutually transform into one another. Diderot possessed a number of elements of a dialectical understanding of the world, in particular on the question of the evolution of living creatures and the connection between species changes and their living conditions (though on the whole his materialism, like the materialism of all 18th-century French philosophers, was

mechanical and metaphysical). Individual forms of living creatures, according to Diderot, are in a process of constant change. According to Diderot's teaching, in the development of nature there exists a natural continuity, including man; in accordance with this, a classification of creatures must be built. "It is necessary to start," he wrote, "with the classification of creatures, from the inert molecule—if such exists—to the living molecule, the microscopic animal, the animal-plant, the animal, man." Sensation is a property of matter. From Diderot's point of view, all matter possesses sensitivity. At the same time, he distinguishes an inert, hidden form of sensitivity inherent to inorganic nature, and an active sensitivity characteristic of organic nature. Thought itself, according to Diderot, is a developed form of sensitivity of matter.

The source of human knowledge is sensations, which arise as a result of the action of objects and phenomena of nature upon the sense organs. Not only sensations, but also complex conclusions and inferences, according to Diderot, reflect the objective, real interconnection of natural phenomena. The criterion of truth he saw in experience, considering true those representations that correctly reflect objective material reality, though as a whole he lacked an understanding of the role of social practice in cognition.

Diderot was an atheist. He decisively denied the existence of God and criticised philosophical idealism and religious dogmas about the immortality of the soul, free will, etc. Lenin valued Diderot highly for his materialist critique of subjective idealism in *Berkeley* (see).

Rejecting religious feudal morality, Diderot placed human striving for happiness at the foundation of moral human behaviour. He preached a reasonable combination of personal and public interests. In explaining nature materialistically, Diderot nevertheless remained an idealist in the realm of history. The character of the social system he, like other 18th-century French materialists, made dependent on the political organisation of society, which from his point of view arises

from existing legislation and, in the final analysis, from prevailing ideas.

Like other French materialists, Diderot linked his hopes for a reasonable organisation of society with the appearance of an enlightened ruler. But this kingdom of reason was, in Engels' words, an idealised kingdom of the bourgeoisie. In 1773–1774, Diderot visited Russia, where he strongly recommended to Catherine II the development of industry and trade while relying on the third estate. As is known, Diderot's plans were not to Catherine II's liking.

Diderot was a major theorist of aesthetics and literature, and the author of a number of literary works.

In his aesthetic works, he defended a realistic trend in art. His main works: *"Thoughts on the Interpretation of Nature"* (1754), *"Rameau's Nephew"* (1762), *"Conversation Between D'Alembert and Diderot"* (1769), *"D'Alembert's Dream"* (1769), *"Philosophical Principles Concerning Matter and Motion"* (1770), *"Elements of Physiology"* (1774–1780).

DIETZGEN, Joseph (1828–1888) — German worker-tanner, social democrat, who independently developed a number of philosophical questions and arrived at conclusions very close to the dialectical materialism of Marx and Engels.

After the revolution of 1848, he emigrated to America. In 1864, in search of work, he came to Russia. Working in St. Petersburg at a tannery, Dietzgen devoted all his leisure time to works in philosophy, political economy, and socialism. In Russia, he wrote a major philosophical treatise, *"The Nature of Human Brain Work"*, and a review of the first volume of K. Marx's *"Capital"* (see). In 1869, J. Dietzgen returned to Germany and then moved back to America, where he wrote his philosophical works: *"Excursions of a Socialist into the Realm of Epistemology"* and *"Acquisit of Philosophy"*.

K. Marx valued Dietzgen highly as a thinker. Noting a number of errors and confusions in his views, Marx wrote that Dietzgen expressed "many excellent thoughts, worthy of admiration as a product of independent thinking by a worker"

(*Marx and Engels, Selected Letters*, p. 216). Engels gave an equally high assessment of Dietzgen. "And remarkably," wrote Engels, "not only did we discover this materialist dialectic, which for many years now has been our best tool of labour and sharpest weapon; the German worker Joseph Dietzgen discovered it anew independently of us and even independently of Hegel" (*Marx and Engels, Selected Works*, Vol. II, p. 367).

The main question of philosophy J. Dietzgen resolved materialistically. He sharply criticised "blind hen"—philosophical idealism, as well as vulgar materialism, contrasting two camps in philosophy and severely scourging the despicable "party of the middle." Idealists he called "graduated flunkeys of clericalism." Defending the materialist reflection theory in epistemology, J. Dietzgen committed a number of errors: he exaggerated the relativity of human knowledge, making concessions to idealism and agnosticism, equated consciousness with matter, asserted an innate character to certain concepts, etc. However, these, as well as certain other errors, cannot diminish J. Dietzgen's services in philosophy. Dietzgen was a militant atheist.

In *"Materialism and Empirio-criticism"* (see), Lenin, defending the essentially correct dialectical-materialist theory of knowledge of Dietzgen and noting his errors, at the same time sharply criticised the attempts of idealists to create out of these errors a certain system—"Dietzgenism," which Dietzgen's son, the Machist Eugene Dietzgen, and other Machists and revisionists wanted to oppose to Marxism. "'Dietzgenism' is a reactionary and dishonest invention of the Machists, who tried to turn the materialist J. Dietzgen into a Machist. 'Dietzgenism', as distinct from dialectical materialism," wrote Lenin, "is confusion, a step toward reactionary philosophy, an attempt to create a line not out of what is great in Joseph Dietzgen (in this worker-philosopher, who discovered in his own way dialectical materialism, there is much that is great!), but out of what is weak in him!" (Vol. 14, p. 235).

DIMITROV, Georgi Mikhailovich (1882–1949)



— teacher and leader of the Bulgarian people, outstanding figure of the international working-class movement, faithful comrade-in-arms of Lenin and Stalin. With Dimitrov's name, the entire history of the Bulgarian working class's struggle for liberation is inextricably linked. "In the entire struggle of the working class," stated the address of the CC of the Bulgarian Communist Party to party members and the Bulgarian people on Dimitrov's death, "in our country over the past 50 years, there is not a single significant event that was not connected with the great name and fiery organisational and guiding activity of Comrade Georgi Dimitrov."

In 1902, Dimitrov joined the Bulgarian Social Democratic Workers' Party and actively joined the struggle against reformists on the side of the revolutionary Marxist trend in the party, out of which subsequently—after the victory of the Great October Socialist Revolution in Russia and the revolutionary surge in Bulgaria caused by it—the Bulgarian Communist Party grew. Dimitrov was a consistent proletarian internationalist. He selflessly fought against Greater Bulgarian chauvinism and nationalism, and against imperialist war. The Bulgarian reactionary government harshly persecuted Dimitrov, arresting him several times, placing him in prison, and twice sentencing

him to death. However, Dimitrov never ceased fighting for the interests of working people.

In 1920, Bulgarian communists sent Dimitrov as a delegate to the Congress of the Comintern.

In 1923, Dimitrov, together with Kolarov, led the September armed uprising, which played a major role in the growth of class consciousness among Bulgarian workers and peasants.

Dimitrov was a major figure in the international working-class movement, one of the organisers of the international struggle against war and fascism, for peace and communism. He worked actively in the Executive Committee of the Communist International. The fearlessness of a fighter and the talent of a tribune were displayed by Dimitrov with special force during the Leipzig Trial in 1933, where Dimitrov exposed the fascist provocation and revealed the bestial face of fascism before the whole world. Dimitrov's courageous behaviour at the Leipzig Trial played a major role in mobilising the forces of the working class and all working people for the struggle against war and fascism. Thanks to the intercession of the Soviet Union government and the revolutionary surge of working people around the world, Dimitrov was snatched from the bloody clutches of fascism and arrived in the USSR.

In Moscow, Dimitrov conducted intense work to unite working people in the fight against fascism. In 1935, Dimitrov was elected General Secretary of the Executive Committee of the Comintern and remained constantly in this post until the dissolution of the Comintern in 1943. Dimitrov developed questions regarding the strategy and tactics of communists in the struggle against war and fascism. He fought for the creation and strengthening of a united front against imperialist reaction and performed great work in nurturing and educating leading cadres of fraternal communist parties loyal to the teaching of Marxism-Leninism.

During the Second World War, Dimitrov devoted all his strength to mobilising the masses of the people to fight against the Hitlerite invaders. He conducted extensive work in

organising the liberation anti-fascist movement abroad in countries occupied by Hitler's forces. He led the struggle of Bulgarian patriots against fascism. For outstanding services in the struggle against fascism, Dimitrov was awarded the Order of Lenin in 1945.

When the Soviet Army, the liberator army, entered the territory of Bulgaria, the Bulgarian people under Dimitrov's leadership overthrew the fascist regime and established a system of people's democracy. In November 1945, after 22 years of exile, Dimitrov returned to Bulgaria. Here he launched energetic activity leading all party work, calling for a struggle for peace, democracy, and socialism. In the struggle to build a Bulgarian people's democratic state, Dimitrov's great talent as a statesman was revealed. Under Dimitrov's leadership, a referendum on the state system and elections to the Grand National Assembly were conducted. After a brilliant victory in the elections, Dimitrov was unanimously elected Prime Minister of the People's Republic of Bulgaria. Under his leadership, a nationwide discussion of a new constitution was developed and conducted. With the adoption of the new constitution and the almost simultaneous nationalisation of industry and banks in Bulgaria, the people's democratic system was strengthened and formalised, representing a form of the dictatorship of the working class. Dimitrov led the restoration and development of the national economy. With the fraternal help of the Soviet Union, the Bulgarian people under Dimitrov's leadership achieved great successes in raising the economy and culture of their country, and in fundamentally improving the well-being of broad masses of working people. In December 1948, the V Congress of the Bulgarian Communist Party took place, which outlined a program for building the foundations of socialism in Bulgaria.

Dimitrov was an outstanding and most talented theorist of Marxism-Leninism. He always called for being guided by the teaching of Marxism and the rich experience of the Communist Party of the Soviet Union. "For communist parties," he said, "there exists a single theory as a guide to action—the theory of

Marxism-Leninism; there exists a single purposeful direction in their policy; there exists the great party of Lenin–Stalin as the leading party of the international working-class movement." He passionately defended the idea of proletarian internationalism, steadfastly fighting against any kind of nationalism. In internationalism, he said, communists see a guarantee of the successful struggle of each country's working class for the victory of socialism. In his speeches on questions of the international working-class movement, strategy, and tactics of communist parties in the fight against imperialism, and on questions of building a new, people's democratic Bulgaria, Dimitrov creatively applied dialectical and historical materialism, giving brilliant examples of a dialectical approach to reality.

In a letter to the editorial board of *"Philosophical Thought"*, Dimitrov indicated that studying philosophical works increasingly convinced him of the absolute necessity of a full combination of practice with theory, since *practice without theory is blind, and theory without practice is fruitless*. This is especially important for the working class, which faces the historical task not only to correctly and scientifically explain what exists, but to fundamentally alter what exists for its own benefit and for the benefit of its people. Without revolutionary theory there can be no revolutionary practice, as was repeatedly emphasised by the great Lenin, and along with him the continuer of his cause—the great Stalin.

To the questions posed by the editorial board regarding the role and tasks of the journal *"Philosophical Thought"*, Dimitrov gave detailed answers. In particular, he indicated that the journal should expose and in every way assist in the ultimate eradication of fascist ideology (racism, theories of the dominance of "higher" races over "lower" ones, the principle of "Führerism," the theory of the superman, Greater Bulgarian chauvinism); expose and scourge fascist falsifications of history in general and Bulgarian history in particular. The journal *"Philosophical Thought"*, Dimitrov emphasised, must help the national intelligentsia develop a healthy, scientific, Marxist-

Leninist worldview. The journal must elabourate from a Marxist perspective new problems raised by the practice of socialist construction. Dimitrov demanded that the language of the journal be popular and accessible to the reader. To constantly improve and perfect the journal, Dimitrov pointed out, knowledge, immense systematic work, and rigorous self-criticism are necessary.

Dimitrov taught Bulgarian communists and all working people to be vigilant, to mercilessly expose all enemies of the people, to always remain faithful to the great cause of liberating the working class and building communism, and to follow the Communist Party of the Soviet Union always and in everything.

The Bulgarian people under the leadership of the Bulgarian Communist Party are successfully building socialism. The key to its victorious movement along the path to socialism is the growing friendship between the Bulgarian people and the peoples of the Soviet Union.

DISCONTINUITY AND CONTINUITY

— Nature, matter are discontinuous and continuous at the same time. Its discontinuity is expressed very diversely, primarily in that nature consists of separate qualitatively definite bodies, differing in complexity: of galaxies (nebulae), star systems, planets, individual bodies on planets, molecules, atoms, electrons, etc. Radiation (light) is discontinuous; light is emitted and absorbed in separate portions of energy — quanta, or photons. But nature at the same time is continuous. All separate bodies of nature constitute one whole; thus, atoms form molecules, from molecules such integral bodies as a plant or animal cell are formed, and from cells — organisms; from stars star systems are formed, etc. Exactly in the same way, light is discontinuous and continuous, for if light is emitted and absorbed in separate photons, it propagates in waves, i.e., as something integral, as a stream of waves. Electrons and other elementary particles also have a dual nature: corpuscular and wave, in which the unity of discontinuity and continuity is manifested.

Discontinuous and continuous at the same time are movement, time, space. A slow, continuous quantitative accumulation of changes is interrupted by a leap, the transition from one qualitative state to another. Continuity and discontinuity are unthinkable without each other, they are interconnected.

DISCRETENESS — discontinuity (see *Discontinuity and Continuity*).

DOBROLYUBOV, Nikolai Alexandrovich (1836–1861)



— great revolutionary democrat, materialist philosopher, and literary critic. Together with N. G. *Chernyshevsky* (see), he was an ideologist of the peasant revolution in Russia. In the 1860s, a wave of peasant uprisings against serfdom and tsarism rose in Russia. N. G. Chernyshevsky and N. A. Dobrolyubov formulated the main democratic demands of the multi-million masses of the peasantry, expressing in their works their aspirations and hopes. V. I. Lenin, noting Dobrolyubov's services to his motherland, wrote that he was dear to all educated and thinking Russia as a writer who "passionately hated arbitrariness and passionately awaited a popular uprising against the 'internal Turks'—against the tsarist government" (Vol. 5, p. 296).

In a number of his works, especially in the articles *"Realm of Darkness"* and *"A Ray of Light in the Realm of Darkness"*, Dobrolyubov gave a deep critique of the serf-owning system in Russia. Serf-owning Russia he called the "realm of darkness."

Out of this dark realm of serfdom and arbitrariness Dobrolyubov saw only in revolution. By no reforms can the condition of the peasantry be changed; he treated the prepared emancipation of the peasants with distrust, expressing by this the distrust of the peasants toward reform. Dobrolyubov exposed liberals, fiercely lashing their fruitless chatter about reforms and progress. "We do not need words that are rotten and idle, plunging into self-satisfied slumber and filling the heart with pleasant dreams, but a word that is fresh and proud, making the heart boil with the courage of a citizen, drawing one to activity that is broad and original..." The force capable of carrying out a revolutionary upheaval, Dobrolyubov considered to be the peasantry, as the most oppressed class of Russian society. The peasant revolution, in his opinion, would be the result of the merging of individual uprisings into one all-Russian uprising, which would destroy tsarism and the serf system. Dobrolyubov devoted his whole life to the cause of preparing a popular peasant revolution.

Dobrolyubov believed that the future system born of revolution would not resemble not only the autocratic-serf system, but also the bourgeois, capitalist system of Western European countries. Praised by Russian liberals, Western democracy Dobrolyubov called hypocritical, protecting the rights of the rich, since the people in these countries remain slaves to the arbitrariness of rulers. Parliament is a simple "talking shop". Working people under capitalism find themselves under a double yoke: capitalist and feudal exploitation. "And it turned out"—wrote Dobrolyubov—"that the working people remained under two yokes: both of old feudalism, still living in various forms and under various names throughout Western Europe, and of the petty-bourgeois estate that seized the industrial sphere into its hands". Dobrolyubov saw the struggle of the working class against the bourgeoisie, "the hostile relations of the working class toward contractors and factory owners". Revealing the contradictions of capitalist society, Dobrolyubov arrived, however, not at scientific socialism, but at utopian socialism. Not knowing the laws of

social development, he, like all revolutionary democrats, considered it possible after the peasant revolution to establish a socialist system. He directly called himself a socialist and a proponent of a republican form of government. In the future "ideal republic," according to Dobrolyubov's thought, every yoke is destroyed, and parasites, villains, and scoundrels are expelled from society sacred brotherhood" and equality without any "privileges of nobility" are established. The fundamental principle of the new society will be the distribution of material goods according to the quantity and quality of expended labour. "The most important thing needed is that the significance of a person in society be determined by his personal virtues and that material goods be acquired by everyone in strict proportion to the quantity and dignity of his labour..." *Utopian socialism* (see) of Dobrolyubov and all Russian revolutionary democrats was the most progressive trend of social thought in Russia and Western Europe in the pre-Marxist period. Dobrolyubov, however, did not understand that the victory of a peasant revolution creates the conditions for the development of capitalism. The victory of a peasant uprising would have been for tsarist Russia a huge step forward and would have created conditions for the deployment of the struggle of the proletariat against the bourgeoisie.

All of Dobrolyubov's struggle, all his works are imbued with deep patriotism. His great task he saw in the liberation of the Russian people from serfdom and autocratic yoke. He saw remarkable national traits of the Russian people, which put forward from its midst great scientists, poets, and thinkers. He caustically and malevolently ridiculed bowing before foreign countries, ruthlessly exposing cosmopolitans who "insanely renounce their homeland". The patriotism of Dobrolyubov, as well as of all revolutionary democrats, was an expression of deep faith in the creative powers of the people, its revolutionary energy, and the great future of his fatherland.

Revolutionary democratism in Dobrolyubov was closely connected with philosophical materialism. The materialist philosophy of Dobrolyubov was a continuation and further

development of the materialist tradition in Russian philosophy coming from *M. V. Lomonosov* (see) and *A. N. Radishchev* (see). His teachers who had a decisive influence on the formation of his worldview were the great revolutionary democrats *V. G. Belinsky* (see), *A. I. Herzen* (see), N. G. Chernyshevsky. In all his works, Dobrolyubov consistently conducts a materialist line in resolving the *basic question of philosophy* (see). The material, objective world he considers primary, consciousness—secondary, derivative. The materialist solution to the basic question of philosophy in Dobrolyubov relies on the achievements of the natural sciences of that time. In full agreement with science, he asserted that the material world acts upon man, evoking sensations. "We feel—wrote Dobrolyubov—that upon us everywhere acts something, distinct from us, external, in a word—not-I. From this we conclude that besides us there exists something else, because otherwise we could not feel any external action upon our I. From this it follows that the existence of objects is recognised by us only because they act upon us..." The material world is subject to its own natural laws. Dobrolyubov considers completely unscientific, worthy of medieval alchemists, the striving to find in nature a certain "mysterious meaning". Referring to the mysterious forces, many naturalists, wrote Dobrolyubov, try to cover up their ignorance, not knowing the laws of nature. He exposes the metaphysical concept of force as an ability detached from matter. "Force constitutes a fundamental, inherent property of matter and cannot exist separately," wrote Dobrolyubov. Force as a particular property of objects is inseparable from the material objects themselves. Therefore, the force of the human brain, its ability to think, is a fully natural phenomenon inherent to matter at a high stage of its development. Hence, in man there are not two opposite principles, just as there are none in the world. There exists a single material world and a "humanly indivisible creature". Dobrolyubov rejects as completely unscientific the dualistic division of the world and man into two entities—material and ideal. However, he by no means belittles the enormous

significance of the spiritual life of man and considers absurd the assertion of "coarse" vulgar materialism "as if the soul of man consists of some finest matter".

The most important law of the material world Dobrolyubov considered the law of development. To this law nature and social life are subject. "In the world everything is subject to the law of development... In nature everything goes gradually from simple to more complex, from imperfect to more perfect; but everywhere the one and same matter is present, only at different stages of development". This universal movement and development he considered the basis of the qualitative diversity of the material world. There is no stagnation or immobility in society or in human thought.

Materialistically, Dobrolyubov resolves the second aspect of the basic question of philosophy. He considers that man can know and does know the material world surrounding him. He exposes *agnosticism* (see) and "mindless" skepticism, as well as religious fables about the limitation of the capacities of human reason. Man, according to Dobrolyubov, in the process of cognition goes from impressions caused in our feelings by external objects to revealing their essence. Cognition is determined by practical needs of life and verified by human activity.

Relying on a materialist theory of knowledge, Dobrolyubov deeply developed the philosophical foundations of the aesthetics of Belinsky and Chernyshevsky. He was a great literary critic. Artistic creation he considered a reflection in human consciousness of objective reality. What science and art have in common he saw in the fact that they have one object—the material world surrounding man. The artist must be a thinker and not copy reality, but reveal the internal connection and sequence of phenomena, generalise facts, and draw conclusions. Truth of artistic representation consists not in accidental signs of a phenomenon, but in revealing the essence, characteristic features of the phenomenon. Dobrolyubov demanded from the artist an image of the typical in phenomena, revealing their essence and connection with surrounding reality.

From literature he demanded service to the working people. The aesthetic theory of Dobrolyubov had enormous significance for the development of advanced Russian art and literature.

The materialism of Dobrolyubov was limited; he could not extend a materialist explanation of the laws of nature to social relations. The reason for this was the economic and political backwardness of Russia at that time. Dobrolyubov's revolutionary democratism determined in his general idealist views on the development of society a strong materialist tendency, which was expressed in recognising the decisive significance of the masses of people in the historical process. Historical events must, according to Dobrolyubov, be evaluated by the influence they exert on the people. Having established the decisive significance of the masses of people in history, Dobrolyubov basically correctly resolved the question of the role of great personalities in the progressive development of humanity. He did not oppose a great personality to the mass, but revealed the connection between the people and the great man expressing its interests. Striving to reveal the internal laws of development of society, he pointed to the great significance of class struggle. In historical development, according to Dobrolyubov, a large role is played by the material side, the distribution of goods among people. However, on the whole, in his view on the development of society, Dobrolyubov remained an idealist.

From a materialist explanation of the laws of nature Dobrolyubov drew atheistic conclusions. The roots of religion he saw in man's fear before incomprehensible natural phenomena. He exposed the reactionary role of religion, which instills superstition and ignorance and calls the masses to patience, showing the direct connection of religion with politics.

An outstanding representative of Russian revolutionary democracy, a materialist philosopher, and a great literary critic, Dobrolyubov was one of the predecessors of Russian social-democracy. The classics of Marxism-Leninism highly valued Dobrolyubov's activity as an outstanding thinker and fighter for

the liberation of the Russian people from serfdom and autocracy.

DOGMA, DOGMATISM — Dogma is a proposition accepted blindly, on faith, uncritically, without taking into account the conditions of its application. Dogmatism is characteristic of all theoretical systems defending outdated, old, reactionary positions and fighting against the new, developing. Social theories are dogmatic when they no longer find support in developing reality. A proposition correct in itself, applied non-dialectically, without taking into account a concrete changed situation, can turn into a dogma. In this sense Marx and Engels always pointed out that their teaching is not a dogma, but a guide to action. Lenin and Stalin decisively fought against the dogmatic vulgarisation of Marxism undertaken by opportunists of all kinds to dull the critical and revolutionary edge of this theoretical weapon of the proletariat. For example, Russian Mensheviks dogmatically approached the evaluation of the revolution of 1905, drawing a complete analogy between it and the bourgeois revolutions that took place in the XVIII–XIX centuries. Being dogmatists, they did not understand and could not understand that the historical situation in the era of imperialism had changed, and the laws governing the execution of a bourgeois-democratic revolution had significantly modified. They did not understand that in the new conditions, the main driving force of the revolution is the proletariat, acting as the hegemon of the revolution, and the peasantry, etc.

Lenin smashed Menshevik dogmas and brilliantly developed the foundations of the tactics of the Bolshevik party in the democratic revolution (see *"Two Tactics of Social-Democracy in the Democratic Revolution"*).

Truly revolutionary Marxism is creative Marxism, continuously enriching theory with new data of social development and revolutionary practice of the masses. Dogmatism is an enemy of revolutionary theory and practice. To be faithful to Marxist theory does not mean adhering only to the letter of Marxism, but means proceeding from the spirit of

Marxism, enriching it, and concretising its application to new historical conditions. Dogmatism is based on the rupture of theory and practice. Marxism is based on the indissoluble unity of theory and developing practice. *(See also Creative Marxism.)*

DOKUCHAEV, Vasily Vasilievich (1846–1903)



— great Russian scientist, founder of soil science, one of the creators of scientific agronomy, public figure, and democrat. Dokuchaev was a continuation of the best materialist and democratic traditions in Russian science laid down by *Lomonosov* (see) and *Radishchev* (see). Dokuchaev, as a major natural scientist, approached problems of soil science from materialist positions, considering nature as a single whole, and individual phenomena and processes as organically connected with each other and stemming one from another.

Dokuchaev considered soil science a synthetic science, since soils, being the result of an extraordinarily complex interaction of factors, "demand from their investigator unceasing excursions into the field of the most diverse specialties..." Being an encyclopaedically educated scientist, Dokuchaev emerged in natural science as a revolutionary; he established the general principles and laws of genesis, evolution, and geographical distribution of soils, mapped out paths for studying them, and for the rational utilisation of land for agricultural needs. Already at the beginning of his scientific activity, Dokuchaev moved from purely geological work to broad physical-geographical studies of soils, allowing him to accumulate a large volume and significance of experimental

material. Dokuchaev created the classical theory of the origin of rivers and river valleys, and substantiated the nature of the development of erosion processes. Dokuchaev for the first time undertook expeditionary studies on a grandiose scale of the chernozem soils of the East European Plain, the Caucasus, and the Crimea—namely "that blessed soil which constitutes the fundamental, peerless wealth of Russia..." The result of these works was the first soil map of European Russia in history and the work *"Russian Chernozem"* (1883)—the true foundation of genetic soil science, which by right should be placed alongside C. Darwin's *"Origin of Species"*.

Dokuchaev's teaching on the genesis and evolution of soils is one of the greatest achievements of materialist natural science. He created a harmonious "teaching on those complex and diverse relationships and interactions, as well as laws governing age-old changes, that exist between so-called living and dead nature..." Dokuchaev proved that soil is a peculiar fourth kingdom of nature, a special natural-historical body arising as a result of the interaction of parent rocks and a complex of soil-forming factors: climate, plant and animal organisms, surface and ground waters, topography, and the age of the land, as well as human action. Dokuchaev viewed the soil-forming process dialectically as "ever-changing functions" of soil-formers in space and time.

The creation of an independent soil science had immense significance in theory and practice, as it allowed for the objective study of the soil cover of various zones, and opened up possibilities for systematically managing the soil-forming process and continuously improving the agronomical properties of soils. Dokuchaev brilliantly substantiated the teaching on soil zones and types of soil formation, providing scientific bases for genetic classification of soils; he established a "connection existing and acting between soils and whole plant and animal associations..." (podzolic soils—taiga, gravy forest soils—forest-steppe, chernozems—meadow steppe, chestnut-brown—semi-desert steppe, serozems—desert steppe). Dokuchaev for the first time established a dialectical connection between soil

and landscape, considering soil not only an essential part, but also a mirror of the landscape—a complex set of surrounding natural conditions.

The interests of Dokuchaev, a great scientist and patriot, were extremely broad and inextricably tied to the practice of agriculture. He believed that only on a correct natural-historical scientific basis "can various practical measures for raising agriculture be built..." To this end he studied ravines and river floodplains, the reasons for their silting up, established reasons, and mapped out measures to combat drought and soil erosion; he approached problems of reclamation and the development of marshy soils. Dokuchaev simultaneously substantiated a zonal, differentiated selection of agronomical measures (crop rotation, grass sowing, soil tillage, fertilisation, irrigation, etc.). He demanded the study of all conditions of agriculture "comprehensively and without fail in their mutual connection". Dokuchaev believed that science in the hands of the people is a powerful transforming force. In his opinion, natural forces unfavourable to agriculture are scary only when they are unknown; "one only needs to study them and learn to manage them, and then they will work for our benefit". In his work *"Our Steppes Before and Now"* (1892), Dokuchaev outlined a set of measures to transform the nature of the arid steppe landscape and turn it into a flourishing forest-steppe: shelterbelt afforestation, afforestation of rivers, ravines, sands, and wasteland; creation of structured soils and improvement of their physical properties through grass sowing; introduction of proper soil cultivation, moisture conservation, snow retention, retention of melt and rain waters, regulation of river levels, construction of ponds and reservoirs, liman and local runoff irrigation, application of fertilisers, selection of crops and varieties suitable for local conditions, etc. In this respect, Dokuchaev "outgrew his time by a whole era" (Williams).

Dokuchaev's ideas entered the golden fund of agronomical science; they gave a powerful push to the development of related branches of natural science: biogeochemistry, dynamic geology, hydrogeology, etc., laying the foundation for

progressive Russian schools in a whole range of sciences. According to Williams's fair statement, Dokuchaev "belongs to the most outstanding scientists of the late XIX century, scientists of world significance, whose name is deservedly placed in the front ranks of natural science classics".

Dokuchaev was an outstanding educator and public figure, a patriot-scientist, an ardent champion of the development of Russian science. He organised the Soil Committee, the scientific journal *"Soil Science"*, created the first department of soil science, and did much for the development of higher agricultural education in Russia, training scientific cadres, and spreading the influence of advanced Russian science abroad. He considered it his duty to work for science and write for the people. At world exhibitions in Paris and Chicago, Dokuchaev received the highest awards, and his ideas, developed further by his students, won universal recognition among world scientists.

Dokuchaev, along with a correct materialist interpretation of basic tenets of geology, soil science, and agriculture, permitted individual sociological and philosophical errors. Thus, Dokuchaev overestimated the role of geographical conditions in the development of human society. Standing on the positions of Darwin's evolutionary theory, Dokuchaev asserted that nature in its development does not make leaps. A major error of Dokuchaev was recognising "absolute laws" of constancy in the relationships between a country's climate, nature zones, soil, and the plant and animal organisms inhabiting it, etc. Dokuchaev underestimated the leading role of the biological factor in the genesis and evolution of soils.

The progressive teaching of Dokuchaev on transforming the nature of the steppe landscape and raising soil fertility could not be realised in the conditions of tsarist Russia. Only in conditions of socialist society was Dokuchaevian soil science, enriched and developed by *V. R. Williams* (see) and other Soviet scientists, turned into an important branch of natural science fruitfully serving socialist agriculture.

DUALISM (Lat. *duo* — two) — a philosophical trend that considers as the beginning of being not one, but two different substances: material and ideal, which deny each other and struggle between themselves. *Descartes* (see), for example, considered that at the basis of existence lie two independent substances—material and spiritual. Dualism fruitlessly tries to reconcile and combine materialism with idealism. Materialist theory radically denies both dualism and idealism. Dialectical materialism stands on the ground of materialist monism. The ideal depends on the material and outside the latter does not exist. The idea that the ideal acts as an independent substance or basis is idealist nonsense. In reality, matter in the process of its development generates the ideal, and therefore the ideal must be considered in indissoluble connection with and dependence on matter. The world is not dual, but single, and its unity consists in its materiality.

DÜHRING, Eugen (1833–1921) —German professor of mechanics, philosopher, and economist. In philosophy, an eclectic combining positivism, inconsistent mechanistic materialism, and frank idealism. He spoke out against the teachings of Marx and Engels during the period when the Social Democratic Party of Germany, arising on the basis of the unification of two previously existing independent parties—the Lassalleans and the Eisenachers—was strengthening its ranks and when questions of theory acquired especially important significance. Among some social democrats, Dühring's confused and harmful views on philosophy, political economy, and socialism found support. These views were supported in particular by *Bernstein* (see) (later the leader of revisionists). Considering the danger that Dühring's writings represented for the not-yet-strengthened German labour movement, Engels spoke out against Dühring and subjected his views to devastating criticism in the specially written book *"Anti-Dühring"* (see).

ECLECTICISM —an unprincipled, mechanical combination of heterogeneous ideological trends, views, and theories. Eclectics attempt to combine materialism with idealism. Phenomena of eclecticism can be found to one degree or another in any inconsistent philosophy. An example of eclecticism can serve the views of the theorists of the Second International, who attempted unprincipledly to "combine" Marxism with idealist trends—for example, with Kantianism, Machism, etc. A profound definition and critique of eclecticism was given by Lenin in the work *Once Again On The Trade Unions, The Current Situation and the Mistakes of Trotsky and Bukharin*: "Formal logic... takes formal definitions, guided by what is most customary or what strikes the eye most often, and limits itself to that. If two or more different definitions are taken and combined completely at random... then we get an eclectic definition indicating different sides of the object and nothing more" (Vol. 32, p. 72).

Thus, for example, the enemies of Leninism, the Bukharinites, in defining the role of trade unions in our country, tried eclectically to combine two opposing points of view on this question: the counter-revolutionary point of view of the Trotskyites, who declared that trade unions should concentrate the management of production in their hands, and the only correct position of Lenin and the Communist Party, who viewed trade unions as a school of communism. The Bukharinites "proved" that trade unions are both one and the other. Lenin exposed their eclecticism, showing that dialectics requires highlighting the main, decisive side from the totality of different sides of a phenomenon, isolating the "decisive link" in the chain of historical tasks. Lenin saw such a decisive side and "decisive link" in all trade union work in the fact that they are a "school of communism," a school of socialist discipline of labour, a school of solidarity, a school for defending one's interests, and a school of management.

Lenin excoriated eclecticism for its vagueness, haziness, and lack of concreteness. That is precisely why opportunists use eclecticism to blur everything concrete in the revolutionary

struggle. “Dialectics,” pointed out Lenin, “is concrete and revolutionary... Eclecticism and sophistry of Kautsky and Vandervelde, to please the bourgeoisie, blur everything concrete and precise in the class struggle...” (Vol. 28, p. 300).

ECONOMIC MATERIALISM —a one-sided, vulgar understanding of history, according to which the sole force of social development is the economy. Economic materialism rejects the active significance of politics and political institutions, ideas, and theories in the historical process. Adherents of economic materialism were E. *Bernstein* (see) in the West, and “legal Marxists,” “economists,” and Mensheviks in Russia. A representative of economic materialism was also the historian M. N. Pokrovsky. Economic materialists attempted to pass off their vulgar materialism as a Marxist understanding of history.

In reality, historical materialism fundamentally differs from economic materialism. Seeing in material production the main driving force of social development and explaining the origin of political institutions, ideas, and theories by the economic system of society and the conditions of the material life of society, historical materialism at the same time emphasises the immense importance of political institutions, ideas, and theories in social development. Without establishing the dictatorship of the proletariat, it would be impossible to build a socialist society, without the revolutionary theory of Marxism-Leninism, without its organising, mobilising, and transforming role, the world-historical victory of the working class of the USSR would be unthinkable. The moral-political unity of Soviet society was a crucial condition for the victory of the Soviet Union over the fascist invaders. The successful implementation of the task of the gradual transition from socialism to communism in our country is possible only on the basis of the further strengthening of the Soviet state, the Soviet Army, intelligence agencies, on the basis of increasing the political vigilance of the masses, the struggle against remnants of capitalism in the consciousness of people, the communist

education of working people, etc. (See also *Economics and Politics*.)

"ECONOMIC PROBLEMS OF SOCIALISM IN THE USSR" —a work by J. V. Stalin devoted to questions of socialist economics and the transition from socialism to communism. Published in September 1952.

In his work, J. V. Stalin illuminated fundamental questions of the political economy of socialism, which hold great importance for the practical activity of the Soviet state and the Communist Party. J. V. Stalin formulated the *basic economic law of socialism* (see), providing the key to understanding and explaining all regularities of socialist society. J. V. Stalin showed that in contrast to capitalist society, where the law of competition and anarchy dominates production, in socialist society, on the basis of the socialisation of the means of production, the *law of planned (proportional) development of the national economy* (see) arose and operates, showing that our five-year and annual development plans are a reflection of the requirements of this law. J. V. Stalin provided justification for the question of commodity production under socialism. He showed that under socialism, commodity production still remains, because alongside state public property, collective farm property exists, which is not public. Collective farms dispose of collective farm products themselves, alienating their products as commodities. Only when, instead of two main production sectors, a single production sector appears with the right to dispose of all consumer products of the country, will commodity circulation with its "money economy" disappear as an unnecessary element of the national economy. J. V. Stalin revealed the specific nature of commodity production under socialism as commodity production of a "special kind," serving the cause of strengthening socialism and the transition to communism. In connection with this, J. V. Stalin showed that although the law of value also operates under conditions of socialism, its sphere of action is limited mainly to consumer goods. Only here does it retain, within certain limits, the role of

a regulator. But under socialism, it has lost the role of a regulator of production. With the disappearance of commodity production, value with its forms and the law of value will also disappear.

In his book, J. V. Stalin answered such cardinal questions as the abolition of the opposition between town and country, between mental and physical labour, and the elimination of distinctions between them. J. V. Stalin revealed the nature of the opposition between them and showed that under conditions of socialism and the gradual transition to communism, opposition no longer exists, but only an essential distinction between town and country, an essential distinction between physical and mental labour, which will be eliminated during the transition to the highest stage of communism, remains.

On the basis of the creative development of the ideas of Marx, Engels, Lenin, and the theoretical generalisation of the practice of socialist construction in the USSR, J. V. Stalin developed the question of specific ways of transition from the lower stage of communism to the higher.

J. V. Stalin discovered the *basic economic law of modern capitalism* (see), showing that the operation of this law conditions all processes taking place at present in the capitalist world. J. V. Stalin showed that the most important economic result of World War II is the disintegration of a single all-encompassing world market into two parallel world markets, that the countries of the camp of democracy and socialism have closed ranks economically and established economic cooperation and mutual assistance. The disintegration of the world market determined the further deepening of the *general crisis of the world capitalist system* (see).

J. V. Stalin refuted the deeply mistaken views of certain economists who believed that under our conditions, wars between capitalist countries had ceased to be inevitable. Giving a profound analysis of the modern capitalist economy, its contradictions, tearing apart the camp of imperialists, J. V. Stalin showed the inevitability of wars between capitalist countries under modern conditions. J. V. Stalin characterised the

essence of the modern movement of peoples for peace, against a new war, and pointed out that this movement does not pursue the goals of overthrowing capitalism, that it is limited to democratic goals of the struggle to preserve peace. The possibility is not excluded that somewhere this struggle for peace will develop into a struggle for socialism. But in itself, the peace movement cannot destroy the roots of imperialist wars. "To eliminate the inevitability of wars, it is necessary to destroy imperialism" (p. 36).

The discovery of the basic economic law of modern capitalism, the development of questions regarding the general crisis of capitalism and the two stages of its development, the disintegration of a single world market, the development of questions regarding the complete subordination of the bourgeois state to monopolies, and the fact that under modern conditions the thesis of the relative stability of the capitalist market is no longer applicable, and that capitalism as a whole is growing incomparably faster than before, as well as a number of other questions—all this is an important contribution to the development of the Leninist theory of imperialism.

The work of J. V. Stalin is a striking example of the application of the Marxist method of research to new questions posed by the practice of communist construction in the USSR and all international development. Applying Marxist philosophy to the creative solution of these questions, J. V. Stalin enriched, concretised, and further developed the dialectical method, philosophical materialism, and historical materialism, showing how the general dialectical laws of development act and manifest themselves anew under conditions of socialism. Developing the proposition expressed in the work *Marxism and Problems of Linguistics* (see) that under conditions of socialism the transition from an old quality to a new one is carried out not by way of "explosions," but by way of the gradual accumulation of elements of the new quality and the dying off of elements of the old quality, J. V. Stalin in *Economic Problems of Socialism in the USSR* shows that under socialism,

economic development occurs not by way of upheavals, but by way of gradual transitions.

Great significance for the further development of Marxist dialectics is held by the elaboration in the work of J. V. Stalin of the question of contradictions. In this work, a profound critique is given of the widespread view, prior to the publication of J. V. Stalin's work, according to which full correspondence between productive forces and relations of production under socialism excludes any contradictions between them. J. V. Stalin showed that the development of the socialist mode of production is also carried out by way of the natural emergence and overcoming of internal contradictions between the two sides of the mode of production—productive forces and relations of production. J. V. Stalin revealed the specific nature of the development and overcoming of these contradictions under socialism, in contrast to capitalism. This specific nature consists in the fact that under socialism, contradictions do not transform into an opposition and do not reach a conflict that can be resolved only through revolutionary means. The Communist Party and the Soviet state, by noticing the growth of contradictions in a timely manner, overcome them by adapting production relations to the growth of productive forces. In the work of J. V. Stalin, such important categories of materialist dialectics as possibility and reality, content and form, etc., found their application and development.

Further creative development in *Economic Problems of Socialism in the USSR* was also received by the materialist theory of Marxism. J. V. Stalin dealt a blow to the subjectively idealist interpretation of the economic laws of socialism by a significant portion of Soviet economists, philosophers, and jurists, and further developed the materialist doctrine of the objective nature of the laws of nature and society, the laws of science. J. V. Stalin showed that denial of the objective nature of economic laws of socialism leads to adventurism in politics and is a relapse of idealist *voluntarism* (see). The strength of the policy of the Communist Party lies in the fact that it is guided in its activity by the requirements of the objective laws of nature

and society. J. V. Stalin showed that recognition of the objective nature of economic laws has nothing in common with fetishising laws, or with denying the conscious activity of people. Great theoretical and practical significance is held by J. V. Stalin's development of Marxist propositions on the relationships between general and specific laws of the basic economic law and other, non-basic laws, on the significance of knowing laws for scientific foresight, etc.

Important significance is held by *Economic Problems of Socialism in the USSR* for the further development of historical materialism—in it, a concretisation of a number of questions of historical materialism is given.

To the forefront here is brought the question of the mode of production of material goods. J. V. Stalin in this work gives a profound characterisation of the mode of production and its two sides, reveals their differences and connections, and deeply illuminates the dialectic of productive forces and relations of production.

In his work, J. V. Stalin develops and enriches the law discovered by Marx of the *necessary correspondence of production relations to the character of productive forces* (see), showing the role of this law in the historical succession of social modes of production, explaining how Soviet power, relying on this law, socialised the means of production, made them the property of the people, and created socialist forms of economy. J. V. Stalin calls the alliance of workers and peasants that force in our country which was able to break the resistance of the exploiting classes to this law and implement it.

In his work, J. V. Stalin revealed the deepest humanism of socialist society as a society in which everything is subordinated to man, everything is done for the good and happiness of man. In capitalist society, man with his needs disappears from view. Here, the main goal is the extraction of profits. The goal of socialist production is "not profit, but man with his needs, that is, the satisfaction of his material and cultural needs" (p. 77).

J. V. Stalin's work *Economic Problems of Socialism in the USSR* is a striking example of the creative development of Marxist-Leninist theory.

ECONOMICS AND POLITICS — are considered by Marxism in their interaction and development as an integral whole. The economic structure of society and the economic basis determine the political and ideological superstructure. Politics is a direct reflection of the prevailing economic system in a given historical period. It is entirely subordinated to the interests of the class that dominates the economy. Thus, bourgeois policy aims inside the country to consolidate the dominance of the capitalist system, ensure the free exploitation of workers by capitalists, keep the exploited classes in check, etc. In foreign policy, the bourgeoisie pursues interests that stem directly from its economic position. This is a policy of enslaving and plundering colonies, seizing foreign lands, and waging war to expand spheres of influence, obtain new markets, sources of raw materials, etc.

Conversely, the policy of a socialist state expresses different—socialist—economic relations. It is directed toward creating conditions for the development of socialist production relations, i. e., relations of comradely mutual assistance and cooperation among people, and maximally satisfying the growing material and spiritual needs of working people. The foreign policy of a socialist state is directed against the unleashing of new wars, for the development of a socialist economy does not require seizing foreign lands or enslaving peoples. The *basic economic law of socialism* (see) determines the peaceful policy of the Soviet state, whereas the *basic economic law of modern capitalism* (see) pushes the bourgeoisie toward military adventures to achieve maximum monopolist profits.

Being the product and expression of a specific economic system, politics in turn exerts an immense influence on the economy. "Politics is a concentrated expression of economics... Politics cannot but have precedence over economics" (Lenin,

Vol. 32, p. 62). These words of Lenin, revealing the vast role of politics, must not be understood in the sense that politics allegedly arises first and economics later, or that politics is primary while economics is secondary. Politics was brought into the world by capitalist monopolies, and the latter, being the product of all previous development of the capitalist mode of production, determine the corresponding policy of bourgeois states in the era of imperialism—specifically imperialist policy. Politics cannot but have precedence over economics in the sense that without political power, no class can maintain its economic rule; "...the most essential, 'decisive' interests of classes," teaches Lenin, "can be satisfied *only* by fundamental political transformations in general; in particular, the main economic interest of the proletariat can be satisfied fied only through a political revolution replacing the dictatorship of the bourgeoisie with the dictatorship of the proletariat" (Vol. 5, p. 362). This means that politics is the concentrated expression of economics. Therefore, in politics and political struggle, the opposition of classes and the irreconcilability of interests of the exploited and exploiters, the oppressed and oppressors, find their highest expression. Therefore, the main question of any revolution is the question of political power.

Arising on the basis of the economic basis, politics helps it consolidate and develop. Thus, the modern capitalist economy has long outlived its time and holds back the further development of productive forces. But if it still exists, it is explained by the fact that political power remains in the hands of the bourgeoisie, protecting the bourgeois economic system. The policy of the Soviet state and the policy of the Communist Party hold immense importance for the development of the socialist economy. In conditions of socialism, the role of politics in economic development increases significantly, for private ownership of the means of production is replaced here by social ownership, and economic development occurs not spontaneously, not on the basis of the law of anarchy of production as under capitalism, but systematically, on the basis of the objective *economic law of the planned (proportional)*

development of the national economy (see). Hence, such a new function of the Soviet state arises as the economic-organisational and cultural-educational function, which no bourgeois state has or can have. The increased role of politics in the development of the socialist economy does not mean that politics arbitrarily determines economic development. The power of the policy of the Soviet state and the Communist Party consists in the fact that it is based on the knowledge and consideration of objective economic laws of socialism. Relying on the knowledge of these laws, the party and state direct all economic and cultural development along the path to communism. That is why the policy of the Communist Party is the vital basis of the Soviet system. That is why it is necessary in everything—in the development of the economy, culture, literature, art, etc.—to proceed from the policy of the Communist Party, for this policy scientifically expresses the most vital needs of the Soviet people and the objective necessity of social development in the modern historical era.

ECONOMISM — see *Spontaneity and Consciousness*; *"What Is to Be Done?"*

ELEATICS OR ELEATICS SCHOOL — an ancient Greek philosophical school of the 6th–5th centuries BCE, which arose in the city of Elea (in Southern Italy). The main representatives were: Xenophanes of Colophon (c. 580–488 BCE), Parmenides of Elea (second half of the 6th — first half of the 5th century BCE), Zeno of Elea (c. 490–430 BCE), and Melissus from the island of Samos (5th century BCE). Starting with Parmenides, the school acquired a distinctly expressed idealist character and served as an ideological stronghold of the reactionary slave-owning aristocracy in the period after the Greco-Persian Wars. Against the spontaneous dialectical doctrine of the *Milesian school* (see) and *Heraclitus* (see) regarding the changeable primary basis of things, the Eleatic school advanced a doctrine of the unchangeable essence of true being and the illusoriness of all visible changes and distinctions.

This metaphysical position entailed a denial of the significance of sensory experience for cognition and subsequently served as one of the sources of Plato's *idealism* (see). The arguments of the Eleatics against dialectics, especially Zeno's advanced proofs of the contradictory nature of motion (the so-called aporias of Zeno), played a positive role in the development of ancient dialectics contrary to their metaphysical conclusions: they sharply posed the problem of how to express in logical concepts the contradictory dialectical character of objective processes of motion and development. (See also *Ancient Philosophy*.)

EMERGENT EVOLUTION (Eng. *emergence*— arising, appearance) — an unscientific, reactionary idealist theory directed against materialist dialectics. It gained widespread distribution in modern Anglo-American bourgeois philosophy, especially among "neorealists" (see *Neorealism*). The main representatives are: S. Alexander, C. Lloyd Morgan, C. Broad. The theory of emergent evolution arose in the 1920s in England. The newest natural science discoveries and historical experience of social development completely discredited the traditional bourgeois concept of vulgar evolution, fully and entirely confirming the Marxist-Leninist doctrine on the dialectical character of development in nature and society. Considering the usual bourgeois theory of evolution to be insufficient, modern bourgeois philosophers, in search of ideological weapons against revolutionary materialist dialectics, invented the theory of emergent evolution. Its goal is to pervert and falsify the scientific conclusions of dialectical materialism regarding the leap-like nature of development, the transition of quantitative changes into qualitative ones, the struggle of opposites, and to direct philosophical thought toward mysticism. Adherents of emergent evolution are forced to recognise discontinuity in development, qualitative diversity of phenomena, and the emergence of the new, but they interpret all these processes in the spirit of idealism and irrationalism, i. e., as mystical acts of an immaterial creative principle

incomprehensible to human reason. Matter itself is declared by them to be not the primary basis of all that exists, but a secondary product of the emergent evolution of immaterial "space-time". The idealist and metaphysical character of this philosophy is revealed here in full measure. Viewing "emergence" as something inexplicable, as a "miracle," emergent evolutionists ultimately arrive at recognising divinity as the driving force of development. The theory of emergent evolution is one of the forms of degradation of bourgeois philosophy in the era of imperialism, a variety of *agnosticism* (see) and irrationalism.

EMPEDOCLES of Agrigentum (on the island of Sicily) (490–430 BCE) — an ancient Greek philosopher-materialist, ideologist of slave-owning democracy. Unlike the representatives of the *Milesian school* (see), who recognised one specific type of matter as the basis of all things, and unlike *Anaxagoras* (see), who recognised a multiplicity of primary elements, Empedocles reduces all the diversity of things to four "roots": earth, water, air, and fire. This doctrine of the four elements (or primary principles) of nature held sway in ancient and medieval philosophy for many centuries. Empedocles explained the combination and separation of elements by the action of two contending forces: "friendship" and "enmity" (unlike the single "nous" of Anaxagoras). Empedocles' picture of the natural, regular development of the universe was of great significance. He expressed a conjecture about the evolution of living beings as a result of natural selection.

EMPIRICISM (Greek *empeiria*—experience)—a philosophical doctrine that considers sensory experience to be the sole source of knowledge. There exists both idealist and materialist empiricism. Idealist empiricism (*Berkeley*—see, *Hume*—see, *Mach*—see, *Avenarius*—see, *Bogdanov*—see, modern "logical empiricists," etc.) limits experience to the sum total of sensations or representations, denying that material nature lies at the basis of experience. Materialist empiricism (*F.*

Bacon—see, *Hobbes*—see, *Locke*—see, French materialists of the 18th century) believes that objects of material nature lie at the basis of sensory experience. Dialectical materialism rejects idealist empiricism and considers the initial positions of materialist empiricism to be correct in main. However, dialectical materialism rejects the one-sidedness of empiricism that distinguished pre-Marxist materialism, which underestimated the role of theories and scientific abstractions. Believing that sensory experience lies at the basis of all knowledge, dialectical materialism at the same time recognises a large role for scientific theories, ideas, and concepts. Sensation and thinking are two steps, stages of a single process of cognition. "In order to understand, it is necessary to empirically start understanding, studying, from empiricism to rise to the general" (Lenin, *Philosophical Notebooks*, 178).

EMPIRIO-CRITICISM (philosophy of "critical experience"), or Machism—a reactionary subjectively idealist philosophical trend that arose in the second half of the 19th century in Germany and Austria. The theory of empirio-criticism was created by *Avenarius* (see) and *Mach* (see). Empirio-criticism is entirely based on an idealist perversion of the concept of "experience". In contrast to the scientific understanding of experience as a process of interaction between man and nature, the transformation of nature by humans with the help of tools of production, empirio-critics understood experience subjectively-idealistically as a sum of human experiences and sensations, regardless of objective reality. Empirio-critics asserted that "elements of the world," or, what is the same, "elements of experience," lie at the basis of all phenomena. Everything is a "complex of elements". With the word "element," Avenarius and Mach covered up the fact that they took sensation as the basis of phenomena, for their "element" is identical to sensation. Thereby, empirio-criticism fully accepted the basic premise of the subjective idealism of *Berkeley* (see). Developing a subjectively idealist view of nature, Avenarius and Mach proved that an object (world) is

impossible without a subject (consciousness, sensations), that laws of nature do not exist objectively, and that objective truth is impossible. Under the influence of Mach, empirio-criticism gained distribution among naturalists-physicists and served as the philosophical basis of so-called *"physical" idealism* (see). The newest discoveries in physics (splitting of the atom into electrons and protons, discovery of the electromagnetic nature of the atom, etc.), which confirmed the correctness of the theory of dialectical materialism, were interpreted, in the opinion of a number of physicists not standing on the positions of dialectical materialism, as allegedly evidence of the "disappearance of matter," the "impossibility of knowing truth," the necessity of transitioning to the ground of idealism, etc.

In his book *Materialism and Empirio-Criticism* (see), Lenin exposed the roots of empirio-criticism, unmasked this philosophy as reactionary idealism masked by clericalism, and smashed the Machist schools that arose during the period of Stolypin reaction in Russia (*Bogdanov* — see, Yushkevich, etc.). Machism in modern bourgeois philosophy finds its manifestation in the most diverse forms.

EMPIRIOMONISM — a variety of *empirio-criticism* (see), or Machism, in Russia, created by A. *Bogdanov* (see). Empiriomonism was one of numerous attempts by enemies of Marxism to replace materialist philosophy with subjective idealism. With the new word "empiriomonism" (which was supposed to mean a philosophy based on a single "experience"), Bogdanov covered up the overt subjectively idealist character of his philosophy. The theory of empiriomonism was formed by Bogdanov by replacing individual consciousness—which acted in *Avenarius* (see) and *Mach* (see) in the role of creator of nature—with collective consciousness. According to Bogdanov, the physical world is "socially organised" experience of "collective humanity". Criticizing Bogdanov, Lenin wrote: "To think that philosophical idealism disappears from replacing the consciousness of an individual with the consciousness of humanity, or the experience of one person with socially

organised experience, is just like thinking that capitalism disappears from replacing one capitalist with a joint-stock company" (Vol. 14, pp. 217–218). Bogdanov declared all of nature to be a product of consciousness. The philosophy of empiriomonism, just like its primary source—Machism, is a philosophy of subjective idealism. Empiriomonism was essentially a defence of clericalism. Lenin revealed the connection of empiriomonism with *God-seeking and God-building* (see).

EMPIRIOSYMBOLISM —a subjectively idealist philosophy, a variety of *Machism* (see). In Russia during the years of reaction, it was propagated by the Menshevik P. Yushkevich. Denying the objectivity of the external world and the materialist theory of reflection, empirio-symbolism considers representations and concepts to be not images of the material world, but only symbols, conventional signs of our sensations. (See also *Hieroglyph Theory*.)

ENCYCLOPEDISTS —the ideological predecessors of the French bourgeois revolution of the late 18th century, who united around the publication of the *Encyclopédie* (1751–1780). Along with philosophers, scholars and publicists took part in the *Encyclopédie*, including prominent French engineers, sailors, military specialists, and doctors. At the head of the *Encyclopédie* stood the materialist *Diderot* (see). Diderot's closest assistant was *d'Alembert* (see). Among the contributors to the *Encyclopédie* were *Voltaire* (see), *Helvétius* (see), *d'Holbach* (see), *Condillac* (see), and *Rousseau* (see); outstanding naturalists *Buffon*, *Leroy*, and others.

The Encyclopaedists were people of various political views: alongside supporters of "enlightened absolutism" were republicans and supporters of bourgeois democracy, but all of them were negatively disposed toward the feudal system and spoke out in defence of the rights of the "third estate" with the bourgeoisie at the head.

The philosophical views of the Encyclopaedists were also not identical. Some of them, for example Voltaire and Rousseau, stood on the positions of *deism* (see), i.e., recognised God as the primary cause, but denied His influence on nature; others, such as Diderot, Helvétius, and d'Holbach, were materialists and militant atheists. What bound the Encyclopaedists together was a hatred of *scholasticism* (see) and the dominance of the Catholic Church over human minds. Among the Encyclopaedists, the most radically inclined were the materialists, who waged a decisive struggle against serfdom. Thanks to their participation in the *Encyclopédie*, this publication turned into a battle weapon against feudal foundations.

Engels characterised the historical significance of the *Encyclopédie*: "The French materialists," he wrote, "did not limit their criticism to the sphere of religion alone; they criticised every scientific tradition, every political institution of their time. To prove the universal applicability of their theory, they chose the shortest path: they boldly applied it to all objects of knowledge in that gigantic work from which they received their name—in the *Encyclopédie*. Thus, in one form or another—as overt materialism or as deism—materialism became the worldview of all educated youth in France" (Marx and Engels, *Selected Works*, Vol. II, p. 97). At the same time, none of the Encyclopaedists could step beyond the boundaries of bourgeois ideology. Their "kingdom of reason" was nothing other than an idealised kingdom of the bourgeoisie.

As enemies of feudalism and the Catholic Church, the Encyclopaedists were subjected to persecution. Many of them were sentenced to imprisonment, and their works were burned. Modern reactionary philosophers of France, England, the USA, and other capitalist countries—acting under the banner of militant obscurantism—are hostile to the ideas of the French Encyclopaedists. Thus, according to the Catholic professor Maritain, in World War II "God punished France for the sins of the Encyclopaedists." The Communist Party of France, in its

struggle against reaction, highly values the historically progressive role of the Encyclopaedists.

ENERGETICISM —a reactionary idealistic trend of the late 19th and early 20th centuries, widespread among bourgeois philosophers and natural scientists, and preached even today; the ideas of energeticism were advocated by the German chemist and philosopher W. Ostwald. Energeticism is one of the manifestations of *"physical" idealism* (see). In connection with a sharp breakdown of physical concepts of matter that occurred in the late 1890s, attempts arose among part of the bourgeois natural scientists to discard the concept of matter altogether. Energeticism represents an attempt to sneak in the idea of motion without matter. Matter as an objective reality is "eliminated," and energy takes its place. Energeticism divorces motion from matter, asserting that *energy* (see) exists without matter. According to the main premise of energeticism, all phenomena of nature, society, and thought can be reduced to energy, with energy itself being viewed as something subjective, dependent on human consciousness.

Lenin, in *Materialism and Empirio-criticism* (see), subjected Ostwald's energeticism to devastating criticism, exposed its unscientific, idealistic character, and showed the total groundlessness of the energeticists' attempts to cite natural science in support of their fabrications. The Machist *Bogdanov* (see) attempted to apply the "energetic principle" to the field of social phenomena. He viewed social changes as an "increase or decrease of energy...". These attempts by energeticists to replace historical materialism with energeticism were also exposed by V. I. Lenin.

Energeticists actively opposed progressive, materialist views and theories of natural science, thereby hindering the further development of science. Thus, they fiercely fought against the atomistic theory in physics and chemistry. A number of advanced scientists—L. Boltzmann, M. Planck, A. G. *Stoletov* (see), and others—spoke out with criticism of energeticism. In our time, attempts to sneak in the concept of

motion without matter and transform energy into the "substance of the world" are being made by bourgeois natural scientists in connection with the discovery by modern physics of the law of the relationship between mass and energy. Distorting the meaning of this law, modern energeticists declare as if matter transforms into energy. In reality, there is no conversion of matter into energy. The "newest" fabrications of energeticism are just as groundless as the former ones.

ENERGY — a measure of the motion of matter. The concept of energy in its modern meaning appeared in science in the second half of the 19th century.

In connection with the discovery of the law of conservation and transformation of energy. Engels classed the discovery of this law among the three great discoveries of 19th-century natural science that advanced human knowledge of the mutual connection of processes occurring in nature by giant steps. This law was a further development and concretisation of the general law of conservation of matter and motion of *Lomonosov* (see). Engels and Lenin considered the concepts of energy and motion to be concepts of the same rank.

Qualitatively specific physical and chemical forms of motion correspond to specific forms of energy—mechanical, thermal, electromagnetic, chemical, etc. With the help of the concept of energy, the quantitative and qualitative imperishability of material motion, its capacity for endless transformations from one form into another, is expressed. Energy is conserved quantitatively; it is indestructible. All forms of energy are mutually convertible. Therefore, Engels calls the law of conservation and transformation of energy the great basic law of motion, the absolute law of nature.

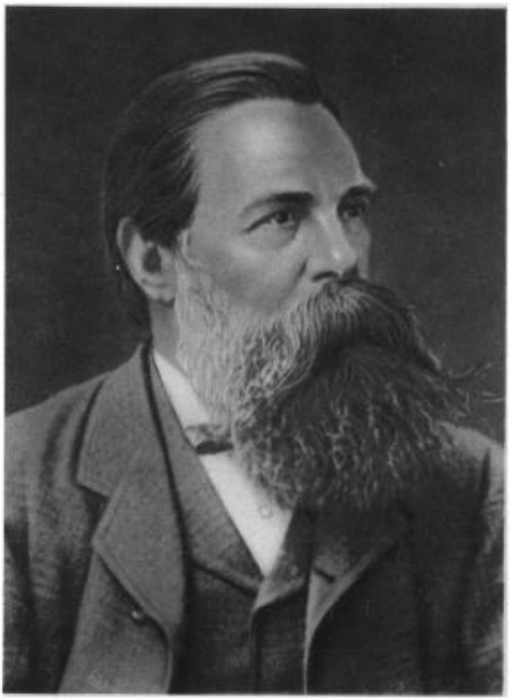
Transformations of energy occur outside and independently of consciousness. Energy does not exist without material objects. The attempt to conceive of energy without matter V. I. Lenin considers equivalent to the idealistic attempt to conceive of motion without matter. Modern physics has shown that energy is inseparably bound with the mass of bodies. The law of

the interrelation of mass and energy is one of the fundamental laws of modern physics; it is a further confirmation of Lomonosov's law. Idealists attempt to tear energy away from matter, declaring matter to be "non-existent" and striving to present energy as the "sole substance of the world." In doing so, they interpret energy itself subjectivistically, as something derivative of consciousness. (See also *Energeticism*.)

ENGELS, Friedrich —leader and teacher of the proletariat, friend and comrade-in-arms of Marx, who together with him developed the theory of scientific communism and fought for the liberation of the working class, for communism.

Engels was born on November 28, 1820, in the city of Barmen, in the Rhine Province of the Kingdom of Prussia. His father was a textile manufacturer. Engels studied first at a real school in Barmen, then at a gymnasium in Elberfeld. Engels had to leave the gymnasium; for a year he worked in his father's office, and then was sent to Bremen to serve in a large commercial firm. Here he became close with the radically minded literary group "Young Germany" and contributed to the *German Telegraph*. In the spring of 1841, Engels left Bremen and, after traveling to Switzerland and Northern Italy, arrived in Berlin, where he entered military service in a foot artillery regiment as a one-year volunteer. At the same time, Engels attended lectures on philosophy at Berlin University. Here, Engels became close with the circle of *Young Hegelians* (see). In March 1842, Engels published the pamphlet *Schelling and Revelation*, in which he subjected the reactionary-mystical statements of *Schelling* (see) to devastating critique. In 1842, Engels's term of military service ended, and he left for England, to Manchester. There he became acquainted with the life and living conditions of workers, studied the position of the English working class, entered into contact with figures of the Chartist movement, and began contributing to English socialist publications of the 1840s. In 1844, Engels published in the *German-French Annals*, published in Paris by Marx and Ruge, the work *Outlines of a Critique of Political Economy*. Marx

called this work a brilliant outline of a new, proletarian political economy. At the end of August 1844, Engels left Manchester for Germany. On the way, he visited Paris, where his meeting with Marx took place, laying the foundation for the friendship of two great leaders of the working class, a friendship about which Lenin said that it surpasses "all the most touching tales of the ancients about human friendship" (Vol. 2, p. 12). In Paris, Marx and Engels wrote the book *The Holy Family* (see), directed against the Young Hegelians. In it were already laid the foundations of revolutionary-materialist socialism.





In 1845, Engels, upon returning to Germany, published his famous book *The Condition of the Working Class in England*, which Lenin called "one of the best works in world socialist literature..." (Vol. 19, p. 504). In this work, "Engels was the first to say that the proletariat is not only a suffering class; that the struggling proletariat will help itself" (Lenin, Vol. 2, p. 8). In the spring of 1845, Engels moved to Brussels, where Marx was located at that time. Here they jointly wrote the book *The German Ideology* (see). In it, the shortcomings of Feuerbach's philosophy, the views of the Young Hegelians, and reactionary German or "true socialism," whose representatives opposed class struggle and preached universal reconciliation, were subjected to critique. In 1845–1847, Engels spent time in Brussels and Paris. He combined his scientific studies with practical activity among workers. Engels, like Marx, established relations with the secret society "Communist League," conducted great preparatory work for the second congress of the "League." Engels wrote *Principles of Communism* as a rough draft of the program of the "Communist League," and then together with Marx—the famous *Manifesto of the Communist Party* (see).

After the start of the February Revolution of 1848 in France, Engels moved to Paris, following Marx, whom the Belgian government expelled from Brussels. At the beginning of April 1848, in connection with the outbreak of revolution in Germany, Engels and Marx left Paris, arrived in Cologne, and here, managing the founded *Neue Rheinische Zeitung*, carried out immense revolutionary work. In view of the subsequent arrest order for the editors of the *Neue Rheinische Zeitung*, Engels left Cologne for Brussels. Here he was arrested, imprisoned, and then expelled. In October, Engels arrived in Paris. From there he fled to Switzerland and only in mid-January 1849 returned to Cologne, where he soon was put on trial along with Marx on charges of "insulting the authorities."

The accused at trial turned into accusers. The court was forced to acquit them. Engels took part in the armed popular uprising, and after the uprising was suppressed, crossed onto

Swiss territory with the last units of the revolutionary army. At Marx's insistence, he left for London.

Engels summarised the results of the revolutionary period of 1848–1849 in two of his works. In the work *The Peasant War in Germany* (published in 1850), Engels showed that classes and class representatives who betrayed the revolution everywhere in 1848 and 1849 were met as traitors back in 1525, although at a lower stage of development. In another work, *Revolution and Counter-*

Revolution in Germany (1851–1852), written jointly with Marx, Engels devoted much attention to questions of armed uprising, teaching revolutionaries to understand that uprising is an art. In November 1850, Engels moved to Manchester where he was a clerk in a commercial firm, and later a shareholder in it. Engels again took up "cursed commerce" in order to have the opportunity to provide material support to Marx. During his stay in Manchester, Engels wrote a large number of works on military issues, in which he was deeply interested. Lenin considered Engels a great connoisseur of military affairs. Engels paid much attention during this period to further expanding his knowledge in the field of foreign languages. In Manchester, Engels lived until 1870, maintaining almost daily correspondence with Marx, in which they jointly discussed the most diverse issues of theory, politics, tactics, and questions of "economics."

With the founding of the First International, Engels together with Marx waged a struggle against Proudhonists, Bakuninists, and all other enemies of the International. In the autumn of 1870, Engels moved from Manchester to London. Upon his arrival here, he was co-opted into the General Council of the First International. But even after the International ceased to exist, Marx and Engels continued to direct the working-class movement, and in view of Marx's preoccupation with work on *Capital*, the main weight of the struggle against directions hostile to Marxism fell on Engels's shoulders. To this period belong Engels's articles against Dühring, published in 1877–1878. From these articles was then composed Engels's famous

work *Anti-Dühring* (see). About this work, Lenin wrote: "...Here are examined the greatest questions from the field of philosophy, natural science, and social sciences... This is an amazingly content-rich and instructive book" (Vol. 2, p. 11).

At the same time, Engels devoted himself to the study of natural sciences and mathematics, the results of which can be judged by his *Dialectics of Nature* (see). After Marx's death, Engels took up the processing and publication of Volumes II and III of *Capital*, which Marx did not have time to finish. In 1885, Engels published Volume II, and in 1894—Volume III of *Capital*. By his work on Volumes II and III of *Capital*, Engels erected a majestic monument to his brilliant friend. To this period also belongs Engels's work *The Origin of the Family, Private Property and the State* (see). In 1888, the book *Ludwig Feuerbach and the End of Classical German Philosophy* (see) was published, from which, as well as from *Anti-Dühring*, generations of Marxists learn the fundamentals of dialectical and historical materialism.

In the early 1890s, Engels in letters to various figures further developed the ideas of historical materialism. Vulgarizers of Marxism assured that historical materialism, giving decisive importance to changes in the economy, denies any role for the superstructure—state, ideology, etc. Such an understanding of Marxism harboured serious danger, as it pushed toward passive contemplation of the historical process and underestimated the huge role of ideas, political institutions, and the struggle of the proletariat to gain political power. At the base of such an understanding, Engels wrote to Mehring in 1893, "lies a cliché-ridden, non-dialectical representation of cause and effect as two unchangeably opposed poles, completely losing sight of interaction. These gentlemen (i. e., vulgarizers of Marxism.—*Ed.*) often deliberately forget that as soon as a historical phenomenon is brought to life by other, ultimately economic causes, it also in turn acts upon its surrounding environment and can even exert a reverse effect on the causes that generated it" (*Marx and Engels, Selected Letters*, 463–464).

In his letters, Engels clarifies the interaction of the basis and superstructure of society, shows the specific features of the development of ideology (philosophy, religion, art) in contrast to the economy, and criticises those "Marxists" who, having learned a few general propositions of historical materialism, do not give themselves the trouble of studying concrete facts of history in detail.

Conducting gigantic theoretical work, Engels simultaneously carried out practical leadership of the international revolutionary working-class movement. He displayed immense interest in the revolutionary movement in Russia and wrote a number of articles devoted to social relations in Russia. Engels wrote in 1885 that the Russians were approaching their bourgeois-democratic revolution. "The revolution must break out within a definite time; but it can break out any day. In these conditions, the country is like a charged mine, to which it remains only to apply a fuse" (*Marx and Engels, Selected Letters*, 388). Engels, just like Marx, clearly saw that a political revolution in Russia would have immense significance for the Western European working-class movement.

From the first days of his political activity until the end of his life, Engels was a passionate revolutionary fighter. He was the recognised leader of the international proletariat, the best expresser of its core class interests. Engels waged a ruthless struggle against opportunism in workers' parties, exposed and severely criticised their mistakes, and gave a revolutionary direction to their work. "After Marx's death," wrote Lenin, "Engels alone continued to be the advisor and leader of European socialists" (Vol. 2, p. 12). Engels died on August 5, 1895. "Russian revolutionaries," pointed out V. I. Lenin, "lost in him their best friend" (ibid., p. 13).

ENTELECHY (Greek ἐντελέχεια) — a philosophical term in the philosophy of *Aristotle* (see), signifying an internal goal that allegedly lies at the foundation of the development of matter and determines the entire process of its development. In

idealistic teachings, *vitalism* (see) entelechy means a mystical, immaterial "vital force" that is allegedly the source and foundation of life.

EPICURUS (341–270 BC)



— an outstanding materialist and atheist of the Hellenistic era, a radical enlightener of antiquity. Epicurus denied the intervention of the gods in the affairs of the world and proceeded from the recognition of the eternity of matter, which possesses an internal source of motion. Epicurus's philosophy recognises the existence of things outside human consciousness and independently of it.

Reviving the atomism of Leucippus–*Democritus* (see), Epicurus introduced original changes into it and expressed brilliant conjectures confirmed by the further development of science. Everything in existence, according to Epicurus, is the result of the motion and collision of atoms. To explain the possibility of collisions of atoms moving in empty space with equal speed, Epicurus introduced the concept of a spontaneous (internally conditioned) "declination" of an atom from a straight line. This view opposes the fatalistic doctrine of Democritus regarding necessity, which denied chance.

In theory of knowledge, Epicurus was a materialist-sensualist. As the basis of knowledge, he recognised sensations which in themselves are always true, as they proceed from

objective reality; errors arise from the interpretation of sensations. Epicurus developed a naive materialist theory of "eidola" (idols), according to which a continuous stream of smallest particles flows from the surface of bodies, penetrating the sense organs and evoking images of things. Asserting the materiality and mortality of the soul, Epicurus spoke out against ignorance and superstition, which generate fear of the gods and death.

The goal of philosophy, according to Epicurus, is human happiness, to achieve which one must free oneself from prejudice and master the knowledge of the laws of nature. Epicurus attempted to construct an ethical theory of reasonable pleasure, based on an individualistic ideal of avoiding suffering and achieving a calm and joyful state of spirit. As an ideologist of slave-owning society, Epicurus considered the most reasonable state for a person to be not activity, but tranquillity, *ataraxia*.

The materialist teaching of Epicurus was distorted and vulgarised in every way in bourgeois idealistic history of philosophy (for example, by Hegel); to this day it evokes the hatred of theologians and other reactionaries.

EQUALITY — Into the concept of equality, different social classes put fundamentally different content. Equality in the bourgeois understanding means merely legal equality of citizens before the law while preserving the exploitation of man by man, under political and property inequality, under the lack of rights of the working masses. Therefore, bourgeois equality is merely formal equality. The slogan of equality, which played a progressive role during the period of the revolutionary struggle of the bourgeoisie against feudal-estate inequality and feudalism in general, turned into a means of deceiving the oppressed masses by capitalism with the victory of the bourgeoisie.

Petty-bourgeois theories of equality received wide distribution mainly in the first half of the 19th century, when with particular force the formal and false character of bourgeois

equality began to reveal itself. Petty-bourgeois ideologists (Proudhon—see, Stirner, etc.) attempted to expand the bourgeois concept of equality, supplementing it with demands for equalisation of people in the sphere of property relations. The petty-bourgeois understanding of equality is reactionary and utopian, for it does not proceed from the necessity of abolishing classes and exploitation. Petty-bourgeois defenders of equality did not raise the question of abolishing private property and socialising the means of production. Equality was understood by them as an equal right to possess private property.

Under the conditions of socialism victorious in the USSR, there were attempts to revive petty-bourgeois views on equality, expressed in the demand for equalisation of people in the sphere of consumption and everyday life, regardless of the quality and quantity of their social labour. This preaching of equalisation had a reactionary character. A deeply scientific definition of the proletarian, Marxist understanding of equality was given by J. V. Stalin: "By equality, Marxism understands not equalisation in the sphere of personal needs and everyday life, but the abolition of classes, i.e., a) equal liberation of all working people from exploitation after capitalists are overthrown and expropriated, b) equal abolition for all of private property in the means of production after they are transferred into the property of the whole society, c) equal duty of all to work according to their abilities and equal right of all working people to receive for this according to their labour (socialist society), d) equal duty of all to work according to their abilities and equal right of all working people to receive for this according to their needs (communist society). At the same time, Marxism proceeds from the fact that tastes and needs of people are not and cannot be identical or equal in quality or quantity, either in the period of socialism or in the period of communism. There you have the Marxist understanding of equality" (vol. 13, p. 355). The historical achievements in the field of realising actual equality in the USSR are recorded in the Constitution of the USSR.

EQUILIBRIUM

See *Motion*; E*quilibrium Theory*.

EQUILIBRIUM THEORY — a hostile-to-Marxism-Leninism vulgar-mechanistic and anti-dialectical theory that transfers to all phenomena of nature and society the law of equilibrium operating in mechanics. Supporters of the equilibrium theory consider equilibrium to be a natural and "normal" state, and motion/development to be temporary and transient. This theory sees the source of motion in the struggle of external opposing forces. The equilibrium theory denies internal contradictions of objects and phenomena, and the struggle of internal contradictions as the source of development. Regarding social phenomena, the equilibrium theory leads to the conclusion that the development of society allegedly depends primarily on its relationship with the external environment, nature, and that the driving force of development of an antagonistic society is not the struggle of internal contradictions, not class struggle, but external contradictions with nature. The equilibrium theory was defended by *Comte* (see), *Spencer* (see), *Dühring* (see), *Kautsky* (see), *Bogdanov* (see), and others. Today, many idealists and eclectics, enemies of progress, rely on it. It appeals especially to them as a vulgar theory of evolution that denies revolutionary leaps. On the basis of the equilibrium theory, ideologists of opportunism build their anti-Marxist dogmas about the "peaceful growing" of capitalism into socialism, about the "harmony" of class interests, about ultra-imperialism, etc.

The reactionary nature of the equilibrium theory was revealed with particular clarity in the statements of the ideologist of capitalist restoration, enemy of the people Bukharin. Bukharin argued that the socialist sector can and must peacefully coexist with the capitalist sector, that between socialism and capitalism there should not be a state of struggle, but a state of equilibrium. The equilibrium theory provided a counter-revolutionary justification for the idea of the kulak growing into socialism. The Communist Party shattered this

kulak theory, which has nothing in common with Marxism-Leninism. It pointed out the need to educate party cadres and the entire Soviet people in the spirit of Marxist theory of class struggle, of uncompromising struggle against all enemies of socialism.

ESSENCE AND PHENOMENON

— philosophical concepts reflecting various aspects of objects and processes of objective reality. Essence expresses the main thing that characterises objects, their internal, most important side, their foundation, deep processes occurring within them. Phenomenon is the external expression of essence, the external form in which objects and processes of reality appear on the surface. The essence of a thing is hidden; it is impossible to know it through simple contemplation. The external forms of things can be perceived directly by the sensory organs. However, the external forms of manifestation of things often distort and incorrectly convey their real essence. So, for example, upon simple observation, it seems that the Sun revolves around the Earth, whereas in reality, Earth and other planets revolve around the Sun. The wage of a worker hired by a capitalist appears on the surface as payment for *all* the worker's labour, whereas in reality, only a *part* of his labour is paid, and the remaining unpaid part of labour is appropriated by capitalists without compensation in the form of surplus value, which forms the source of capitalist profit.

Between essence and phenomenon, there is thus a discrepancy, a contradiction. The goal of science and scientific knowledge is to reveal the essence behind external forms of manifestation. "If the form of manifestation and the essence of things directly coincided, then any science would be superfluous" (*Marx, Capital, vol. III, 830*). Marxist analysis, points out J. V. Stalin, makes a "strict distinction between the content of an economic process and its form, between deep processes of development and surface phenomena..." (*Economic Problems of Socialism in the USSR, 53*). Marx, investigating the internal laws and essence of the economy of

bourgeois society, showed that behind the deceptive appearance of "equality" between the capitalist and the worker lies the ruthless exploitation of the proletariat by the bourgeoisie, and discovered surplus value as the source of enrichment for capitalists. The existence in Soviet society of commodities, money, etc., creates a deceptive appearance as if real categories of capitalism existed in the socialist economy. If one approaches the matter from the point of view of the processes occurring on the surface of phenomena, one can arrive at such an incorrect conclusion. If, however, one sees the difference between essence and phenomenon, it is easy to understand that only the external form of the old categories of capitalist economy has been preserved in our country, while their essence has changed radically. Money, commodities, banks, etc., in socialist society serve the cause of strengthening and developing the Soviet economy in the interests of the working masses of our country.

The process of knowledge is a movement from external phenomena to essence, revealing the increasingly deep essence of objects. "Human thought endlessly deepens from phenomenon to essence, from essence of the first order, so to speak, to essence of the second order, and so on without end" (*Lenin, Philosophical Notebooks, 237*). A vivid example of such deepening into the essence of phenomena is the development of our ideas about matter, about the atom. Modern physics penetrates deeper and deeper into the nature of the atom and the atomic nucleus, thereby discovering the essence of the processes of matter's change and its qualitative transformations. The successes in the activity of the Communist Party are based on knowledge of the essence of social phenomena, the laws of society's development; the party sees the internal, essential connection of phenomena and arms the masses with knowledge of this connection.

On the question of essence and phenomenon, dialectical materialism is fundamentally opposed both to *agnosticism* (see), which separates phenomena from essence and declares essence unknowable, and to vulgar empiricism, which equates essence and phenomenon. Essence and phenomenon in reality

are interconnected and represent a unity. “Essence appears. Phenomenon is essential” (*Lenin, Philosophical Notebooks, 237*). By observing general phenomena, science cognizes their essence and their laws. With the help of cognized essence and cognized laws, we better navigate phenomena, separating the essential from the non-essential, the necessary from the accidental in them. Without knowledge of the essence and laws of phenomena, successful practical activity is impossible. (See also *Appearance*.)

ESSENTIAL DIFFERENCE BETWEEN MENTAL AND PHYSICAL LABOUR AND THE PATHS TO ITS ELIMINATION — With the elimination of capitalism and the system of exploitation in our country, the *opposition between mental and physical labour* (see) was eliminated. The elimination of the opposition between mental and physical labour is a great victory of the Soviet people, achieved under the leadership of the Communist Party. The practice of socialist construction in the USSR has put forward a new problem — the problem of eliminating the essential difference between mental labour and physical labour. For the first time in Marxism, this question was developed in J. V. Stalin’s work *“Economic Problems of Socialism in the USSR”*.

The essential difference between mental and physical labour in our society is expressed primarily in the fact that we have not yet overcome the gap/difference in the cultural and technical level of the majority of the working class and the majority of the peasantry, on the one hand, and the intelligentsia, on the other. The cultural and technical level of workers and peasants is continuously growing, but in their mass, they have not yet risen to the level of engineering and technical workers. This indicates that in our country, remnants of the old division of labour have not yet been eliminated. The tasks of building communism and the rapid growth of all social production taking place in the process of transition to communism, as well as continuous technical progress, require workers of high qualifications and knowledge, and the further

elevation of the cultural and technical level of Soviet people. The problem of destroying the essential difference between mental and physical labour therefore has the most important practical significance for the further development of socialist society along the path to communism. Without resolving it, it is impossible to ensure the growth of social production required for building communism.

Emphasising the huge significance of elevating the cultural and technical level of the whole mass of working people, J. V. Stalin wrote: "What would happen if not individual groups of workers, but the majority of workers raised their cultural and technical level to the level of engineering and technical personnel? Our industry would be raised to a height unreachable for the industry of other countries" (*Economic Problems of Socialism in the USSR*, 28).

One of the main preliminary conditions for preparing the transition to communism is a cultural growth of society that would provide all members of society with the all-around development of their physical and mental abilities, an education sufficient for them to become active participants in social development, to freely choose their profession. To ensure such growth in the culture of society members, it will be necessary, when objective material prerequisites mature for this, to make serious changes to the current position of labour. It will be necessary to reduce the working day to at least 6, and then to 5 hours, so that the working people obtain enough free time for comprehensive education. It is necessary, further, to introduce universal compulsory polytechnic education so that members of society have the opportunity to freely choose a profession. For this, it is also necessary to radically improve housing conditions and significantly raise the real wages of workers and employees. The Communist Party and the Soviet State in their activities unswervingly proceed from the task of constantly improving the material and cultural status of Soviet people. The Fifth Five-Year Plan is new bright evidence of the daily care of the party and state for the benefit of the people.

From year to year in our country, the housing conditions of working people are improving. In the new five-year plan, a broad program of state housing construction is being carried out, as well as the construction of individual residential houses for workers and employees. Real wages of workers and employees and the incomes of peasants are steadily growing. In the post-war period in the country, state retail prices for food and industrial goods were reduced six times, as a result of which the population received huge benefits. The Party and the Government are taking measures for a sharp surge in the branches of industry directly satisfying the material and cultural needs of working people. Large funds are spent by the Soviet power on the material and cultural needs of the people, on the development of education. The number of schools, technical colleges, and universities is growing. By the end of the fifth five-year plan, the transition from seven-year education to universal secondary education in the largest cities and industrial centres will be completed, and in the next five-year plan — in other cities and rural areas. In our time, the introduction of universal polytechnic education has become an urgent practical task. In the fifth five-year plan in the USSR, it is planned to begin the implementation of polytechnic training in secondary school and to carry out measures necessary for the transition to universal polytechnic training.

In overcoming the essential difference between mental and physical labour, a great role is played by socialist competition, the role of patriotic initiative of the working masses from below. Socialist competition contains the seeds of a cultural and technical rise of workers to the level of engineering and technical personnel. In the post-war period, socialist competition rose to a new, higher level, demonstrating the increased level of culture of the working class. The broad movement of production innovators, rationalisers, and inventors took off. The Communist Party supports and develops in every way the self-activity and initiative of working people, carefully tending to the sprouts of the new, communist elements in our life. In socialist society, new paths in science and technology

are often paved by people unknown in the scientific world — simple individuals, practitioners, production innovators. With every year, the commonwealth of science figures with production workers develops. This new phenomenon in our life became possible because the cultural level of the Soviet worker and peasant under conditions of socialism is steadily growing. In the Soviet land, it is becoming a common phenomenon when a worker-innovator of production or a collective farmer-master of high yields authors booklets on advanced experience in production, successfully delivers reports and lectures on production achievements, sits on the academic councils of institutes, etc.

To build communist society and, in particular, to overcome the essential difference between mental and physical labour, *communist education of working people* (see) is of primary importance. The Party organises broad propaganda of Marxism-Leninism among the masses and develops all forms of socialist culture. The ideological work of the Communist Party is aimed at cleansing people's consciousness from the vestiges of capitalism prejudices, and harmful traditions of the old society. The Communist Party develops high social duty consciousness in the masses, educates working people in the spirit of Soviet patriotism and friendship among peoples, in the spirit of concern for state interests, and perfects the best qualities of our people: a socialist attitude toward labour and public property, readiness and ability to overcome any difficulties, etc.

The elimination of the essential difference between mental and physical labour will lead to the disappearance of social boundaries between the working class and peasantry, on the one hand, and the intelligentsia, on the other. Overcoming the essential difference between mental and physical labour does not mean, however, that all difference between them will vanish. Some difference, though non-essential, will still remain, if only because the working conditions of executive personnel of enterprises are not identical to the working conditions of workers.

ESTATES (Sosloviya) —one of the forms of class differences characteristic of slave-owning and feudal systems. Estates represented social groups that differed not only in their actual position in society, but also in the legal status they occupied in the state. Every estate was inherent with specific legal rights and duties. Membership in one estate or another was considered hereditary.

Thus, for example, in feudal France there were three estates: 1) the clergy, 2) the nobility, 3) the third estate (peasants, artisans, merchants, etc.). In old, serf-owning Russia, the nobility was considered the "noble" estate. Nobles were exempt from taxes, were not subject to corporal punishment, and could be tried only by a special, noble court. They had the sole privilege of owning land with serf peasants. The clergy was also a privileged estate, exempt from state duties and taxes. The lowest, tax-paying estates were the *meshchane* (chiefly small urban artisans and shopkeepers) and peasants.

"In slave and feudal societies, class difference," writes Lenin, "was recorded in the estate division of the population and was accompanied by the establishment of a special legal place in the state for each class. Therefore, the classes of slave and feudal (and also serf) society were also special estates. Conversely, in capitalist, bourgeois society, all citizens are legally equal, estate divisions are abolished (at least in principle), and therefore classes have ceased to be estates. The division of society into classes is common to slave, feudal, and bourgeois societies, but in the first two, estate-classes existed, while in the latter, class is non-estate" (*vol. 6, p. 97*).

Remnants of estate division persist to this day in the majority of capitalist countries. They are especially significant in those countries where a decisive breakdown of obsolete feudal relations was not carried out (for example, in Japan, etc.). In the era of imperialism, the most reactionary circles of the bourgeoisie, above all Italian and German fascists, tried to restore estate division. Hitlerite obscurantists dreamed of establishing a social system headed by a "master class" — a new aristocracy — followed by middle classes, while at the

base of the social pyramid would be a huge mass of "nameless" people, millions of "eternal servants".

In its day, when the bourgeoisie was still a revolutionary class, it fought against estate privileges. Today, the reactionary bourgeoisie, in order to maintain its class dominance, is ready to return society to the Middle Ages and revive the wildest estate prejudices. In Russia, estate differences, which persisted even after the February bourgeois revolution of 1917, were completely and decisively swept away by the Great October Socialist Revolution. By decree of the All-Russian Central Executive Committee (VCIK) and the Council of People's Commissars (SNK) on November 23 (10), 1917, estates were abolished. The socialist state established true equality for all working people.

"ETERNAL TRUTHS" — Metaphysicians view every truth as an "eternal truth", that is, as given once and for all and immutable. "Genuine truths are generally immutable," wrote the metaphysician *Dühring* (see). Criticising Dühring, Engels showed that truly scientific truths develop, change, and improve based on the growth of knowledge and practical activity of people. Analysing the three main branches of sciences — sciences of inanimate nature, of living nature, and of society — Engels shows that in each of them scientific truths are in a state of development and that the strength of science consists precisely in that it does not recognise frozen knowledge. Of course, there exist "eternal truths", such as the truth that Paris is in France, etc., but "truths" of this kind are extremely simple and incomparable with complex truths that science deals with and which are comprehended not all at once, but in the process of long and arduous development of scientific knowledge.

A love for "eternal truths" is especially nurtured by those who, from the fact of the existence of individual eternal truths, seek to draw the conclusion that in human history as well there exist eternal truths, eternal morality, eternal justice, etc. Such is the striving of all ideologists of exploiting classes, trying with phrases about "eternal" justice, morality, etc., to cover up

fundamental class contradictions, to deny the right of the exploited to struggle for a better life, and to pass off the order of slavery and oppression as a fair "eternal" order, etc.

Dialectical materialism, having refuted the metaphysical theory of "eternal truths", created the only genuinely scientific theory of how scientific truths are comprehended.

(See *Absolute and relative truth*; *Cognition*; *Theory and practice*.)

ETHICS (from Greek ἦθος — custom, character, habit) — the study of morality, its origin and development, the rules and norms of human behaviour, and people's duties toward one another, society, the homeland, the state, etc. Sometimes the term "ethics" is used in the same sense as morals, morality, etc. (Non-ethical — immoral, amoral).

In the pre-Marxist period, ethical teachings were part of religious or philosophical doctrines, representing idealistic and metaphysical attempts to elaborate extra-historical, eternal rules and norms of conduct valid for all eras, nations, classes, and social groups. Not only idealists, but also pre-Marxist materialists, being idealists in their views on history, were unable to create a scientific theory of morality. Thus, regarding the ethics of *Feuerbach* (see), F. Engels wrote: "Feuerbach's actual idealism becomes clear the moment we approach his ethics..." (Marx and Engels, *Selected Works*, Vol. II, p. 358).

Marxism, which accomplished a revolutionary transformation in philosophy, created a scientific theory of morality for the first time, showing that morality is one of the forms of social consciousness, exposing the class character of morality in a class society.

The history of ethical teachings is inseparably bound with the history of society and class struggle, with the transition from one social formation to another. Ethical views of slaves and slaveholders, peasants and feudal lords, workers and capitalists carry an opposing character. In slave-owning society, issues of ethics were developed by materialists—*Democritus* (see),

Epicurus (see), *Lucretius Carus* (see), and others—in struggle against idealists—*Socrates* (see), *Plato* (see), and others.

Speaking out against religious morality, Epicurus noted that human beings by their nature strive for pleasure, and there is nothing sinful in this. At the same time, Epicurus proved that spiritual pleasures are higher than sensory pleasures. A reactionary, aristocratic theory of morality was developed by Plato, who linked morality with the recognition of otherworldly, supersensory ideas, primarily the idea of the "good." Plato asserted that the aristocratic nobility possesses the highest morality from birth.

Great attention was devoted to ethical questions by *Aristotle* (see), who proclaimed the special significance of civic virtue and asserted that "intellectual" virtue is achieved through learning, whereas "volitional" virtue is acquired through habit. Both ancient materialists and ancient idealists equally justified slavery in their ethical teachings, equally idealistically viewing morality as a set of eternal truths binding under all conditions.

In feudal society, religious ethical teachings received special prevalence (*Thomas Aquinas*—see, and others), declaring the highest goal of human existence to be love for God, absolute submission to church authorities, and the attainment of bliss "in the other world" through ascetic rejection of life's joys. Ethical teachings of the feudal era justified the feudal system and were hostile to the working masses—peasants, urban poor, etc., who through the mouths of their figures (*Thomas Müntzer* and others) demanded the creation of a happy life not "in the other world," but on earth.

With the emergence of bourgeois society, a number of progressive, anti-feudal ethical doctrines of the young bourgeoisie arose, criticising medieval, ascetic morality and propagating a morality of "rational egoism" (*Helvétius*—see, *Diderot*—see, and others), according to which people in their actions should be guided not by the demands of religion, but by correctly understood personal interests. The theory of "rational egoism" proceeded from the equality of people by birth, criticised estate-based relations, and advanced principles of

"liberty, equality, and fraternity," under which bourgeois-democratic demands were ultimately hidden.

The German materialist L. Feuerbach came forward with sentimental calls to establish a "universal love." Pre-Marxist materialists did not know that morality is a form of social consciousness and did not expose the class nature of morality. They proceeded from an eternal and immutable "human nature"; their views did not extend beyond the limits of the bourgeois system.

Deeper and more correctly, Russian revolutionary democrats (*Belinsky*—see, *Herzen*—see) approached the questions of morality (*Chernyshevsky*—see, *Dobrolyubov*—see), who understood that the interests of working people are incompatible with the interests of exploiting classes, and from positions of peasant revolution criticised the morality of landowners and capitalists. Russian materialists of the 19th century developed a morality asserting service to the working people. However, even they could not understand the historical role of the proletariat and therefore were unable to create a genuinely scientific ethics. Such an ethics was created by Marxism, which revealed for the first time the objective laws determining the development of morality and its role in class struggle.

Marxist ethics exposed the unscientific character of all kinds of idealistic theories of morality which, like Kant's theory of the "*categorical imperative*" (see), ignore the historical and class character of social morality. Marxist ethics scientifically substantiated the content of communist morality, defining its significance and tasks in the struggle for building communism. Marxist ethics proceeds from the necessity of a relentless struggle against reactionary bourgeois morality and its bearers.

It has waged and continues to wage a struggle against corrupting cosmopolitan and racist theories of morality (*Schopenhauer*—see, *Nietzsche*—see), as well as modern ethical theories of imperialist ideologists. Marxist ethics exposes the ethical teachings of modern American-English reactionary philosophers, sociologists, and moralists who justify

capitalists' pursuit of maximum profit. In the USA and England, ethical teachings of pragmatists (*Dewey*—see, *Schiller*, and others) are widespread, asserting that moral norms and values are arbitrarily created by people in the interests of capitalist "business."

Supporters of *existentialism* (see) (*Heidegger*, *Jaspers*, and others) proclaim the independence of the human will from surrounding reality, and on this basis assert that "to man, everything is permitted." Proponents of Neo-Thomist ethics (*Gilson*, *Maritain*, etc.) proclaim the goal of human behaviour to be "preparation for death" and "service to God and church." The French mystic E. Mounier declares the main ethical principle to be "mystical self-absorption of man."

All representatives of modern bourgeois ethics openly fight against a scientific approach to morality, declaring moral norms and principles to be the product of arbitrary human creativity or the result of divine will. Only Marxist-Leninist ethics is a genuine science of morality, confirmed by historical practice. The great principles of communist morality triumphed in the USSR—the country of victorious socialism. (See also *Morality*, *Morals*.)

EUGENICS (from Greek eu — good and genos — birth) — bourgeois pseudo-science propagating the most reactionary ideas about the biological and mental inequality of people and human races, allegedly caused by differences in their immutable hereditary nature. Biological inequality, according to the pseudo-science of eugenics, is the main and fundamental cause of the socio-economic inequality of people. Eugenics was created to deceive the working masses and disguise the true socio-economic causes of the social inequality of people under capitalism. Serving the class interests of the bourgeoisie, eugenics asserts that the poverty and destitution of the working masses are caused not by the fact that the masses are brutally exploited by capitalists and that the products of their labour are appropriated by the bourgeoisie, but by the fact that they consist of "biologically inferior" and "mentally ungifted" people. The

bourgeois classes themselves represent, from the eugenic point of view, the "biologically selected flower of the nation". In the most frank and blatant form, this vile "theory" was expressed even by the founder of the pseudo-science of eugenics, the English biologist and obscurantist Galton, who asserted that "the intellect of the nation constitutes its higher classes".

At the foundation of eugenics was placed the idealist teaching of Weismannism-Mendelism-Morganism on eternal and immutable heredity, on "immortal germ plasm," existing independently of any external and internal influences of the material environment and transmitted from generation to generation. Proceeding from this anti-scientific proposition, eugenics assert that the mental and physical development of people does not depend on the social conditions of their existence, but is entirely determined by their heredity. On this basis, eugenics develop delirious fascist theories about "higher" and "lower" races, about the "master race" and the "race of slaves," about the supremacy of white over black and coloured peoples, about the supremacy of the Aryan and Anglo-Saxon races over all other races and similar reactionary nonsense. Therefore, eugenics from its very first days served as an ideological weapon for justifying the imperialist policy of seizing and enslaving colonies, for justifying imperialist aggressive wars. Eugenics received wide distribution under Hitlerite fascism in Germany, and is now especially actively propagated by the ideologists of Anglo-American imperialism. Eugenics recommend animal-breeding methods of "improving" the human race. The arsenal of these means includes compulsory sterilization of "inferior" elements, artificial insemination of women, etc. At the VIII International Genetic Congress in Stockholm in 1948, Sjøgren delivered a paper on the necessity of applying artificial insemination as a "method of improving the human breed". All these monstrosities are not only propagated in theory, but find their application in practice. In a number of American states, laws on the compulsory sterilization of "socially inferior" elements are currently in effect. Ideologists of American imperialism intensively

propagate “ideas” about the supremacy of the American race, which is supposedly destined to rule the whole world. The American racist Huntington propagates the “theory” of the necessity of reproduction only of the American “superman”; in connection with this, eugenist Leon Whitney proposes through sterilisation to eliminate from reproduction 10 million Americans who are not “pure-bred” representatives of the American race. In the 1920s, certain scientists bowing before the West tried to plant eugenics among us, but received a decisive rebuff.

Marxism long ago exposed as unscientific and reactionary all attempts to biologise social phenomena, which have their specific regularities of development. Man, his spiritual and physical development, entirely depends on the social conditions in which he lives. The elimination of capitalism also means the elimination of the social inequality of people. Socialism creates all prerequisites for the comprehensive development of man. Advanced Michurinist biology has completely exposed the teaching of Weismann-Mendel-Morgan on the nature of heredity as unscientific and thereby undermined the theoretical support of eugenics.

EVOLUTION AND REVOLUTION — Evolution is a slow, gradual accumulation of quantitative changes; revolution is a rapid, radical, qualitative change. The metaphysical conception of development reduces to recognising only quantitative change, gradual, evolutionary growth. Such an understanding of development denies leaps and revolutionary upheavals and is unable to explain the emergence of the qualitatively new. Dialectical materialism fights against such an understanding of development and teaches that movement takes a twofold form: evolutionary and revolutionary. Evolution involves minor, hidden, continuous quantitative changes that prepare fundamental, qualitative, revolutionary changes. Qualitative changes occur leap-like. Therefore, development must be understood not only as quantitative change, but as leap-like, revolutionary development, as a break in continuity, a

transformation of quantity into quality. Thus, evolution and revolution cannot be separated from each other; they are inseparably linked, and real development is the unity of evolution and revolution.

"Movement is evolutionary when progressive elements spontaneously continue their daily work and introduce minor, quantitative changes into the old order.

Movement is revolutionary when these same elements unite, become imbued with a single idea, and rush against the enemy camp to completely destroy the old order and introduce qualitative changes into life, establishing a new order.

Evolution prepares revolution and creates the soil for it, while revolution completes evolution and assists its further work" (Stalin, Vol. 1, p. 301).

Marxism-Leninism wages a struggle against opportunism, which denies revolution as a tool for a fundamental change in social orders and replaces revolutionary struggle with a struggle for reforms. For a revolutionary, a reform is merely a byproduct of revolution. The main thing for him is the revolutionary struggle. Marxism-Leninism also wages a struggle against the theory that separates revolution from evolution, recognising only a revolutionary form of movement and denying the necessity of evolution, of gradual preparation and organisation of the masses for revolutionary action. Distracting the masses from the tasks of preparing a revolutionary leap, this petty-bourgeois theory brings great harm to the working-class movement; it is just as reactionary as the theory of evolutionism. Denial of the necessity of evolutionary development is characteristic of anarcho-syndicalists. "Anarcho-syndicalism rejects 'petty work,' especially the utilisation of the parliamentary tribune. In practice, this latter tactic reduces to waiting for 'great days' combined with an inability to gather the forces that create great events" (Lenin, Vol. 16, p. 319). The ringleaders of modern right-wing socialists use bourgeois-evolutionist theories for the theoretical justification of betraying the interests of the working class and all working people. Thus, the Austrian reformist Renner in the

book *New World and Socialism* preached that the movement from capitalism to socialism must be carried out through gradual movement "from success to success," through reformist renewal of the bourgeois system, rather than as a result of a socialist revolution. Marxism-Leninism exposes these servants of capital and teaches that only through revolution and a revolutionary leap can capitalism be destroyed and socialism built.

However, dialectics demands an historical approach to the concept of revolution, which completes any evolutionary development. Only when society is divided into hostile classes does a leap take the character of a political revolution, an explosion, i. e. the overthrow of existing power occurs and a new power is created. In conditions where society has no hostile classes, the transition from an old quality to a new one loses the form of political revolutions and explosions. (See also *Transition of quantitative changes into qualitative ones*; *Leap*.)

EVOLUTIONARY THEORY, OR THEORY OF EVOLUTION — Darwinism (see *Darwin*).

EXISTENTIALISM (Lat. *existentia* — existence) — a decadent, subjectively idealist philosophical trend of the era of imperialism, the main purpose of which is the demoralisation of social consciousness and the struggle against revolutionary organisations of the proletariat. Existentialism is especially widespread at present in France. This reactionary philosophy was created by the Danish obscurantist Kierkegaard, an enemy of socialism and democracy, who considered even Schelling's philosophy of revelation insufficiently reactionary. By "existence," he understands "individual spiritual life" and opposes "existence" to "being," i. e., to the material world, to real physical and social life. Disgust with life, fear of death, and despair are the main themes of his works, which with greater right should be attributed to psychopathology than to philosophy. This misanthropic "philosophy" was adopted by the ideologists of German imperialism (Heidegger, Jaspers). In new

historical conditions and a different social setting, this decayed philosophy appears under the false guise of a "philosophy of freedom". The reactionary essence of it remains unchanged—only the methods of struggle against revolutionary theory and practice and masking techniques have changed. Contemporary existentialists attempt to slander the struggle of working people for socialism, preaching intellectual and moral nihilism and contempt for science and morality. Proceeding from subjectively idealist premises and taking "pure self-consciousness" as the starting point of their philosophy, existentialists zealously fight against dialectical and historical materialism and against a Marxist, scientific worldview. Metaphysically separating "existence" from "essence," existentialists oppose them, proving the primacy of "existence"; this theory is directed against the materialist doctrine of the primacy of matter, and when applied to social life—against the scientific concept of historical regularity. Existentialists understand freedom not as a real social relationship won in the struggle against class and national enslavement and achieved under socialism, but as idealist, innate "free will," giving the right to a bourgeois individual to act according to their own arbitrary whim.

EXPERIENCE —By experience in a narrow sense is usually understood the experimental verification of our knowledge laboratory-wise or by observing phenomena in surrounding reality. Experience in the understanding of Marxism includes the entire totality of human social practice. It is created in the process of interaction of people with the external world, in the process of practical, and primarily material-productive activity, in which man changes nature and changes himself. In this sense, experience is the basis of knowledge and the criterion of truth. According to theories of idealists (for example, Machists), in experience we deal not with material objects and phenomena, but only with our sensations, with our own experiences. Modern bourgeois philosophers (pragmatists, positivists, etc.) exploit the concept

of experience in every way and, perverting it, try with its help to strengthen idealism.

Like Machists, under experience they understand the totality of sensations, action, the state of sensations. Lenin, in *Materialism and Empirio-criticism* (see), exposed the tricky manipulations of subjective idealists with the concept of "experience". He showed that the use of this concept by empirio-critics, empirio-monists, etc., is explained by a desire to masquerade as "realists," an attempt to cover up overt subjective idealism. Lenin points out that the concept of "experience" can be interpreted both materialistically and idealistically, which is why one cannot consider this or that philosopher a materialist simply because he refers to experience.

Lenin subjected Plekhanov to sharp criticism when the latter declared the materialistic proposition of Machist Carstanjen—that experience is the "object of investigation". Lenin showed that the whole point lies in how to understand experience: "...Under the word 'experience,' undoubtedly, both the materialistic and idealistic lines in philosophy can be hidden, as well as the Humean and Kantian lines; but neither defining experience as an object of investigation, nor defining it as a means of knowledge, decides anything in this respect" (vol. 14, pp. 139–140).

Only materialism gives a scientific definition of experience as human practice dealing with an objective nature independent of human consciousness and transforming nature with the help of instruments of production created by people. Experience in such a materialistic understanding is of immense importance for the theory of knowledge, for science, and for the revolutionary activity of the working class. Truly scientific theory relies on experience; it is a theoretical generalisation of experience, a conclusion derived from it.

EXTERNAL WORLD — the totality of material objects and phenomena existing outside human consciousness and independently of it in their interconnection. For a materialist,

the external world is the sole source of knowledge. From the point of view of an idealist, the external world is either a product of the creativity of a trans-world spiritual entity ("objective" idealism) or a product of individual consciousness (subjective idealism).

FABIAN SOCIALISM —a reactionary bourgeois trend in England created to fight against scientific socialism. Fabian socialism took shape in 1884 under the name "Fabian Society," whose representatives preached the possibility of a gradual peaceful growing of capitalism into socialism on the basis of "cooperation" between the bourgeoisie and the proletariat. The reactionary, anti-proletarian character of Fabian socialism is evidenced by the very name "Fabian Society," given in honor of the Roman general Fabius Cunctator ("the Delayer"), famous for his cautious and slow tactics oriented toward reconciliation with his opponent. Representatives of Fabian socialism were fierce opponents of class struggle, proletarian revolution, and dictatorship of the proletariat. Having no definite theoretical program, declaring their indifferent attitude toward philosophical questions, Fabians at the same time spoke sharply against the materialist understanding of history. Engels, in a letter to Kautsky dated September 4, 1892, characterises the Fabians as typical bourgeois politicians seeking to join workers to liberals. *"This clique of bourgeois 'socialists' of various breeds,"* wrote Engels, *"—from careerists to sentimental socialists and philanthropists, united only by fear of the impending rule of workers and ready for anything to prevent this danger..."* (*Marx and Engels, Selected Letters*, pp. 452–453). Later, in a letter to Sorge in January 1893, Engels calls the London Fabians a band of careerists whose main principle is "fear of revolution." In the era of imperialism, Fabian socialism openly moves to positions of defending the interests of finance capital, supports imperialist wars for the redivision of the world, and actively advocates for strengthening colonial oppression. A process of transformation of Fabian socialism into "Fabian imperialism" occurs, i.e., "socialism in words, imperialism in

deed, *the growing of opportunism into imperialism*" (Lenin, Vol. 29, p. 463). Exposing the reactionary class essence of Fabian socialism in detail, Lenin explains its spread among the upper stratum of the working class by the fact that the bourgeoisie bribes small strata of workers at the expense of plundering colonial peoples. In the era of the world splitting into two opposite camps—the camp of democracy and socialism, and the camp of imperialist reaction—Fabian socialism acts as the official ideology of right-wing Labour Party leaders and serves Anglo-American imperialists in their struggle against the USSR and countries of people's democracy. Contemporary representatives of Fabian socialism actively spread subjective-idealist views on the development of nature and society.

FAMILY —A historically changing form of organising the cohabitation of people of both sexes. All changes that have occurred throughout human history in the nature of relations between the sexes, in marriage, and in the form of the family were conditioned by changes in socio-economic systems and the nature of social relations as a whole.

In deep antiquity, at the very beginning of human history, sexual relations among people bore an indiscriminate character. Every woman belonged to any man, and every man to any woman. Out of this primitive state, various forms of marriage and family developed. Engels, in his book *The Origin of the Family, Private Property and the State* (see), points out that throughout human history there have been three main forms of marriage. During the period of the clan system, group marriage predominated in the forms of the consanguine family and the "punaluan" family ("punalua" means "close companion"). In the consanguine family, brothers and sisters were in marriage with one another; here, only marriage between parents and children was excluded. In the "punaluan" family, brothers and sisters were already excluded from mutual sexual relations. In this period, kinship was established only through the maternal line. Maternal right predominated. The economic basis of these

forms of the family was the primitive domestic economy, in which the decisive role was played by woman (see *Matriarchy*).

Later, the circle of relatives entitled to be in marital relations was narrowed. Gradually, old forms of group marriage yielded to the "pairing family". In the "pairing family," a man lives with one woman, but polygamy remains a right of men, and marital ties can be easily dissolved. Children still belonged to the mother.

The transition to cattle breeding and the growth of wealth, alongside the growing division of labour, caused the emergence of private property. This fundamental change in social relations meant the defeat of maternal right and the transition of power in the family to the father, the man, who began to play the main role in the economy (see *Patriarchy*). The patriarchal family arose. The descent of children was now established along the paternal line. Later, with the decay of the primitive communal system, monogamy (single marriage) arose.

The monogamous family, based on private property, although a step forward, was not, as Engels points out, the highest form of marriage. Woman was turned into the slave of man; "the first class oppression coincides with the enslavement of the female sex by the male" (Marx and Engels, *Selected Works*, vol. II, p. 212). In the family, as in miniature, all the contradictions of social development were reflected.

In bourgeois society, private property left its imprint on the form of family organisation. In the sexual union of people under capitalism, the main role is played not by their natural attraction to one another, but by crude material calculation and commercial gain. A supplement to marriage becomes legalised prostitution. The bourgeois family turns into a breeding ground for depravity and immorality.

Only among working people, only among oppressed classes—especially among the proletariat—could genuine human love arise and develop on the basis of different relations of companionable mutual assistance and mutual respect for human dignity, becoming the basis of a new, higher form of the family.

The complete liberation of women, equalising their rights with men in all spheres, was brought to our country by the Great October Socialist Revolution. Woman stepped onto the path of active productive and cultural activity. Her position in society changed sharply, and her specific weight in production and social life rose extraordinarily. Woman became a powerful force in Soviet society. This could not fail to reflect in the most favourable sense on the nature of relations between men and women. The main motive for marriage in a socialist society becomes genuine human love between a man and a woman. On this basis, sealed by common productive, social, and cultural interests of the man and woman, and by their ideological closeness, the Soviet family—a family of a new type such as history has never known—strengthens with every passing year.

The Soviet family represents the primary collective of Soviet society, its organic cell, living a common life and possessing unified interests with the entire Soviet society. Spouses occupy an equal position in the family, contributing their personal labour to the organisation of family life. The overall growth of welfare across the entire country promotes population growth, which is expressed in particular in the constant increase in the number of large families. Various institutions for the protection of maternity and infancy—maternity hospitals, consultation centres, nurseries, kindergartens, and schools—are called upon to assist parents in the physical and moral upbringing of children. The commonality of ideological interests of both spouses, as well as Soviet principles and methods of child upbringing, strengthen the family and make it one of the pillars of Soviet society. For the further strengthening and development of the Soviet family, a struggle is required against remaining survivals of capitalism in daily life, in human consciousness, and in attitudes toward women. Soviet public opinion and Soviet laws condemn bourgeois customs in the family, and care for the strengthening of the family and the development and upbringing of the younger generation.

FANTASY —(Greek: ***φαντασία*** imagination)—a unique reflection of objective reality in human consciousness, a concept of real or unreal phenomena based on imagination. Not a single, even the most entangled, fantastical concept is a purely subjective creation of the human mind—at its base, in the final analysis, lies a reflection of objective reality. One should distinguish fruitful fantasy based on a distorted understanding of reality, and useful fantasy relying on knowledge of reality. The latter kind of fantasy plays a huge role in all areas of human mental activity, being a necessary condition for creativity. *"In the simplest generalisation,"* says Lenin, *"—in the most elementary general idea ('table' in general), there is a certain piece of fantasy"* (*Philosophical Notebooks*, p. 308). Imagination is not only one of the bases of artistic creation; it is also necessary in scientific activity. *"...It is absurd,"* wrote Lenin, *"—to deny the role of fantasy even in the strictest science..."* (p. 308). Lenin pointed out that even in mathematics fantasy is needed, that without it, it would be impossible to discover differential and integral calculus. Lenin highly valued Pisarev's statements about the positive significance of fantasy—"about the useful dream as an incentive to work" as opposed to "empty dreaminess." The role of hypotheses in science is well known. But every hypothesis contains a significant element of imagination, scientific fantasy. In technology, the creative significance of fantasy is also great. Many remarkable technical inventions were predicted and described in general terms by authors of science fiction novels long before these inventions were made.

Fantasy connected with reality is vital and fruitful. Fantasy taking flight from reality gives a person a distorted concept of the world. Such a distorted, fantastical concept of the world is, for example, the basis of religious representations. The possibility of fantasy taking flight from life is one of the gnoseological roots of philosophical idealism and religion.

FASCISM —the most reactionary, openly terroristic form of dictatorship of finance capital, established by the imperialist

bourgeoisie for the purpose of suppressing the working class and all progressive elements of society, as a means of preserving capitalism. Fascism is a manifestation of that policy of political reaction along all lines which is inherent in capitalism at its final, imperialist stage of development. Fascism serves as an expression of the fact that the ruling bourgeois classes are no longer capable of governing, no longer capable of maintaining their power by ordinary "democratic" means, that the growing aspirations of the popular masses toward freedom can only be crushed by bloody violence and terror. Therefore, characteristic of fascism is the destruction of all, even elementary, democratic freedoms within the country, the crushing of workers' and other progressive organisations, the establishment of an openly terroristic regime with the help of which the rule of the bourgeoisie is maintained, the policy of preparing and conducting wars of aggression for the purpose of enslaving independent peoples and conquering world domination by the imperialist bourgeoisie of one country or another.

For the first time, a fascist system was established in Italy (1922), and then in Germany (1933) and in a number of other countries — in Japan, Poland, Bulgaria, etc. The rise of fascists to power was facilitated by the treacherous policy of the social democrats. In Germany, fascism acted under the false mask of "national socialism."

In the realm of ideology, fascism means the most rampant obscurantism, the preaching of a misanthropic, predatory "philosophy" and "morality." Fascism relies on a racial theory according to which the bourgeoisie of a particular nation has the "right" to world domination and is the only "full-fledged" race, in contrast to the remaining, "inferior," "lower" nations and races. Hitlerites preached a special "science" — *geopolitics* (see), justifying the pretensions of imperialists to "living space," i.e., to the conquest of foreign lands. Fascist "philosophers" rejected and destroyed the achievements of culture, proclaimed the supremacy of bestial instincts over human reason,

established a mystical cult of "racial blood," a cult of the "Führer's" personality, etc.

The world-historical service of the Soviet people to all progressive humanity consists in having led the struggle against fascism in World War II and played the decisive role in the defeat of German and Japanese imperialism.

The policy of preparing and unleashing a new world war is now being pursued by the monopolists of the USA and other countries who dream of establishing their world domination. Striving to suppress the steadily growing movement of peoples for peace, democracy, and socialism, American imperialists and their allies resort to fascist methods of fighting progressive forces and to fascist methods of ideological stupefaction of the masses. Trials of the leaders of the American Communist Party and French communists, the establishment in America of a committee for the investigation of "un-American" activities, racial discrimination, the "Marshallisation" of a number of European countries, the restoration of fascist organisations in West Germany and Japan, the propaganda of a new, Anglo-Saxon edition of racial theory, shootings of striking workers and peasants — such are the fascist methods of new pretenders to world domination. In league with American imperialists is the Tito clique, which established a fascist regime in Yugoslavia. In the resolution of the Information Bureau Meeting of Communist Parties held in November 1949, it is pointed out that the "policy of preparing for war is linked to continuous encroachments by ruling imperialist circles on the elementary vital rights and democratic freedoms of the popular masses, with the intensification of reaction in all spheres of social, political, and ideological life, with the application of fascist methods of reprisal against progressive and democratic forces of peoples. With these measures, the imperialist bourgeoisie attempts to prepare the rear for a predatory war."

Fascism exposed itself in World War II before the eyes of all peoples of the world, having suffered the heaviest sacrifices as a result of the predatory policy of the old fascist states. German and Japanese fascists and their allies were crushed. The

same fate awaits all those who step onto the path of unleashing a new world war.

FATALISM (Latin: *fatalis*—fateful)—an idealist theory according to which historical development is predetermined by an unknown force—fate, destiny. Fatalism denies the active creative role of parties and classes in history, considering human intervention in development of society, in historical events is useless, that man is only a blind plaything in the hands of inexorable laws of history. Fatalism is a reactionary doctrine, for it preaches passivity, inaction, letting things take their course, and denies revolutionary struggle.

The doctrine of Marxism-Leninism on the law-governed nature of social development, on the role of personality, classes, and parties in the development of society stands opposed both to fatalism and to subjectivism, which reduces all social development to the actions of "heroes," great personalities. The doctrine of Marxism-Leninism on historical necessity, on objective laws of social development, by no means belittles the role of personality in history. Marxism-Leninism proceeds from the fact that people themselves make history, but that their activity is conditioned and determined by the needs of the development of the material life of society. (See also *Freedom and Necessity*.)

FETISHISM — deification of individual things and objects; attributing to them a mysterious, supernatural force inaccessible to human understanding. At the lowest, first stage of religious development, the fetish (idol) was an object of worship by believers. Inherent in every religion is a crude deification of things (worship of icons, etc.). (See also *Commodity fetishism*.)

FEUDALISM — a socio-economic formation which is the second form of class society after the slave-owning system and historically precedes the third and last social formation based on the exploitation of man by man — capitalism. As a synonym for

the concept of "feudalism," classics of Marxism-Leninism sometimes use the concept of "serfdom."

The productive forces of feudal society, if compared with the productive forces of capitalism, can be called low and routine, but in comparison with antiquity they represented a significant step forward (improvement of smelting and working of iron and widespread use of the iron plow and other iron tools, as well as the water mill). At a certain stage of development of feudal society, the division of agricultural and craft labour sharply intensifies, urban craft production grows with its differentiated manual technology. Finally, at the highest stage of feudalism, manufacture appears. Prior to the appearance of manufacture, feudal relations of production corresponded to the character of the productive forces and served as an engine of their development. This role was ensured to feudal relations of production primarily by the partial emancipation of the direct producer: since a serf could no longer be killed, although he could be bought and sold, and since a serf had a household and family, he had some interest in labour, displayed some initiative in labour required by the new productive forces. The basis of feudal relations of production was the ownership by feudal lords of the principal means of agricultural production, land, and the lack of land ownership among working people. Along with this main feature, the feudal form of ownership of the means of production is characterised also by incomplete ownership by the feudal lord over the worker (non-economic compulsion) and ownership based on personal labour of the workers themselves in production, i.e., peasants and artisans, over a certain portion of tools and means of production. From the feudal form of ownership stems the position in production and mutual relations of the main classes of feudal society: feudal lords and peasants. Feudal lords in one form or another allotted land to peasants and forced them to work for them, appropriating part of their labour or products of labour in the form of feudal rent (dues). Peasants and artisans belonged in the broad sense of the word to one class of feudal society, and their relations were not antagonistic. Classes and social groups under

feudalism had the form of estates; from the position and mutual relations of social groups in production fully depended the form of distribution of products of production as well. For early feudalism, the complete dominance of a natural economy is characteristic; with the development of crafts, commodity production acquires ever greater importance in town and countryside. Commodity production, which existed under feudalism and served it, despite the fact that it prepared certain conditions for capitalist production, must not be confused with capitalist commodity production.

The main form of exploitation under feudalism was feudal rent, which increased through the consistent succession of its three forms: labour rent (corvée), product rent (quitrent in kind), and money rent (monetary quitrent). The late non-feudal corvée-serf system in Eastern European countries is not a simple return to the first form, but carries features of the third form: production for the market. With the emergence of manufacture (16th century) in the womb of feudal society, an ever deeper contradiction begins to develop between the new character of productive forces and the feudal relations of production becoming a brake on their development. So-called primitive accumulation prepares the emergence of a class of wage workers and a class of capitalists.

In accordance with the class, antagonistic character of the feudal economy, the whole life of feudal society was permeated with class struggle. Above the feudal basis rose the corresponding superstructure—the feudal state, church, feudal ideology — a superstructure that actively served the ruling class, helping to suppress the struggle of working people against feudal exploitation. The feudal state passes, as a rule, through a series of stages—from political fragmentation ("estate-state") through an estate monarchy to an absolute monarchy (autocracy). The dominant form of ideology under feudalism was religion (see *Medieval philosophy*).

The sharpening class struggle made it possible for the young bourgeoisie, heading uprisings of peasants and urban plebeian elements, to seize power and overthrow feudal

relations of production. Bourgeois revolutions in the Netherlands in the 16th century, in England in the 17th century, in France in the 18th century ensured the dominance of the advanced class of the bourgeoisie at that time and brought relations of production into conformity with the character of productive forces.

At the present time, remnants of feudalism are maintained and strengthened by the imperialist bourgeoisie. Remnants of feudalism are very significant in many capitalist countries. In countries of people's democracy these remnants were resolutely liquidated through democratic agrarian reforms. In colonial and dependent countries, peoples conduct a struggle against feudalism and imperialism simultaneously; every blow against feudalism is at the same time a blow against imperialism.

FEUERBACH, Ludwig (1804–1872)



— the greatest materialist of the pre-Marxist period, who proclaimed and defended materialism and atheism in Germany in the 1830s–1840s, an ideologist of the democratic bourgeoisie. Initially, Feuerbach was an idealist-Hegelian, but the evolution of his philosophical views went from idealism to materialism. Having finally broken with idealism and passed to the position of materialism, Feuerbach, in his work *Towards a Critique of Hegelian Philosophy* (1839), sharply spoke out

against the idealist system of *Hegel* (see). Feuerbach linked the critique of idealism with a critique of religion. He showed that idealism in general and Hegelianism in particular is the theoretical foundation of religion, that Hegel's doctrine of the primacy of the idea and its transformation in the process of development into nature is nothing other than expressed in a rationalistic form the Christian dogma of the creation of the world by God. But Feuerbach's critique of Hegel was a one-sided critique. Having abandoned Hegelian idealism, Feuerbach jet-served Hegelian dialectics as well; he was unable to extract its "rational kernel." He failed to generalise the great discoveries of 19th-century natural science and on their basis elaborate a dialectical view of nature.

In 1841, Feuerbach's book *The Essence of Christianity* was published, playing a significant role in the development of materialism. In this work, Feuerbach with great skill exposes the gnoseological roots of religion, mainly Christianity. God, according to Feuerbach's thought, is human essence alienated from man himself and transformed into an absolute. All properties attributed to God are properties of man himself, but detached from him, presented as independent, personified in God. *The Essence of Christianity* received a high and at the same time critical appraisal in F. Engels's book *Ludwig Feuerbach and the End of Classical German Philosophy* (see). Engels saw the main significance of the book *The Essence of Christianity* in the fact that it proclaimed objective nature independent of human thought, and therefore, of any philosophy whatsoever. People themselves are a product of nature. So-called higher beings created by religious fantasy are only fantastical reflections of man's own essence. The *fundamental question of philosophy* (see) Feuerbach resolves materialistically. Materialistically Feuerbach also resolves the question of the possibility of knowledge. He subjects Kantian agnosticism to criticism. Sensation, according to Feuerbach, does not separate us from the external world, but connects us with it; it is an image of the objective world. However, Feuerbach's theory of knowledge, like his materialism as a

whole, bears a metaphysical, contemplative character. Feuerbach did not understand the dialectical transition from sensation to thought, from the individual to the general, did not understand the role of abstractions in knowledge. He did not understand that in knowledge, practical human activity is of decisive importance.

Feuerbach remained an idealist in the realm of understanding social phenomena: he distinguished epochs in the development of humanity exclusively by forms of consciousness, by religions replacing one another. Feuerbach's materialism is an anthropological materialism. At the foundation of all his reasoning stands an abstract man, "man in general," considered by him as a biological being. Feuerbach was completely alien to a historical approach to man and to human society. Although he spoke of a "generic" connection among people, he understood this connection as purely natural, primarily as a sexual connection. He was far from the thought that the real social connection between people is determined by their relations in the process of social production, that people can exist only by acting upon nature with the help of tools of production created by them, and that in the process of this action people themselves change, undergoing their true history. "Therefore," says Marx, criticising Feuerbach, "with him human essence can be understood only as a 'species,' as an internal, mute generality binding a multitude of individuals only by *natural* ties" (Marx and Engels, *Selected Works*, Vol. II, p. 385).

From the anthropological character of his materialism stems the weakness and limitation of his critique of religion. Failing to realise that man is the sum total of social relations, he could not understand that religion too is a product of the development of historical social relations of people, and could not uncover the class roots of religion. His struggle against religion, although progressive, was nevertheless a struggle from the standpoint of bourgeois enlightenment. Linked to this was his position in the class struggle in Germany in the mid-19th century. Feuerbach did not understand the significance of

politics and political struggle in social development. He did not understand the Revolution of 1848, and although in the evening of his years he joined the Social Democratic Party, his views on the laws of social life were deeply alien to the proletariat.

Feuerbach's doctrine of society found its vivid expression in his morality. Here the narrowness of his philosophy was revealed most strongly. The basic principle of Feuerbach's morality is the heart-felt attraction of people to one another, the striving for happiness inherent by nature in man. In order for people to be happy, they must, Feuerbach said, love one another. "Love" acts in his work as a panacea for all evils. Preaching universal love in a society divided into antagonistic classes, Feuerbach banishes from his philosophy the last remnants of its revolutionism. Feuerbach's morality is a bourgeois morality preaching class peace, smoothing over the opposition of class interests, denying the class struggle.

The positive and weak sides of Feuerbach's philosophy are deeply exposed in Marx's *Theses on Feuerbach* and in Engels's work *Ludwig Feuerbach and the End of Classical German Philosophy*. The shortcomings of Feuerbach's materialism do not, however, belittle his historical significance. Feuerbach's materialism exerted a serious influence on Marx and Engels during the formation of their philosophical views. This does not mean that the materialism of Marx and Engels is identical to Feuerbach's materialism. Marx and Engels took only his "basic kernel" from Feuerbach's materialism, developing it further into a scientific-philosophical theory of materialism and casting aside his idealist and religious-ethical accretions. Lenin, in his work *Materialism and Empirio-criticism* (see), contrasts the vivid and deep materialist propositions of Feuerbach to idealist anti-scientific ideas of Machists.

Main works of Feuerbach: *Towards a Critique of Hegelian Philosophy*, *The Essence of Christianity*, *Preliminary Theses on the Reform of Philosophy* (1842), *Principles of the Philosophy of the Future* (1843).

FICHTE, Johann Gottlieb (1762–1814) — a prominent German idealist philosopher of the late 18th to early 19th century. Being a representative of subjective idealism, Fichte, as Lenin pointed out, criticised *Kant* (*see*) from the right, i.e., discarded the Kantian "thing-in-itself". Fichte declared the absolute "I", which creates the world out of itself with all its laws, to be the starting point of his philosophy. Developing the principle of activity or alertness of the "I" in the spirit of voluntarism, Fichte understood this activity purely speculatively, as the activity of thought, as the process of self-consciousness. Thus, Fichte's view of practice is directly opposite to dialectical materialism, which views practice as the real active activity of people aimed at changing the world. Fichte recognised free will, God, and the immortality of the soul. Fichte developed especially reactionary idealist ideas on issues of law and state. He saw law as one of the manifestations of the "I", valuing the right to private property in the means of production above all else. In the book "The Closed Commercial State" (1800), Fichte idealised estate relations. While coming forward with progressive slogans in defence of the national sovereignty of Germans against Napoleonic invaders, Fichte at the same time put forward chauvinistic slogans, thereby hindering the cause of national liberation and unification of Germany, for which he called to fight. He preached that the German people allegedly stood above all other peoples. Lenin gave a comprehensive critique of Fichte's philosophy in the book *"Materialism and Empirio-criticism"* (*see*). Lenin showed that Fichte's subjective idealism fundamentally differs in no way from the reactionary philosophy of *Berkeley* (*see*) and inevitably leads to solipsism. Lenin noted that reactionary philosophers of the imperialist era strive to use Fichte's subjective idealism for the purpose of propagating militant obscurantism. Fichte's views are restored by modern reactionaries in philosophy—personalists, existentialists, and others. Reactionary bourgeois sociologists, referring to Fichte, propagate a subjective-idealist view of history and deny objective regularities in the development of society.

FIDEISM (Latin: *fides* — faith) — a reactionary theory giving preference to faith over science. V. I. Lenin calls philosophical idealism a more or less weakened, diluted fideism, i.e., clericalism.

FINITE AND INFINITE — see *Infinite and Finite*.

FORM AND CONTENT — categories of materialist dialectics that are of important significance for understanding the process of development. Every object, every phenomenon in nature and society has its own content and its own form. A severance of form from content is characteristic of the majority of idealist and metaphysical philosophical systems. Dialectical materialism views form and content in unity, in which content is the determining element. Thus, for example, the content of production is material productive forces. But material productive forces are only one side of production; its other side, its form, consists of the relations of people to one another in the process of production, i.e., relations of production. Relations of production as form are determined by productive forces as content. Whatever the level and character of productive forces, such is the type of production relations. Marx pointed out that the hand-mill gives society with the feudal lord, while the steam-mill gives society with the industrial capitalist. Marxism requires evaluating form not as something self-sufficient, but as a form filled with a specific content. "The collective farm is a socialist form of economic organisation, just as the Soviets are a socialist form of political organisation. Both collective farms and Soviets are the greatest achievement of our revolution, the greatest achievement of the working class. But collective farms and Soviets represent only the form of organisation—socialist, true, but still a form of organisation. Everything depends on what *content* will be poured into this form" (*Stalin*, vol. 13, p. 226). Enemies of the Soviet system tried to use the form of collective farms and Soviets in order to fill them with bourgeois, counter-revolutionary content. The Communist Party

therefore teaches not to overestimate form, remembering that form does not and cannot play an independent role. The content and development of an object always precede the emergence and development of form.

While noting the primacy of content in relation to form, the dialectical method at the same time asserts that form is not something indifferent or passive in relation to content. If there is no form without content, then there is no content without form. Formless content ceases to be content; only in unity with a specific form does given concrete content exist. For example, agriculture socialist in its content cannot exist without a specific, i.e. collective farm, form. Revolutionary in content and goals of its activity, the party of the proletariat can be effective only given the presence of a specific form of organisation, i.e., an organisation based on the principles of democratic centralism, the strictest discipline of its members, etc. Outside of this form, the party of the proletariat cannot achieve the realisation of its goals.

Form actively influences content, facilitating or hindering its development. For example, capitalist relations of production in conditions of decaying capitalism are fetters for the development of productive forces, delaying their further development. On the contrary, new, socialist relations of production, which correspond to the character of the productive forces, are a decisive force in the development of productive forces. Thus, in the USSR, public ownership of the means of production is in full accordance with the social character of the production process, owing to which socialist production relations are a powerful factor in accelerating the development of productive forces.

The unity of content and form does not exclude contradictions between them. The point is that the development of objects always begins with the development of their content. Therefore, the dialectic of the interconnection between form and content lies in the fact that in the process of its development, the content of an object enters into contradiction, into conflict with the old form that no longer corresponds to the

new content; this contradiction is resolved by destroying and discarding the old form by the new content. The Marxist proposition that a conflict exists between form and content must be understood in the sense that conflict exists not between content and form in general, but between the old form and the new content that seeks a new form and strives toward it. Thus, the dictatorship of the proletariat established as a result of the Great October Socialist Revolution contradicted the bourgeois-parliamentary form of the state. The new content gave birth to a new form—the Soviets, which are the best form for exercising the power of workers and peasants.

Very important practical and political conclusions follow from the dialectical doctrine of form and content. If content determines form, then all work on building socialism, on further strengthening and developing Soviets, collective farms, Soviet culture, etc., must be conducted in such a way as to ensure their socialist content. If form is not something indifferent or passive in relation to content, then it is not a matter of indifference what the form of a particular phenomenon is. For example, only the national form of Soviet culture contributes at the present historical stage to the development of the socialist content of our culture. Only the Soviets, as the state form of the dictatorship of the proletariat in the USSR, contribute to the development and strengthening of the socialist state, etc. The Communist Party, through its guiding directives, directs Soviet art along the path of socialist realism, fighting against every variety of bourgeois formalism, which is alien to socialist culture. Formalism means the severance of art from social life, from the people's struggle for communism, and the transformation of form into a self-sufficient end. In its decrees on ideological issues, the Central Committee of the Communist Party subjected bourgeois survivals in Soviet art to sharp criticism and pointed out that only an all-round reflection of the life of the Soviet people on the basis of deep ideological conviction, only in Soviet art develop successfully. At the same time, the decrees of the CC of the Communist Party require workers in art to further perfect artistic form, for without a

perfected form it is impossible to express deep ideological content of art, and impossible to achieve a correct, realistic reflection of reality.

It must also be taken into account that new content can utilise a particular old form without breaking it, but penetrating it, changing its nature, and adapting it to its own goals. For example, in Soviet society, such old economic forms as money, commodities, and banks are used. However, their content and functions, compared to capitalist society, have changed fundamentally. Of these old categories of capitalism, mainly the form has been preserved in the socialist economy, but in essence, they have changed fundamentally in accordance with the needs of developing the socialist national economy.

FORMAL LOGIC — the science of the laws and forms of thought, formed as far back as the time of *Aristotle* (*see*). Formal (or elementary) logic teaches one to think correctly, observing unambiguous thought, its definiteness, provability, and consistency. If thought proceeds internally contradictorily, incoherently, and inconsistently, then any scientific knowledge and any reasoned arguments aimed at solving particular problems become impossible. "In case of 'logical contradiction'—on the condition, of course, of correct logical thought—there should be none either in economic or in political analysis" (Lenin, vol. 23, p. 29).

Formal logic puts forward four main laws of thought: 1) Thought must be unambiguous. The law of identity teaches that one must be able to correctly identify and distinguish things, and that substituting one concept for another is unacceptable. In any reasoning, debate, or discussion, each concept must be used in one and the same sense. 2) Thought must proceed non-contradictorily. The logical law of contradiction prohibits contradicting oneself in the process of reasoning or analysing issues. One must distinguish the contradictions of incorrect reasoning from the contradictions of real life, the contradictions of dialectics. Contradictions of incorrect reasoning are unacceptable. One cannot, for example, regarding a proposition

that is recognised as true, say at the same time that it is untrue. 3) To one and the same question, correctly posed and correctly understood, the law of the excluded middle states that it is unacceptable to answer indeterminately—neither "yes" nor "no"—evading all definiteness of thought. After necessary clarification of the question, a definite answer must always be given. Of two contradictory judgments, one is necessarily true and the other false, and there is no third; or in other words, A is either B or non-B. 4) Thought must proceed consistently (the law of sufficient reason). Every thought is true only when it is substantiated, when it follows as a consequence from another correct thought that serves as its foundation in the given case. Therefore, thinking must be consistent. "A is because B is," teaches the law of sufficient reason. Thus, for example, in a conversation with the first American labour delegation regarding the question of the possibility of abolishing the foreign trade monopoly, J. V. Stalin replied: "The delegation apparently has no objection to the USSR proletariat having taken factories, plants, land, railways, banks, and mines from the bourgeoisie and landowners. But the delegation, it seems to me, is somewhat puzzled as to why the proletariat did not limit itself to this and went further, taking away political rights from the bourgeoisie. This, in my opinion, is not quite logical, or rather, completely illogical... I think that logic obliges. Whoever thinks about the possibility of returning political rights to the bourgeoisie must, if he wants to be logical, go further and also raise the question of returning factories, plants, railways, and banks to the bourgeoisie" (vol. 10, pp. 111–112). This example vividly demonstrates what consistency and logical rigor of thought mean. As can be seen from the four logical laws of thought presented, formal logic puts forward as mandatory the most general and elementary regularities of thought, the most general rules of consistency and logical rigor of thought.

Establishing the main laws and rules of thought, formal logic then proceeds to consider the various forms in which the process of thought is carried out. Concept, judgment, and inference are the forms of thought that constitute the three main

sections of formal logic. In the section on concept, formal logic establishes types of concepts, their relationships, logical methods of forming concepts, and the relationship between the volume and content of concepts; it reveals the methods and rules of defining and dividing concepts. In the section on judgments, formal logic investigates the composition of a judgment, main types of judgments, etc. In its most extensive section, formal logic gives the concept of inference, classifies types and methods of inference, develops the doctrine of syllogism, rules of syllogism, and figures of syllogism, and shows the significance and role of deductive and inductive inferences in the process of cognition, etc. Finally, formal logic studies methods and rules of proof, revealing the role of proof in the process of logical thought. From the examination of the content and tasks of formal logic, it follows that it is, as it were, the grammar of logical thought. Just as grammar establishes the rules for changing words and combining words in a sentence, thereby giving language a structured, meaningful character, logic allows thought to be given a structured, meaningful character. What is common to grammar and logic is that they, abstracting from the particular and concrete, determine general rules and laws that make it possible to correctly combine words into sentences and change words (grammar), and properly construct one's thought, skilfully combining concepts into judgments, and judgments into inferences, etc. (logic).

The laws and rules of formal logic, being such laws and rules without which no cognitive process is possible, are universal and common to all humanity. Logical laws are objective laws of science that reflect phenomena of the objective world. Like language, they serve the thinking of all people regardless of their class affiliation. They cannot be and are not class-based, just as there is not and cannot be a class grammar. Otherwise, people belonging to different classes would not be able to understand each other. The laws and rules of formal logic are the laws and rules of the natural process of thought. At the same time, various theories about these laws and rules of logical thought can give—and do give—a distorted

interpretation of the laws of thought. Thus, idealists construct formal logic as a purely formalistic science detached from objective reality. Therefore, Lenin, speaking of the necessity of studying formal logic, required introducing "corrections" into old logic, i.e., freeing it from all sorts of distortions and idealist accretions. Formal logic is the "lower mathematics" of thought, revealing the simplest connections and relationships of things, and in itself is insufficient for scientific research. A powerful instrument of scientific research is the Marxist dialectical method, which reveals the most general laws of development of nature, society, and human thought. (On the relationship between dialectics and formal logic, *see Logic*.)

FOURIER, Charles (1772–1837)



— a great French utopian socialist. Fourier came forward with a brilliant critique of bourgeois society. He exposed the contradiction between the ideas and promises of the ideologists of the French Revolution—on equality, fraternity, justice—and the ensued material and moral misery of bourgeois society. The bourgeois system is flawed, writes Fourier. In this system, poverty on one pole generates excess on another pole. This system cripples man, suppresses his feelings, desires, and thoughts. The happiness of one in a bourgeois system is based

on the misfortune of another. Being under the influence of the ideas of French materialists on the decisive role of education, Fourier, substantiating the necessity of the emergence of a socialist society, develops a doctrine on human passions and inclinations. To man, according to Fourier, 12 passions are inherent (taste, touch, sight, hearing, smell, feelings of friendship, ambition, love, parenthood, passion for intrigue, desire for variety, and desire for grouping). Moralists up to now have written about the flawlessness of human nature, calling for the suppression of human passions. In reality, Fourier claims, society itself was flawed. All traits of human character are good. The point lies in creating a society that would facilitate the full satisfaction of human passions, their development, and flourishing.

Proceeding from these theoretical premises, Fourier paints a picture of the future social order. The main cell in it is the phalanstery, consisting of various production series. Every member of the phalanstery has the right to work. Voluntarily guided by the inclination of their passions, a member of the phalanstery enters into particular production groups. Work in the phalanstery is a need, an object of enjoyment for a person. This is facilitated by the absence of the crippling, narrow professionalism of the bourgeois system. A member of the phalanstery during the workday switches several times from one type of labour to another, spending from an hour and a half to two hours on each of them (thereby satisfying a person's passion for variety). Speaking about the people of the future, Fourier says that their wild pride will overthrow all obstacles; for them the very word "impossible" will not exist. In the future society, the interests of the individual coincide with the interests of the collective. The consequence of the creative nature and high productivity of labour is an abundance of material goods for society. The principle of distribution in the phalanstery is determined mainly by labour and talent: 5/12 of the phalanstery's income goes to labour,3/12 to talent. Fourier expresses ideas (in embryonic form) about the elimination of

the opposition between mental and physical labour, and between city and countryside.

Fourier's socialism is utopian socialism. Fourier opposed violent revolution. Disillusioned with the French Revolution, Fourier thought through peaceful propaganda of his ideas to organise the future socialist society. He believed that phalansteries could be created under capitalism as well. Fourier appealed to wealthy people, painting for them the prospects of a future society and asking them to subsidise its organisation. In order to attract capitalists, Fourier establishes an unearned income for them in the future system: 4/12 of the phalanstery's income Fourier promises to pay out on invested capital. Like other utopian socialists, he completely failed to understand the historical role of the proletariat. Fourier, *Saint-Simon* (see), and *Owen* (see) were lone socialists. Masses did not yet follow them. Utopian socialism could not point out a real way out of capitalist slavery.

Fourier exerted a great influence on the development of socialist ideas. Marx called Fourier one of the "patriarchs of socialism". Fourier's socialism, together with the socialism of Saint-Simon and Owen, was one of the theoretical sources of scientific communism. Fourier's main works: "The Theory of the Four Movements and General Destinies" (1808), "The Theory of Universal Unity" (1822), "The New Industrial World and Society" (1829). (*See also Utopian Socialism*.)

FRANKO, Ivan Yakovlevich (1856–1916)



— a great Ukrainian writer-thinker, scholar, and public figure. Born into the family of a village blacksmith in Drohobych region. After numerous hardships and poverty, he graduated from high school and studied at Lviv University. Austrian authorities persecuted Franko, throwing him into prison three times on charges of socialism, creating secret societies, sympathising with Russians, and connections with the peasant movement. Franko's worldview was formed under the influence of *T. G. Shevchenko* (see) and Russian revolutionary democrats—*Herzen* (see), *Belinsky* (see), *Chernyshevsky* (see), *Dobrolyubov* (see), *Pisarev* (see), Saltykov-Shchedrin, and Nekrasov. The spread of Marxism influenced the development of revolutionary-democratic ideology of Franko toward scientific socialism. He studied and popularised the "*Manifesto of the Communist Party*" (see) by Marx and Engels and "*Capital*" (see) by Marx; for the first time, he translated into the Ukrainian language Chapter 24 of Volume 1 of "Capital" and selected sections from *"Anti-Dühring"* (see) by F. Engels. Franko's worldview was closely connected with the liberation movement of the working people, with the awakening to political life of the proletariat forming at that time in the oil-producing regions and cities of Western Ukraine, with achievements of natural science, and with the teachings of *Sechenov* (see) and Darwinism. Franko criticised pseudo-Darwinists who applied biological laws to the interpretation of the development of human society and made reactionary conclusions on this basis. He called for the democratisation of science, for turning it into a weapon of struggle for the interests of the working people.

His philosophical views are set forth in his works: "A Few Words on How to Organise and Lead Our Popular Publications", "Thoughts on Evolution in the History of Humanity", "Literature, Its Purpose and Most Important Features", "Critical Letters on the Galician intelligentsia", as well as in a whole series of literary works. Franko sees matter as the basis of all existence. Nature is immortal, eternal, and in

constant movement and turmoil. Spirit is not a second world-creating principle, but merely a reflection of moving matter, a function of the material brain and nervous system. Franko treats human knowledge as a reflection of reality, of nature. He refuted agnosticism and relativism. Franko expressed certain dialectical ideas; he saw the continuous changing of the world, its contradictoriness, and was oriented toward that which moves forward. He was an atheist, a fighter against fideism and overt priestcraft, against clericalism and the religious upbringing of youth. The writer's most vivid journalistic works were directed against the Vatican, Catholicism, Uniatism, and sectarianism. Franko criticised the false theory of the eternity of capitalism, exposed capitalist society as a predatory society devouring generations and destroying the health and morality of the masses. This is a world of deception and violence. Bourgeois democracy, which proclaims "equality before the law, looks like comforting a hungry person with the fact that he has the right to be full, without giving him bread". Franko firmly believed in the triumph of revolution. Referring to Marx's doctrine of socialism, Franko called for the elimination of the "wall" separating the working man from the instruments of production, for the transformation of the instruments of production into public property, for the elimination of "boundaries"—this synonym for private property—and for collective labour and distribution according to labour.

In the struggle for high ideology in literature, Franko contrasted idealist aesthetics with its metaphysical notions of eternal standards of art with materialist aesthetics—the aesthetics of Belinsky, Chernyshevsky, Dobrolyubov, and Shevchenko. He emphasised the historical character of art, asserting that life is the main driving force in art. For Franko, as for Shevchenko, poetry is "condensed, concentrated, crystallised reality". He subjected the theory of "art for art's sake", decadence, and decadentism in literature to merciless criticism. In his literary works, Franko deeply and realistically reflected the enslaved condition of the working people of Western Ukraine. He was the first to introduce the image of a

worker into Ukrainian literature. M. Gorky highly valued Franko's work. An outstanding patriot and champion of friendship between the Ukrainian and Russian peoples, Franko believed that the "hour will come!"—and Ukraine will shine "in a crimson halo in the circle of free peoples...". He fought for the reunification of Ukraine with Russia, where, according to his conviction, "the spring of humanity"—the revolution of 1905—had begun. Speaking for the equality of peoples, Franko wrote: "A nation that, in the name of state or any other interests, oppresses, suffocates, and stops another nation in its free development, digs its own grave and the grave of the very state that this oppression is supposed to serve". He proved the impossibility of solving the national question without solving the social question. Franko was a decisive opponent of both bourgeois Ukrainian nationalism and rootless cosmopolitanism. He was the first in Ukraine to expose M. Hrushevsky as an ideologist of Ukrainian bourgeois nationalism, his false theory of the classlessness of the Ukrainian nation, and condemned the activity of a espionage organisation that demagogically called itself the "Union for the Liberation of Ukraine", condemning M. Hrushevsky's book on the history of Ukraine written to please German aggressors who were preparing a plan to seize Ukraine and sever it from Russia. Of scientific interest is Franko's book "Contributions to the History of Ukraine-Rus", directed against M. Hrushevsky (1912).

In his ideological development, Franko also had erroneous views. He was not always able to avoid national narrowness, a fact pointed out by Lenin in the interests of the democratic national liberation movement in Ukraine. Franko did not become a Marxist in his views, but his entire glorious life and his immense artistic talent, which he placed in the service of the working people, along with his militant activity in the interest of liberating the Ukrainian people and strengthening friendship between the Russian and Ukrainian peoples, earned him universal love; not only the Ukrainian people, but all the peoples of the Soviet Union honour the memory of Ivan Franko.

FREEDOM AND NECESSITY —Philosophical categories revealing the relationship between objective laws of nature and society and the activity of human beings. Metaphysicians contrast freedom and necessity as mutually exclusive concepts. Some of them argue that human will is absolutely free, i.e., conditioned by nothing. Others argue that there is no free will, that there is only absolute necessity. Either freedom of will or necessity—thus argue the metaphysicians.

The point of view of those who consider human will to be absolutely free and independent of any causes denies the existence of objective laws of nature and society. Such a view on freedom is anti-scientific and leads to *voluntarism* (see). For example, Russian Narodniks stood on positions of voluntarism: in their opinion, the fates of history depend only on the will of outstanding personalities; the entire development of human society is directed exclusively by the desires and will of man. Such an unscientific theory, according to which only absolute necessity exists and freedom in the activity of people is completely denied, is called *fatalism* (see). From the point of view of this theory, human activity is reduced to zero and defined as a passive consequence of laws independent of them.

Marxism-Leninism rejects both framings of the question of freedom and necessity, considering them erroneous and harmful. Dialectical and historical materialism considers freedom and necessity in their mutual connection and conditionality. Freedom lies not in imagined independence from the laws of nature, but in the knowledge of these laws and in the possibility of using them in practical activity: "...so long as we do not know a law of nature, it, existing and acting independently and outside our mind, makes us slaves of 'blind necessity'. Once we come to know this law, which acts (as Marx repeated a thousand times) independently of our will and our consciousness, we become the masters of nature" (Lenin, vol. 14, p. 177).

Necessity, the regularity of nature, is primary, while the will and consciousness of man are secondary. So long as man has not studied necessity, he acts blindly. When man comes to

know necessity, he learns to master it and uses it in the interests of society. Thus, free activity is possible only on the basis of knowing necessity. Freedom is conscious necessity.

Freedom in the Marxist understanding is a product of the historical development of society. At the beginning of their history, man was a slave to nature. Subsequently, by coming to know its objective laws and practically transforming nature, man gradually freed himself from this slavery. But at a very early epoch of society's development, social slavery was added to man's natural slavery. With the development of private property and the emergence of class society, people became slaves to their own social relations. Class oppression reaches its highest degree in capitalist society.

The socialist revolution liberates people from all social oppression. Social relations cease to dominate people and are no longer a foreign force to them. Marxism's proposition that people become masters of their social relations must be understood not in the sense that under socialism objective laws allegedly disappear, but in the sense that people come to know them and skilfully apply them in building a new life; that as a result of liquidating the capitalist system—which turns people into slaves of their own social relations and subjects them to the play of blind, elemental forces—people are liberated from all social oppression.

Soviet society provides an example of such human freedom and activity. The entire struggle of the Soviet people for communism under the leadership of the Communist Party is an example of the conscious activity of people who have mastered the objective laws of social development. In the Communist Party, as the vanguard of working people, its leading role vividly embodies the free activity of the masses of people, based on knowledge of the laws of social development. The party directs the entire movement of Soviet society in accordance with emerging historical tasks and needs, mobilises and organises the masses of working people to fulfil these tasks, and is the soul and brain of all revolutionary-transformative work of the Soviet people. Marxism-Leninism scientifically

reveals the objective laws of the development of nature and society, thereby enabling the masses to act not blindly or elementally, but consciously. Therefore, raising the consciousness of the working masses, led by the Communist Party, becomes under socialism a crucial factor of development. This is the force that accelerates the historically necessary processes of Soviet society's movement toward communism.

FREEDOM OF WILL

See *Determinism and indeterminism*; *Freedom and necessity*.

FRENCH HISTORIANS OF THE RESTORATION ERA — A. Thierry, F. Guizot, and F. Mignet—were bourgeois historians of the period of the restoration of royal power in France after the overthrow of Napoleon. The merit of Thierry, Guizot, and Mignet lay in the fact that they rose above the French materialists of the 18th century in their understanding of the regularities of historical development. In their studies, the French historians of the Restoration era viewed the history of feudalism and the history of the formation of bourgeois society as a history of the struggle of the Third Estate (the majority of the nation) against the nobility and clergy (its minority). Not satisfied with the theory of French materialists according to which social life is determined by political institutions, Guizot, Mignet, and Thierry made an attempt to prove that political institutions are conditioned by the civil life of society, and that property relations are the cause of class struggle. In his work "Ten Years of Historical Studies", Thierry views the religious struggle between Presbyterians and Catholics as a struggle of political parties for the property interests of various classes. According to Thierry, the determining factor in this struggle was the "positive interests" of classes. In "Essays on the History of France", Guizot, studying the epoch after the fall of the Roman Empire, states that land relations are the basis of history. In the same way, Mignet, analysing the causes of the French Revolution of 1789 in his work "History of the French

Revolution", comes to the conclusion that they are rooted in the various material interests of social classes.

Reducing social life to property relations, the French historians had no concept of productive forces and relations of production as the basis of property and legal relations. On the question of the origin of classes, they put forward an idealist theory of conquest. They considered conquest to be the decisive force of social development, failing to understand that the origin and existence of classes is linked only with a specific mode of production. Thus, Thierry believed that feudal classes arose as a result of the conquest of the native Gallo-Roman population by the Germanic tribes; the feudal aristocracy was formed from the conquerors, and the Third Estate from the conquered. Thierry therefore views the struggle of the bourgeoisie against the feudal aristocracy as a struggle of the indigenous native population against the descendants of the conquerors. Mignet, not understanding the reasons for the emergence, development, and demise of a particular form of property relations, and hence of classes themselves, explains property relations by conquests, and the latter by the desire for dominance inherent, in his opinion, in human nature. Ultimately, the historians of the Restoration era remained on idealist positions. In his book "History of Civilization in Europe", Guizot declared that in the final analysis human behaviour is determined by the "pure idea". "Whatever external events may be," writes Guizot, "the world is created primarily by man himself; the structure and movement of the world depend on his feelings, ideas, moral and mental inclinations; the condition of society depends on his internal state".

Being ideologists of the liberal bourgeoisie, the historians of the Restoration era understood the regularity of the struggle of the bourgeoisie against feudalism, recognising the right of the Third Estate to destroy the dominance of the feudal aristocracy. But they denied the contradictions within the Third Estate, ranking the entire people as a whole under it, except for the clergy and nobility. Recognising class struggle as progressive in the past, they denied its necessity under the rule

of the bourgeoisie, calling class struggle "madness", preaching the idea of class peace, the eternity of capitalism, and class division, consciously blurring class contradictions. In a letter to Engels dated July 27, 1854, Marx wrote: "I was very interested in Thierry's book *History of the Formation and Progress of the Tiers État*, 1853. It is remarkable how this gentleman, the father of the 'class struggle' in French historiography, rails in his preface against the 'new writers' who now also see an antagonism between the bourgeoisie and the proletariat and find traces of this opposition as early as the history of the Third Estate up to 1789. He tries with all his might to prove that the Third Estate includes all estates except the nobility and clergy, and that the bourgeoisie plays the role of representing all these remaining elements" (Marx and Engels, Selected Letters, p. 80). After the Revolution of 1830, the historians of the Restoration era became ardent apologists for the bourgeois order. In the Revolution of 1848, Guizot was a suppressor of the working class.

FRENCH MATERIALISM OF THE 18TH CENTURY — *see Materialism.*

FREUDISM — a widespread reactionary-idealist trend in foreign, currently especially American, psychological science, named after its founder, Viennese psychiatrist Sigmund Freud. Freudism posits that consciousness is subordinated to the "subconscious", the content of which is "libido", i.e. sexual drive. Consciousness arises from a conflict between "libido" and the "social environment". This conflict, starting in early childhood, fatalistically predetermines the fate of a person, usually leading them to neurosis or mental illness. Freudism views "libido" as the main and sole "law" of the human psyche and all human activity, contrasting it to the laws of material life. Scientific psychology completely denies the existence of the Freudian "subconscious", viewing consciousness as a property of matter, the brain. Scientific psychology ridicules the claim that sexual drive arises in early childhood, and denies the

"fatalistic predetermination" of human fate as a consequence of this or any other "factor". The reactionary nature of Freudism is fully revealed in its ludicrous attempts at "explaining" social phenomena, starting from the rituals and myths of "primitive societies" and ending with modern wars and revolutions. From Freudism in principle differs "Neo-Freudism", which seeks to somewhat weaken the role of "libido" or replace it with another similar "factor". Freudism and Neo-Freudism are now in the service of American imperialism, which uses the "teaching" on the subordination of consciousness to the "subconscious" in order to justify and develop the most degraded, repulsive drives and instincts of people.

FRIENDSHIP OF THE PEOPLES OF THE USSR — one of the driving forces of socialist society, an essential regularity of new international relations characteristic of socialist society, a great source of power and invincibility of the Soviet Union. The friendship of peoples formed on the basis of historical achievements of the *Great October Socialist Revolution* (see) and the victory of socialism in the USSR.

The historical preparation for the friendship of the peoples of the Soviet country was the economic and cultural ties of the peoples of Russia, their joint struggle for independence of the Motherland against foreign invaders and enslavers, and the united actions of working masses of all nationalities under the leadership of the Communist Party in the struggle against tsarism and capitalism, uniting the revolutionary forces of working people around the Russian proletariat. The Great October Socialist Revolution created all necessary conditions for transforming the revolutionary union of working people into a state union of peoples, first in the person of the Russian Republic and other Soviet republics, and then in the person of the powerful Union of Soviet Socialist Republics. On the basis of establishing the dictatorship of the proletariat, the Communist Party strengthened the revolutionary union of working people of various nationalities of Russia led by the Russian proletariat that had formed in the struggle against

tsarism and capitalism, clothing this revolutionary union in appropriate state forms—into a Soviet federation and Soviet autonomy of peoples.

To fully resolve the task of establishing friendly relations between the peoples of the USSR, it was required to create a socialist basis, eliminate exploiter classes, secure the victory of socialism in town and country, and completely route the bourgeois ideology of great-power chauvinism and local nationalism; it was necessary to eliminate economic and cultural inequality of nations, and secure the flourishing of cultures national in form and socialist in content. The victory of socialism in the USSR served as a powerful source of unbreakable friendship among the peoples of the Soviet Union, the basis for the formation and flourishing of Soviet socialist nations. In the course of the struggle for socialism, former economic and cultural backwardness of national republics that formed as a result of the colonising policy of tsarism was eliminated. Industry grew at unprecedentedly rapid rates in the former "outskirts". While throughout the Soviet Union gross output of large-scale industry in 1940 grew on average compared to 1913 by 12 times, in Kazakhstan over the same period industry grew 22.2 times, in Georgia—26.4 times, in Kirghizia—160 times, and in Tadzhikistan—242 times. Cultural backwardness of formerly oppressed peoples was also overcome.

Enormous, selfless assistance was provided to the peoples of the USSR by the Russian people. All peoples and nations of the Soviet Union see in the great Russian people their best friend and leader, their elder brother, who played a decisive role in the fight for the victory of the proletarian revolution and the triumph of socialism. Without comprehensive assistance from the Russian people, oppressed nations of tsarist Russia could not have made such a giant leap in their economic, political, and cultural life in so short a time.

As a result of the Leninist-Stalinist national policy conducted by the Communist Party, a new, multinational Soviet socialist state formed and took shape, based on the unbreakable

commonwealth of nations and peoples. The main factors that secured the emergence of such a state are, first, the absence of exploiter classes in our country—the main cause of interethnic strife; second, the absence in the USSR of exploitation, which cultivates mutual distrust and inflames nationalist passions; third, the presence in power of the working class, which is an enemy of any enslavement and a true carrier of the ideas of internationalism; fourth, the actual implementation of mutual assistance among Soviet peoples in all spheres of economic and public life; fifth, the flourishing of cultures national in form and socialist in content among the peoples of the USSR. All these and similar factors led to the fact that the appearance of the peoples of the USSR fundamentally changed, the feeling of mutual distrust vanished, and genuine fraternal cooperation of peoples within the system of a single federal state was established.

Having finally taken shape in the struggle for socialism, and having achieved a true flourishing on its basis, the friendship of peoples turned into a powerful driving force of Soviet society, exerting a beneficial influence on the entire life of the country. The power of this driving force is embodied in the selfless devotion and warm love of the peoples of the USSR for their socialist Motherland, in their Soviet national pride, and in their burning Soviet patriotism. It manifests in mass labour heroism of Soviet people of all nationalities, in broad development of socialist competition, in successful execution and overfulfilment of national economic plans for economic and cultural development in republics and regions, and in growth of labour activity and initiative of Soviet patriots. A vivid manifestation of the unbreakable friendship of the peoples of the USSR is the steady growth of political activity among Soviet people, expressed in the victory of the bloc of communists and non-party candidates in elections to the Soviets, and in unanimous support by working people of all nationalities for the domestic and foreign policy of the Communist Party and Soviet Government. The friendship of the

peoples of the USSR underwent comprehensive verification during the years of the Great Patriotic War.

The friendship of the peoples of the USSR is a powerful driving force of Soviet society in conditions of the gradual transition from socialism to communism.

Enormous significance for further development of friendly relations among the peoples of the USSR, for eradicating remnants of capitalism in the consciousness of people, and for educating working people in the spirit of friendship among peoples is held by decisions of the XIX Congress of the Communist Party. In the report of the Central Committee of the party to the XIX Congress, the necessity was pointed out to "further develop political activity and patriotism of Soviet people, strengthen the moral-political unity and friendship of peoples of our country". In the new Party Rules adopted by the XIX Congress, among main tasks of the CPSU, the task is set to "educate members of society in the spirit of internationalism and establishment of fraternal ties with working people of all countries".

The Communist Party teaches Soviet people to preserve in purity and hold high the banner of internationalism, the banner of friendship and brotherhood of peoples, and decisively suppress any hostile actions aimed at inflaming national strife and weakening the commonwealth of socialist nations, and at undermining proletarian internationalism.

Friendly relations among the peoples of the Soviet Union develop and strengthen in the course of communist construction through consistent and unswerving overcoming of nationalist remnants. Remnants of capitalism are especially tenacious in the sphere of the national question, for here they can disguise themselves in national clothing. Bourgeois nationalism is the worst enemy of communism, and against it a consistent, decisive, and unswerving struggle must be waged.

The Communist Party demands exposing any manifestations of bourgeois *nationalism* (see), *cosmopolitanism* (see), and servility before reactionary bourgeois culture, as well

as any hostile attempts aimed at weakening the great commonwealth of socialist nations.

FUNDAMENTAL QUESTION OF PHILOSOPHY, or the supreme question of philosophy — the question of the relationship of thinking to being, of consciousness to nature. This question is fundamental, for depending on its solution, all other questions of a worldview are interpreted in a definite way. Engels notes that philosophers divided into two great camps—idealists and materialists—depending on what they considered primary: being, nature, or consciousness, thinking. All representatives of idealist philosophy take consciousness, idea, spirit as primary. Materialists, on the contrary, consider nature, matter primary, and consciousness derivative from matter, secondary.

The materialistic solution of the fundamental question of philosophy is fundamentally hostile to dualism, which posits that the material and spiritual sides exist separately from one another as independent entities.

The Marxist solution of the fundamental question of philosophy is expounded by J. V. Stalinin the work *"On Dialectical and Historical Materialism"* (see): "...In opposition to idealism, which asserts that only our consciousness really exists, that the material world, being, nature exists only in our consciousness, in our sensations, representations, concepts—Marxist philosophical materialism proceeds from the premise that matter, nature, being represents objective reality existing outside and independent of consciousness; that matter is primary, since it is the source of sensations, representations, consciousness, while consciousness is secondary, derivative, since it is a reflection of matter, a 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 the organ of thinking, and that therefore thinking cannot be separated from matter without falling into a gross error" (*Problems of Leninism*, p. 581).

The question of the relationship of thinking to being has yet a second side—the question of the knowability of the world: can man know the surrounding world? Idealist philosophy, as a rule, denies the possibility of knowing the world. Among bourgeois philosophers, agnosticism is widespread, proceeding from the premise that the world is unknowable.

Dialectical materialism refutes agnosticism. Our sensations, representations, concepts are copies, reflections of the objective world. Practice serves as the criterion for the truth or untruth of our knowledge.

Defining the question of the relationship of thinking to being as the fundamental question of philosophy is a great achievement of Marxism. This definition for the first time in the history of philosophy gave a strictly scientific and incontrovertible criterion allowing one to distinguish materialist philosophy from any variety of philosophical idealism, no matter what tricks the latter might use to cover up its essence.

The clarity and depth of this definition made it possible to reduce the immense diversity of trends, schools, and directions in philosophy to two main and fundamentally opposite camps, thereby introducing full clarity into the question of the laws of struggle in philosophy as a struggle between materialism and idealism. Having shown that the relationship of thinking to being is the main, supreme question of any philosophy, Marxism highlighted the most general, broad concepts under which all questions of gnoseology must be subsumed. Such concepts are those of being and thinking. Lenin wrote: "...Are there broader concepts with which the theory of knowledge could operate than the concepts: being and thinking, matter and sensation, physical and mental? No. These are ultimate, the broadest concepts beyond which in fact... gnoseology has not gone to this day. Only charlatanism (Machist.—Ed.) or extreme feeblemindedness can demand such a 'definition' of these two 'series' of ultimate concepts that would not consist in a 'simple repetition': one or the other is taken as primary" (vol. 14, p. 133).

Relying on the Marxist solution of the fundamental question of philosophy dividing all philosophers into two fundamentally opposite camps, the classics of Marxism-Leninism developed the principle of the *partisanship of philosophy* (see). This principle demands of a Marxist philosopher a clear demarcation and counterposition of materialist and idealist philosophy, a consistent stance in the struggle against any variety of idealism from the perspective of the only scientific direction in philosophy—dialectical materialism.

GALILEO Galilei (1564–1642)



— great Italian physicist and astronomer, founder of the fundamentals of mechanics, fighter for an advanced worldview. Galileo defended and developed the system of Copernicus, opposed church scholasticism, and was the first to use a telescope for observation and study of celestial bodies, which marked the beginning of a new era in astronomy. With the help of the telescope, he proved that there are mountains and valleys on the Moon. This definitively shattered the idea of a supposedly fundamental difference between the "heavenly" and "earthly," refuting the religious legend of a special heavenly nature. Galileo discovered four satellites of Jupiter, proved the movement of Venus around the Sun, and discovered the rotation of the Sun around its axis (by the movement of dark spots on the Sun). Further, Galileo established that the Milky Way is a cluster of stars. He proved the possibility of determining geographic longitude at sea by the position of Jupiter's

satellites, which had direct practical significance for navigation. Galileo is the founder of dynamics. He established the law of inertia, the law of freely falling bodies, and the law of vector addition of forces; with the help of these laws, he solved a whole series of problems. He discovered the laws of pendulum oscillation and investigated the movement of a body thrown at an angle to the horizon. In the development of representations of space and time, a major role was played by the so-called Galilean principle of relativity—the proposition that uniform and rectilinear motion of a physical system of bodies is not reflected in processes occurring within this system (for example, the movement of a ship relative to the earth and the movement of bodies located on the ship).

In knowing the laws of nature, Galileo demanded concrete experimental research. He considered experiment to be the sole source of knowledge. Despite the fact that his materialism, like the materialism of all philosophers of that time, was mechanistic, Galileo—through concrete research and his struggle for scientific, experimental methods of analysing nature, as well as his general philosophical views (recognition of objectivity, infinity of the world, eternity of matter, etc.)—made a valuable contribution to the development of materialistic philosophy. He considered sensory experience and practice to be the sole criterion of truth. Opposing scientific study of nature to holy scripture, he declared that no scriptural saying has such imperative power as any phenomenon of nature. For his struggle against the church, scholasticism, and obscurantism, Galileo—already in his advanced years—was subjected to persecution by the Inquisition. J. V. Stalin characterised Galileo as one of the courageous fighters of science, innovators who boldly forge new paths in science. Galileo's most important works: *"Dialogue Concerning the Two Chief World Systems—Ptolemaic and Copernican"* (1632) and *"Discourses and Mathematical Demonstrations Relating to Two New Sciences..."* (1638).

GASSENDI, Pierre (1592–1655) —French materialist philosopher, physicist, and astronomer. Like many advanced thinkers of his era, Gassendi—as early as in his first work (*"Paradoxical Exercises Against the Aristotelians,"* 1624)—came out with sharp criticism of the teachings of Aristotle and scholasticism.

The extensive and versatile activity of Gassendi in the field of exact and natural sciences required a firm materialistic support, which he found in the teaching of Epicurus. Marx points out that Gassendi revived the materialism of Epicurus.

In accordance with his materialistic views, Gassendi criticised Cartesian doctrine, contrasting rationalism and metaphysical concepts of Descartes with sensualism, asserting experience and sensory perception as the source of knowledge. His main work—*"Syntagma Philosophicum"* (*"System of Philosophy,"* published in 1658, after the author's death)—Gassendi divided into three parts: logic, physics, and ethics. In the first part, Gassendi gave a detailed analysis of the problem of reliability of knowledge. He put forward a series of propositions directed against skepticism as well as against dogmatism. In physics, which he considered the most noble and extensive part of philosophy, Gassendi proved the objective existence of space and time. At the same time, he cited a number of examples from physics (compression, expansion of bodies, etc.). He recognised space and time as uncreated and indestructible. At the same time, he considered God the creator of atoms. The same inconsistency and desire to preserve recognition of God alongside the preaching of materialism is manifested in Gassendi's doctrine on the relationship between knowledge and faith. Expounding the doctrine of matter, Gassendi repeated the main propositions of Epicurus and Lucretius up to recognising the existence of special atoms of heat, cold, etc., causing corresponding sensory feelings, as well as the existence of atoms of the soul. Explaining phenomena materialistically of being and consciousness by the purely mechanical moving force of atoms of the "animal soul," Gassendi attributed to man, alongside the "animal," sensory,

material soul, a "rational," immaterial soul, thereby paying tribute to religion and idealism. But in analysing the activity of the "sensory" and "rational" souls, he could not satisfactorily show a single function of the rational soul that was independent of the function of the sensory.

In ethics, Gassendi—following the example of advanced 17th-century thinkers—denied ascetic church morality. In agreement with Epicurus, he asserted that any pleasure is a good in itself, and any virtue is a good insofar as it provides "tranquillity." In his socio-political views, Gassendi reflected the political compromise of the bourgeoisie with the absolute monarchy, upon which the bourgeoisie relied in its struggle against feudal nobility. Gassendi was a supporter of firm central power. In an absolute monarch, he saw a "rational master of the state."

Gassendi's significance in the history of science is not exhausted by the popularisation and development of the atomistic doctrine of matter, the struggle against vestiges of feudal philosophy, and the proclamation of empirical knowledge as the source of all knowledge. He owns many important observations and discoveries in astronomy: on the transit of Mercury across the solar disk, the discovery of five satellites of Jupiter (in addition to the four discovered earlier), etc. Under the historical conditions of the 17th century, Gassendi undoubtedly played a progressive role as a philosopher and scientist.

GENERAL CRISIS OF CAPITALISM —an all-encompassing crisis of the world system of capitalism, covering both the economics and politics of capitalist countries. The general crisis of the world capitalist system began during the First World War, especially after the breakaway of the Soviet Union from the capitalist system. This was the first stage of the general crisis. During the Second World War—especially after the breakaway from the capitalist system of the people's democracies in Europe and Asia—unfolded the second stage of the general crisis. The crises of the capitalist system of world

economy during the First and Second World Wars are not independent crises, but stages in the development of the general crisis of capitalism.

The essence of the general crisis of capitalism is the split of the former single and all-embracing system of world economy into two opposing systems: socialist and capitalist, which undermined former "equilibrium" and shattered the foundations of world capitalism. The struggle of these two systems forms the axis of all modern life. In historical competition between two economic systems, socialism wins victory after victory, demonstrating its advantages over capitalism, which has outlived its era.

At the core of the general crisis of capitalism lies the increasingly deepening decay of the world economic system of capitalism on the one hand, and the growing economic power of countries that have broken away from capitalism—the USSR, China, and other people's democracies—on the other hand (Stalin, *Economic Problems of Socialism in the USSR*, p. 57). An integral part of the general crisis of capitalism is the crisis of the colonial system of imperialism, its increasingly intensifying disintegration caused by the shaking of imperialism's foundations in colonial and dependent countries and the impossibility for imperialism to rule in the old way in these countries.

Characteristic features of the general crisis of capitalism are also the sharpening and aggravation of the struggle among imperialist powers for sales markets, chronic underutilisation of enterprises, and the presence of millions-strong armies of unemployed transformed from reserve to permanent armies. The general crisis of capitalism is distinguished by an extreme intensification of parasitism and decay of the economic basis of capitalism and its entire serving superstructure with the growing subordination of the state apparatus to monopolies, an extraordinary increase in destructive consequences of the *basic economic law of modern capitalism* (see), and connected with this, a further sharpening of the main contradiction of capitalism—the contradiction between the social character of

productive forces and capitalist production relations. The growing militarisation of the national economy is accompanied by the fascisisation of political life in capitalist countries (see *Fascism*).

The onset of the general crisis of capitalism led to a new powerful upsurge in the international working-class movement and the organisation of a united revolutionary front of proletarians and oppressed peoples of all countries against imperialism. The victory of the Great October Socialist Revolution marked the victory of Marxism-Leninism over social-democratism, strengthened the hegemony of the proletariat and its communist vanguard in the revolutionary movement of oppressed and exploited masses.

A radical change in the alignment of forces in favour of socialism and to the detriment of capitalism as a result of World War II resulted in the further deepening of the general crisis of capitalism. A whole series of countries in Europe and Asia broke away from the system of capitalism and, together with the Soviet Union, formed a single and powerful camp of democracy and socialism, opposing the conflict-ridden capitalist camp.

The economic result of the existence of two opposing camps was the disintegration of a single, all-encompassing world market into two parallel, opposing world markets.

The USSR and the people's democracies closed ranks economically and established mutual cooperation and aid in the interests of general progress. As a result of high rates of industrial development in the democratic camp, these countries will soon not need to import goods from capitalist countries, but will themselves feel the need to export surplus production. Consequently, the sphere of application for the forces of the main capitalist countries (USA, England, France) to world resources will shrink, with all the attendant consequences.

"...The conditions of the world sales market for these countries will deteriorate, and underutilisation of enterprises in these countries will increase. In this, strictly speaking, lies the deepening of the general crisis of the world capitalist system in

connection with the collapse of the world market" (Stalin, *Economic Problems of Socialism in the USSR*, pp. 31–32).

Sharpening all contradictions of capitalism, the general crisis accelerates its disintegration and downfall, bringing closer the victory of the world socialist revolution.

GEOGRAPHICAL ENVIRONMENT — the surrounding nature, external natural conditions of the life of society: climate, soil, riches of the earth's interior, etc. The geographical environment is one of the necessary and constant conditions of the material life of society and influences social development. It accelerates the development of society—for example, in a favourable geographical location of a given country, in the presence of natural riches in it—or, conversely, hinders its development if favourable natural conditions are absent. But the geographical environment by no means plays the determining role in the development of society; the geographical environment remains relatively constant over long periods of time, while changes in it occur extremely slowly, whereas social life changes much faster. It is clear that the geographical environment cannot be the main cause of development of society. The very influence of the geographical environment on society depends on the level of development of material production and is not identical under different states of the productive forces of society. For example, rivers and seas in the early stages of societal development divided people, but with the development of shipbuilding and navigation, they turned into routes of communication and became a means of bringing peoples together and establishing connections between them. Once, many useful minerals (coal, oil, ores, etc.) had no significance for society; at the modern level of industrial and technological development, they play a huge role in the production of material goods. The very possibility of using the natural riches of nature is determined by the character of the social structure.

The capitalist system relates predatory to nature. Bourgeois businessmen do not care that predatory exploitation of nature

reduces the possibilities of using its riches in the interests of society. Under socialism, on the contrary, broad possibilities are created for using nature. The socialist system for the first time in history creates unheard-of possibilities for the rational transformation of nature and its adaptation to the interests of the working people.

"GEOGRAPHICAL TREND" IN SOCIOLOGY

—one of the varieties of bourgeois sociology, attributing a determining significance to the geographical environment in social development. The "geographical trend" attempts to explain differences between peoples, between their social structures, by the difference in geographical conditions in which these peoples live. Representatives of the "geographical trend" in sociology were the French sociologist *Montesquieu* (see), the geographer É. Reclus, the English historian Buckle, the Russian scientist L. I. Mechnikov, and others. Some representatives of the "geographical trend" put forward climate and soil as the main condition for the development of society, others—the features of race, and still others—the proximity of a country and people to seas and rivers, etc. L. I. Mechnikov, for example, made the development of all human culture and civilisation dependent on the influence of rivers and seas on the life of peoples and states. Therefore, he divided the entire history of human culture into the history of river, maritime, and oceanic culture. In bourgeois sociology of the era of imperialism, the "geographical trend" degenerated into a reactionary, fascist theory—geopolitics, with the help of which ideologists of imperialism justify the seizure of foreign lands and the subjugation of independent peoples.

The "geographical trend" in sociology is unable to scientifically explain the true cause of social development. Geographical conditions, remaining almost unchanged over tens of thousands of years, cannot be the main cause of the development of society, which experiences fundamental changes in significantly shorter timeframes (over hundreds of years, and even over decades, great social changes take place).

The determining cause of social development is not external nature, not the geographical environment, but the change in the mode of production of material goods. The higher the level of development of the p*roductive forces* (see) of society, the higher the social mode of production, the less dependent society is on the elemental forces of nature, and the faster society transforms nature and the geographical environment. Under socialism and communism, human mastery over the forces of nature reaches a high degree, since productive forces are liberated from capitalist fetters and receive full scope for their development. *(See also Geographical Environment.)*

GEOPOLITICS —a fascist pseudo-scientific "theory" seeking to justify, through references to geographical factors, the foreign policy of imperialists. Geopolitics attempts to prove that the very geographical position of imperialist powers supposedly requires the expansion of borders and the seizure of "living space" at the expense of the territories of other countries. The pseudo-theoretical basis of geopolitics is the radically incorrect thesis of the determining influence of the geographical environment on the development of society. Marxism teaches that the geographical environment cannot serve as the main cause of social development. Therefore, it is clear that the foreign policy of a state, which changes fundamentally, as the experience of history shows, in connection with a change in the socio-economic system, can in no way be a consequence of very slowly changing geographical conditions. Geopolitics is a product of monopoly capitalism with its drive for plunder in the name of maximum capitalist profit.

For the first time, the term "geopolitics" was put into circulation by the reactionary Swedish political scientist and Pan-Germanist R. Kjellén during the First World War. But attempts to prove the geographical conditioning of expansionist policies and aggression took place as early as the dawn of the era of imperialism, in the late 19th and early 20th centuries, in the USA, Germany, and England. Propaganda for geopolitical

"ideas" in Germany was pursued by the founder of bourgeois political geography, F. Ratzel; in England, by the reactionary geographer Mackinder; and in the USA, by the militant militarist Mahan. Geopolitics was, alongside racial theory—to which it is closely tied—one of the cornerstones of Hitler's robber "ideology" of world domination. The Japanese version of geopolitics was the notorious doctrine of the "Greater East Asia Co-Prosperity Sphere," which envisioned the seizure of all Asia by Japanese militarists. Geopolitics, having suffered a collapse as the "ideology" of Hitlerite fascists, became one of the main elements of the "ideology" of world domination for American imperialists. Starting from the time of the Second World War, and especially recently, American geopoliticians (Spykman, Weigert, Kieffer, etc.) openly call for encircling the USSR and the countries of people's democracy with a ring of military blocs and bases, citing the geopolitical "theory" of antagonism between the Eastern and Western Hemispheres and similar wild nonsense.

Reasoning about "global," i.e., non-border-recognising geography, modern geopoliticians in the USA and US satellite countries strongly advocate the abandonment of the principle of national sovereignty and the creation of a certain super-empire, headed by the American "master race." There is no doubt that the lusts of American geopoliticians will suffer the same collapse as the lusts of their predecessors—German fascists.

GNOSIOLOGY (from Greek *gnōsis* —knowledge, and *logos*—word, teaching), or theory of knowledge — a philosophical doctrine on man's ability to know reality, grasp truth; a doctrine on the sources of knowledge and forms in which the process of cognition takes place. The starting point of gnoseology is a materialistic or idealist solution to the fundamental question of philosophy. Materialistic gnoseology proceeds from the premise that objects, things, and bodies exist outside us and independently of us, and that our sensations are images, reflections of the external world. Idealist philosophy either asserts that knowledge is a reflection of a mystical idea

("objective" idealism of Plato—see, Hegel—see), or considers that the world is created in the process of perception, since objects are "complexes of sensations" ("subjective" idealism of *Berkeley*—see, and *Machists*), or in principle denies the possibility of knowing the world (agnosticism of Hume—see, and Kant—see). The reactionary bourgeois philosophy of the era of imperialism attempts by all possible means to limit and belittle human knowledge. It specialises, as Lenin pointed out, in gnoseology with the aim of justifying every kind of mysticism and devilry. It uses gnoseology to prove the fundamental impossibility of knowing the objective world and thereby to undermine people's faith in the possibility of knowing its laws and transforming the world in a revolutionary way. Pre-Marxist materialists recognised the possibility of knowing the world, but considered cognition metaphysically, failing to apply dialectics to the process of cognition and to understand truth as a result of the development of knowledge. Old materialism reduced knowledge to contemplation of nature, as it proceeded from an abstract concept of man, failing to understand the decisive role of people's social-productive activity in the development of knowledge. Only Marxist philosophical materialism for the first time in history developed a scientific theory of knowledge *(see Knowledge; Theory of Reflection; Theory and Practice)*.

Materialistic dialectics, revealing the most general laws of development of nature, society, and thought, provides the only scientific theory of knowledge. It "includes what is now called the theory of knowledge, gnoseology, which must consider its subject likewise historically, studying and generalising the origin and development of knowledge, the transition from non-knowledge to knowledge" (Lenin, Vol. 21, p. 38).

GNOSTICS —representatives of a religious-philosophical trend of the first centuries of Christianity, combining Christian theology with Neoplatonism and Pythagoreanism. The Gnostic Valentinus of Egypt (2nd century AD) put forward a mystical idea about the existence of a supernatural "unit," which

corresponds to a supernatural origin—"femininity." According to the assertions of Gnostics, all spiritual beings arose through outflow (emanation) from the deity. Ardent enemies of ancient materialism, the Gnostics prepared the ground for medieval obscurantism. Characteristic is the appeal of supporters of modern reactionary Anglo-American theories of emergent evolution to the anti-scientific, mystical philosophy of the Gnostics.

GOD-SEEKING AND GOD-BUILDING

— religious-philosophical trends that arose among the bourgeois and petty-bourgeois intelligentsia of Russia after the defeat of the 1905–1907 revolution. In those years, "the Russian bourgeoisie, for its counter-revolutionary purposes, needed to revive religion, elevate demand for religion, fabricate religion, instil religion in the people, or reinforce religion in a new way. Preaching God-building therefore acquired a social, political character" (Lenin, vol. 16, p. 30). A "new religion" was preached, on the one hand, by God-seekers (Merezhkovsky and decadent poets) and, on the other, by God-builders (*Yushkevich, Valentinov, Bazarov, Lunacharsky, Bogdanov*—see). In essence, there is no difference between God-seeking and God-building. While the God-seekers openly preached religious obscurantism, the God-builders attempted to create a kind of new, "socialist" religion, thereby seeking to "combine" religion with Marxism. God-building was part of that general revision of Marxism launched by Russian Machists against the philosophical and theoretical foundations of Marxism. Lenin, exposing the reactionary class essence and political harm of God-building, wrote: "You have painted and sweetened up the idea of the clerics, Purishkevich, Nicholas II, and Messrs. Struve, for in reality the idea of God helps them keep the people in slavery. By embellishing the idea of God, you have embellished the chains with which they bind dark workers and peasants" (vol. 35, p. 93).

GREAT OCTOBER SOCIALIST REVOLUTION —the first victorious proletarian revolution, which accomplished a fundamental turning point in the world history of humanity from the old, capitalist world to the new, socialist world. The October Revolution for the first time in human history overthrew the power of exploiters and established the dictatorship of the proletariat on the territory of a vast power—Russia, thereby creating the necessary conditions for the victory of the new, socialist system. It radically differs from all past revolutions, for it led not to the replacement of one form of exploitation by another form of exploitation, but to the elimination of all exploitation.

The October Revolution has great international significance. Overthrowing the power of the bourgeoisie in Russia, the October Revolution broke through the front of world imperialism and opened the era of proletarian revolutions. The October Revolution undermined the rule of imperialism in colonies and dependent countries, opening an era of liberation revolutions in these countries. Weakening the power of imperialism in its centres (metropolises) and shaking its rule in the rears (colonies), the October Revolution called into question the very existence of world capitalism. The October Revolution is a revolution not only in the sphere of economic and socio-political relations. It is at the same time a revolution in the ideology of the working class, marking the victory of Leninism over social-democratism in the international labour movement.

The October Revolution was prepared and carried out under the leadership of the Communist Party and its leader V. I. Lenin. The Party was armed with a powerful ideological weapon in the struggle for socialism — the Leninist theory of socialist revolution. V. I. Lenin in his works “On the Slogan for a United States of Europe”, “The Military Program of the Proletarian Revolution” substantiated the theory of the possibility of the victory of socialism initially in one, single taken, capitalist country. Armed with this theory, the

Communist Party boldly and confidently led the masses to storm capitalism.

After the overthrow of autocracy in February 1917, the Mensheviks and Socialist-Revolutionaries, who seized deputy seats in the Soviets, handed over power to the bourgeoisie, which formed the counter-revolutionary Provisional Government. The activity of this government, supported by conciliatory parties, was aimed at curtailing the revolution, eliminating the gains of the people, and continuing the imperialist war. Alongside the Provisional Government existed another power — the Soviets of Workers' and Soldiers' Deputies as organs of the revolutionary-democratic dictatorship of the working class and peasantry. Dual power was formed, which could not exist for long not for long. The Mensheviks and Socialist-Revolutionaries, who deceitfully seized leadership in the Soviets, pursued a policy of turning them into an appendage of the bourgeois-landlord Provisional Government.

The Communist Party launched extensive explanatory work among the working people aimed at exposing the counter-revolutionary nature of the Provisional Government and the policy of the conciliatory parties of Mensheviks and Socialist-Revolutionaries. To the treacherous policy of the conciliators, the Bolsheviks opposed their plan of struggle for the transition from a bourgeois-democratic revolution to a socialist revolution. This plan was outlined by V. I. Lenin in the April Theses and adopted as the general line of the party. The main slogan of the party was: "All Power to the Soviets!". The Bolsheviks put forward this slogan as a slogan for the peaceful transition of power to the Soviets. Bolshevik agitation found favourable ground and had huge success, while the counter-revolutionary policy of the Provisional Government led to the anti-government April and July demonstrations. After the armed July demonstration, dual power ended; Mensheviks and Socialist-Revolutionaries openly sided with the counter-revolution, all power passed into the hands of the bourgeois Provisional Government. The peaceful period of the revolution ended, and the question of an armed uprising was placed on the

agenda. Since the Soviets, still led by Mensheviks and Socialist-Revolutionaries, had slid into the camp of the bourgeoisie, the slogan "All Power to the Soviets!" was temporarily withdrawn by the party. However, the temporary withdrawal of this slogan by no means meant giving up the Soviets in general as organs of revolutionary struggle and power. The Bolshevik Party went underground and began preparing for an armed uprising to overthrow the power of the bourgeoisie by force of arms and establish Soviet power. The course toward armed uprising was proclaimed by the 6th Congress of the RSDLP(b), which took place illegally in Petrograd from July 26 to August 3, 1917.

After the workers and revolutionary soldiers under the leadership of the Bolsheviks defeated the counter-revolutionary Kornilov mutiny, the proletarian and soldier masses finally became convinced that the Communist Party was the only party that defended their interests, that it was able to shatter any machinations of the counter-revolution. This circumstance served as the basis for the Bolshevikisation of the Soviets. The party again put forward the slogan "All Power to the Soviets!". But now it was the slogan of an armed uprising, the preconditions for which had already matured. In mid-September, V. I. Lenin, taking into account the growth of Bolshevik influence among the masses and the Bolshevisation of the Soviets, recognised that an armed uprising was fully ripe. He set forth his point of view in directive letters to the Central Committee "The Bolsheviks Must Assume Power" and "Marxism and Insurrection". Having received Lenin's letters, the CC of the Communist Party set about practical preparation for the uprising. On October 7, V. I. Lenin secretly arrived in Petrograd for direct leadership of the armed uprising. On October 10, a historic meeting of the Party Central Committee took place, at which the Leninist resolution on armed uprising was adopted. Voting against this resolution at the CC meeting voted traitors Zinoviev and Kamenev.

On October 12, by order of the Party Central Committee, a Military Revolutionary Committee was created under the Petrograd Soviet under the leadership of Lenin, Stalin,

Sverdlov, Dzerzhinsky, and Molotov, turning into the legal headquarters of the uprising. On October 16, at an expanded meeting of the Central Committee, a Party Centre was elected to lead the uprising, headed by J. V. Stalin. At the CC meeting, capitulators Zinoviev and Kamenev again spoke against the uprising. Having received a rebuff, they launched an open attack against the party and betrayed the CC decision on the uprising to the enemies.

Warned by the traitors, the Provisional Government mobilised military forces, striving to forestall the proletarian action. On the morning of October 24, the government issued an order to close the central organ of the Bolsheviks—the newspaper "Rabochy Put" (Worker's Path). Armoured cars were sent to the printing house and editorial office building of "Rabochy Put" by the Provisional Government. Red Guards and revolutionary soldiers pushed back the armoured cars, and by 11:00 AM the newspaper came out with a call to overthrow the Provisional Government. The uprising in Petrograd began. On the night of October 24, V. I. Lenin arrived at Smolny (headquarters of the Bolshevik Central Committee), directly taking leadership of the uprising into his hands.

On October 25, the Red Guard and revolutionary troops occupied railway stations, post offices, telegraphs, ministries, the State Bank, and other key points of the capital. On the evening of October 25 (November 7), 1917, the 2nd All-Russian Congress of Soviets opened at Smolny, proclaiming the transfer of power into the hands of the Soviets. The Congress adopted historic decrees — the Decree on Peace, the Decree on Land — and formed the first Soviet government — the Council of People's Commissars. V. I. Lenin was elected Chairman of the Council of People's Commissars. On the night of October 25 (November 7), the Winter Palace was taken and the ministers of the Provisional Government sitting there were arrested.

Following the victory in Petrograd, Soviet power was established in Moscow and other cities. From October 1917 to January–February 1918, the revolution spread throughout the country.

The October Revolution shattered the old state machine to its foundations, destroyed the state apparatus of the exploiting classes, and created instead a state of a new type — Soviet power as a form of the dictatorship of the proletariat. It eliminated private ownership of the main means of production. Land, factories, plants, railways, banks, sea and river transport became public property. Peasants received over 150 million dessiatines of new land free of charge, without any ransom, and were freed from huge annual rent payments to landlords and from expenses for purchasing land. The October Revolution destroyed national oppression in all its forms, providing nations with the right to self-determination up to separation and formation of independent states. The October Revolution is the first revolution in history that gave the people not only freedom, but also material wealth and the opportunity for a prosperous and cultured life.

The victory of the socialist revolution in Russia, organised by the Communist Party and secured by its wise leadership, was facilitated by a number of circumstances. The October Revolution faced a relatively weak enemy in the form of the Russian bourgeoisie, which was economically fragile, poorly organised, and politically inexperienced, continuing after coming to power the policy of tsarism. As for the Mensheviks and Socialist-Revolutionaries, they completely exposed themselves as agents of the imperialist bourgeoisie. At the head of the October Revolution stood such a revolutionary class as the working class of Russia, tempered in battles and having gained the authority of the leader of the people in the struggle for peace, land, freedom, and socialism. The working class of Russia had such a serious ally in the revolution as the peasant poor, who constituted the vast majority of the country's peasant population. The existence of this alliance determined the behavior of middle peasants as well, who before the October uprising turned to the side of the revolution, joining the peasant poor. At the head of the working class stood such a party tested in political battles as the Communist Party, which was able to unite into one common revolutionary stream such diverse

revolutionary movements as the general democratic movement for peace, the peasant-democratic movement for the seizure of landlords' lands, the national liberation movement of oppressed peoples for national equality, and the socialist movement of the proletariat for establishing the dictatorship of the proletariat. The October Revolution began at the height of an imperialist war, when the main bourgeois states, being occupied with fighting each other and weakening each other, did not have the opportunity to actively oppose the October Revolution.

The victory of the socialist revolution in Russia became possible because within the old society necessary objective preconditions had matured. The economic law of obligate correspondence of relations of production to the nature of productive forces imperatively demanded the elimination of old, bourgeois production relations and their replacement with new, socialist relations. The Communist Party of the Soviet Union, relying on objective laws of social development, successfully utilised these laws and was able to ensure the victory of the socialist revolution.

The October Revolution saved our Motherland from enslavement by Anglo-American and other imperialists, created conditions for turning backward Russia into a powerful socialist industrial-kolkhoz power.

The October Revolution made Russia the first centre of socialism, the homeland of working people of the whole world. It established for the Russian working class the role of the vanguard of working people of all countries in the struggle for the overthrow of capitalism, for socialism. "We have the right to be proud," wrote V. I. Lenin, "and to consider ourselves fortunate that we were the first to overthrow in one corner of the globe that wild beast, capitalism, which drenched the earth in blood, drove humanity to hunger and savagery, and which will inevitably perish soon, no matter how monstrously wild the manifestations of its death agony may be" (vol. 27, p. 460).

The Great October Socialist Revolution exerted a huge revolutionising influence on the entire course of world history. Today the Soviet Union leads a powerful camp of peace,

democracy, and socialism. In the countries of *people's democracy* (see), socialism is being successfully built. The Great People's Revolution won in China. The modern development of progressive humanity takes place under the ever-increasing impact of the ideas of the Great October Socialist Revolution and the socialism that has triumphed in the USSR.

GUIZOT, François (1787–1874) — see *French Historians of the Restoration Era.*

HAECKEL, Ernst (1834–1919) — prominent German naturalist, one of the notable representatives of Darwinism; through his research (*"Anthropogeny, or the Evolutionary History of Man," "General Morphology of Organisms,"* etc.), he developed and concretised the evolutionary doctrine of Darwin. In his works, especially in the famous book *"The Riddle of the Universe,"* Haeckel subjected idealism and clericalism to merciless criticism and tried to provide a harmonious materialistic system based on the latest achievements of science. To be sure, his struggle against religion was not consistent; however, under conditions of a crisis in natural science when many bourgeois naturalists descended into idealism and religion, Haeckel was among those progressive men of science who stubbornly defended natural-scientific materialism and fought against Machism, neo-Kantianism, and other reactionary idealistic and agnostic philosophical trends in natural science. However, Haeckel was unable to rise to dialectical materialism, from the positions of which alone was it possible to theoretically overcome idealism and clericalism in natural science. For the propaganda of atheism, Haeckel founded the "Monist League" in 1906. Haeckel's bold and open struggle for advanced science and a materialistic worldview rallied against him reactionary bourgeois-clerical strata not only in Germany itself, but far beyond its borders. Haeckel was subjected to hounding and persecution. "The storm provoked in all civilised countries by

'The Riddle of the Universe' by E. Haeckel," wrote Lenin in *"Materialism and Empirio-criticism,"* "strikingly revealed the *partisanship* of philosophy in modern society, on the one hand, and the actual social significance of the struggle of materialism against idealism and agnosticism, on the other" (vol. 14, p. 334).

Haeckel expressed the unformed materialistic tendencies of the overwhelming majority of naturalists of the late 19th and early 20th centuries—their spontaneous natural-historical materialism. At the same time, Haeckel—like many bourgeois naturalists who came forward in defence of materialistic ideas—did not have the courage to call himself a materialist, paying tribute to his time and deferring to "prevailing philistine prejudice against materialism" (Lenin, vol. 14, p. 335). Haeckel's views on matter were characterised by *hylozoism*—recognition of the universal animacy of matter. Like all bourgeois materialists, Haeckel remained an idealist in the realm of understanding social life. He transferred Darwinian laws of the struggle for existence onto human society, acting as a Social-Darwinist and propagator of reactionary ideas of racism.

HEGEL, Georg Wilhelm Friedrich (1770–1831)



—the most prominent German idealist philosopher and dialectician. Hegel's philosophical system, like that of other German idealists of the late 18th and early 19th centuries, was an aristocratic reaction to French materialism and the 18th-century French Revolution. With his philosophical theory, Hegel attempted to deal a decisive blow to materialism and

restore philosophical idealism. According to the system of "objective" idealism (or absolute idealism) of Hegel, the basis of the world is a certain mystical "absolute idea" that existed prior to the appearance of nature and man. By its nature, the "absolute idea" is an active principle; however, its activity can express itself only in thinking, in self-knowledge. The "absolute idea" is internally contradictory; it moves and changes, passing into its opposite. In the process of its dialectical self-development, Hegel's "idea" goes through three main stages. The first stage is logical, when it operates while still in its "pre-natural" being, in the "element of pure thinking." At this stage, the "absolute idea" acts as a system of logical concepts and categories, as a system of logic. This part of Hegel's philosophical system is set forth in his *"Science of Logic."* In the second stage, the "idea" transforms into nature, which, according to Hegel, is the "other-being" of the absolute idea. Hegel set forth his doctrine of nature in *"Philosophy of Nature."* Nature, according to Hegel, is incapable of development in time; it develops only in space. The highest, third stage of self-development of the idea is the "absolute spirit." This stage of development of the "absolute idea" Hegel reveals in his work *"Philosophy of Spirit."* At this stage, the "absolute idea" denies nature and returns to itself, and development again occurs in the realm of thinking, but now human thinking. To this stage, Hegel assigns the level of individual consciousness, the level of social consciousness, and the highest level, when the idea—in the form of religion, art, and philosophy—comes to the end of its self-knowledge. Hegel declares his own philosophy to be "absolute knowledge." He considers his philosophy to be the final stage of the self-development of the idea. Such is Hegel's idealistic philosophical system. Hegelian "absolute," "absolute spirit," and "absolute idea" are nothing other than new names for God. Hegel tears human consciousness away from nature, transforms this consciousness into an independent subject, deifies it, and forces it in the process of development to generate nature, society, man himself, etc. In reality, there is not and cannot be

an idea existing independently of man, of the human brain. Nature and society develop; the development of ideas is merely a reflection of the development of objective reality. Thus, the whole foundation of Hegel's philosophy is false and anti-scientific.

Valuable in Hegelian idealistic philosophy was the *dialectical method*—the doctrine that the source of development is the struggle of contradictions, that development occurs through the transition of quantitative changes into qualitative ones, that truth is concrete, etc. However, Hegel's dialectics is closely tied to his reactionary idealistic system. Hegelian philosophy is characterised by a deep contradiction between the dialectical method and the metaphysical system.

The dialectical method asserts that the process of development of knowledge is infinite, yet at the same time Hegel declared his philosophy to be the end of all development and the final truth. The dialectical method proceeds from the principle that everything develops and changes, whereas the metaphysical system depicted nature as something frozen, unchanging, given once and for all. Dialectics requires recognition of the never-ceasing development of human society; however, Hegel, distorting dialectics, being a supporter of compromise between dying feudalism and nascent capitalism, declared the Prussian feudal monarchy—which he wanted to tweak slightly with a constitution—to be the ultimate, highest stage of development of human society.

Hegel's dialectics is turned toward the past, not toward the present and future. Hegel was afraid to draw conclusions stemming from his own doctrine on contradictions as the driving force of development. He did not bring the struggle of opposites to its logical conclusion, to the victory of the new and progressive over the obsolete and old; instead, he neutralised and reconciled opposites, trying to smooth over and blur the sharp struggle of opposing forces taking place in class society.

In creating dialectical materialism, Marx and Engels could not take Hegel's dialectics in the form in which it was created by him. They materialistically reworked it and turned it upside

down. They used only the *rational kernel* contained in Hegel's dialectics—his doctrine on development and change, on the transition of quantitative changes into qualitative ones, etc.—throwing away the Hegelian idealistic husk. Marx and Engels created a new dialectical method based on the firm scientific foundation of materialistic philosophy. Marx wrote: "My dialectical method is not only fundamentally different from the Hegelian, but is its direct opposite. For Hegel, the process of thinking, which he even transforms under the name of the Idea into an independent subject, is the demiurge (creator) of the real world, which forms merely its external manifestation. For me, on the contrary, the ideal is nothing other than the material, transposed into the human head and transformed in it" (Marx and Engels, *Selected Works*, vol. I, p. 416).

In his socio-political views, Hegel was a reactionary. While recognising the necessity of bourgeois modernisation of Germany's backward feudal relations, he nevertheless did not dream of a radical change in its feudal-aristocratic order. "Hegel," wrote Marx, "wants a medieval estate system, but in the modern sense of legislative power, and he wants a modern legislative power, but in the shell of a medieval estate system. This is a synthesis of the worst kind" (Marx and Engels, *Works*, vol. I, p. 597). Hegel wrote with contempt and hatred about the working masses as a blind force; he chauvinistically exalted Germany as the expresser of the "spirit of the new world," while assigning Slavic peoples the role of "non-historical" peoples; he turned war into an eternal, necessary phenomenon for the life of society, etc. German fascists used these reactionary views of Hegel for the purpose of promoting racism and conquering world domination.

Classics of Marxism provided a vivid and deep critique of Hegelian idealistic philosophy. Critically utilising the valuable elements of Hegel's dialectical method, they created and further developed the only scientific worldview: dialectical and historical materialism. The Central Committee of the Communist Party in 1944 sharply condemned the shortcomings and errors present in the third volume of *"The History of*

Philosophy"—the blurring of the fundamental difference between Hegelian and Marxist dialectics, a difference expressing the opposition of bourgeois and proletarian worldviews—and condemned the uncritical exposition of Hegelian philosophy as a whole. Main works of Hegel: *"Phenomenology of Spirit"* (1807), *"Science of Logic"* (1812–1816), *"Encyclopaedia of Philosophical Sciences"* (*"Logic," "Philosophy of Nature," "Philosophy of Spirit"*) (1817), *"Elements of the Philosophy of Right"* (1821). Posthumous editions: *"Lectures on the History of Philosophy"* (1833–1836), *"Lectures on the Philosophy of History"* (1837), *"Aesthetics"* (1836–1838).

HELIOCENTRIC AND GEOCENTRIC SYSTEMS OF THE WORLD —Up to the 16th century, the geocentric (Greek *gē* — Earth) system of the world of the ancient scientist Ptolemy (2nd century AD) prevailed. According to this system, the Earth is motionless and is the centre of the universe; around it rotates the entire world: Sun, Moon, planets, and stars. Copernicus proved the groundlessness of this theory and created a new theory—the heliocentric (Greek *hēlios*—Sun) system of the world, according to which the Sun is in the centre of the universe, while planets (among them Earth) rotate around it. The Church waged a fierce struggle against the scientific theory of Copernicus, which fundamentally diverged from church dogmas and the legend of the creation of the world by God. The heliocentric system dealt a blow to the very foundation of the religious worldview. Into the system of Copernicus accepted by science, a further essential correction was later introduced: the Sun is located in the centre of only the solar system, and the solar system itself moves in cosmic space. On the basis of the principles of the heliocentric system, astronomical tables were compiled in the very first decade after Copernicus' death. Modern bourgeois philosophers, using the idealistic waverings of naturalists, are again trying to revive the long-refuted views of Ptolemy. From the theory of relativity, the conclusion is drawn as if it were a matter of indifference which system to

consider correct: Copernican or Ptolemaic; both are allegedly "equally valid." Thus, bourgeois reactionary science returns to fantastic, pre-scientific concepts of the world.

HELVÉTIUS, Claude Adrien (1715–1771)



—prominent representative of 18th-century French materialism and atheism, and one of the ideological predecessors of the figures of the bourgeois revolution in France. Helvétius openly recognises as really existing only material objects; representations and concepts arising in the human head he considers secondary in relation to material reality. Helvétius ridicules the religious dogma of the immortality of the soul and proclaims the dependence of man's mental life on his bodily organisation. In the theory of knowledge, he stands on positions of materialistic sensualism. "Everything that is inaccessible to the senses is inaccessible to the mind," he asserts. Sensations are caused by the action of objects and phenomena of the external world—existing in space and time—upon our sense organs. Helvétius recognises the reliability of our sensory perceptions. Like other French materialists, Helvétius is an enemy of agnosticism.

Acting as a militant atheist, he declares belief in God to be the result of the ignorance of some and the conscious deception of others. He sees a direct connection between religion and tyranny. At the same time, his materialism is mechanical and metaphysical. Due to historical conditions, Helvétius did not reach an understanding of the great role of revolutionary-practical activity.

In his views on society, Helvétius—like all 18th-century French materialists—remained an idealist. He believed that

"opinion rules the world," i.e., that the primary cause of social development is human reason, science, and ideas. From this stems Helvétius' incorrect, idealist view of the role of outstanding personalities in history, and his exaggeration of the role of legislation in changing social conditions.

Helvétius gave a great place in his writings to questions of ethics and education. In ethics, he proceeded from the proposition that the drive for pleasure and self-love are the primary motives of human actions. However, Helvétius did not preach base selfishness, but tried to combine personal interests with social ones. Proper education, according to Helvétius, consists in linking personal interest with the public interest. Recognising the decisive role of environment and education in forming a person's character and mental capacities, Helvétius put forward the proposition: "Educators themselves must be educated."

Helvétius' ideas played a progressive role in the development of social thought and prepared the ground for utopian socialism. Helvétius' main works: *"On the Mind"* (1758) and *"On Man, His Intellectual Faculties and His Education"* (1772).

Developing the materialistic theory of knowledge, he set out to apply the materialistic principle to explaining social life. However, Helvétius, like all other pre-Marxist materialists, held an idealist understanding of history. He asserted that man is the product of his surrounding environment and that human character is not something innate, but is determined by experience and environment. This was the materialistic starting point. Helvétius' idea about the decisive influence of the environment and political institutions on the formation of human character had progressive significance. From this followed the revolutionary conclusion about the necessity of changing the environment, society, and feudal relations. *"If man's character is created by circumstances, then circumstances must be made human"* (Marx and Engels, Vol. III, p. 160). The progressive views of French materialists on society influenced the utopian socialists of the early 19th

century. On the other hand, Helvétius, in the spirit of idealism, asserted that the social environment, in its turn, is created by existing legislation. *"Laws make everything,"* he declared. Legislation, however, is determined by the ideas prevailing in society. Helvétius divides ideas into useful, harmful, and indifferent. People act in accordance with ideas that are useful and advantageous to them. The spiritual world, according to Helvétius, is subject to the law of interest. People are egoists by nature. But in their personal interests, they must reckon with public interests, follow the principle of rational egoism, and act in the interests of the state and the people. Moral defects have as their cause defective legislation. The ultimate conclusion of such an idealist explanation of human society was the proposition: *"opinions rule the world."* The demand to change the environment meant merely the demand to replace feudal orders with bourgeois ones. Helvétius' ideal was the prosperous bourgeois with his principle of personal gain; this bourgeois was not averse to contributing to the public good, but not to the detriment of his personal interests. Helvétius defended the principle of private property; he was only against excessively sharp property inequality. At the same time, Helvétius' criticism of the political structure and legislation of feudal society was progressive for that time.

Helvétius' main work—*"On the Mind"* (1758)—belongs among those brilliant, talented works of philosophical and atheistic thought of the 18th century that V. I. Lenin highly valued. Helvétius' book was a challenge to religious and idealist worldviews. It was, in Diderot's words, "a cherished blow of a club against prejudices of all kinds." Reaction condemned the book to burning for violating the "foundations of the Christian faith." Another famous materialistic and atheistic work by Helvétius—*"A Treatise on Man, His Intellectual Faculties and His Education"*—was published in 1773. Modern reactionary philosophers of France speak out sharply against the progressive ideas of Helvétius. In the struggle against idealist obscurantism, the Communist Party of France notes the

outstanding significance of the materialistic traditions of Helvétius and other materialists of the 18th century.

HERACLITUS of Ephesus (c. 540–480 BC)



—ancient Greek materialist philosopher, one of the founders of dialectics. Heraclitus taught that "the world, one out of all, was created by none of the gods and none of men, but was, is, and shall be an ever-living fire, lawfully kindling and lawfully going out." Fire, according to Heraclitus, is the primary substance and primary force. Thanks to changes in fire, matter transforms into water and earth, thereby the one becomes the many and everything. Fire "goes out"—"dies," transforming into water and earth; this process of the "dying" of fire Heraclitus calls the "path downward." But "the path upward and downward is one and the same." Simultaneously, a fiery waterspout arises out of water; everything becomes one; all things transform into fire—it "kindles," is "born"; this is the "path upward." Just as gold is exchanged for goods, and goods for gold, so world fire is exchanged for all things and vice versa. Fire, according to Heraclitus, is matter, the primary basis of all changes; he connects everything in the world with it.

The world, according to Heraclitus, is in an eternal process of arising and destruction, for everything flows, everything changes. "Heraclitus," as pointed out in one of the ancient sources, "removed rest and immobility from the universe. For this is (a property) of the dead. He attributed movement to all things: eternal to the eternal, and temporary to the perishable."

The world consists, according to Heraclitus, of opposites that wage a struggle among themselves. Opposites pass into one another: “Cold becomes warm, warm—cold, moist—dry, dry—moist.” Therefore, the presence of one opposite conditions the existence of the other: “Sickness makes health pleasant.” Heraclitus taught the interconnection of opposites and in the struggle of opposites saw the source of development and change. All changes are subject, from his point of view, to the strictest lawfulness, and life in the world does not depend on the design of the gods. “Everything happens through struggle and out of necessity.” This lawfulness inherent in material substance itself he called *logos*.

Heraclitus’ dialectics was historically limited. Heraclitus understood motion merely as a circulation of nature. The idea of progressive development was foreign to him. Heraclitus was a hylozoist. In questions of epistemological theory, he developed materialistic ideas, believing that knowledge must reveal the essence of nature in its continuous development. One must listen to the voice of nature, he said, and “act according to it.” He emphasised both the role of sensory knowledge and the significance of reason. In his political views, Heraclitus was an expresser of class interests of slave owners, an opponent of ancient democracy.

HERZEN, Aleksandr Ivanovich (1812–1870)



—great Russian revolutionary democrat, outstanding materialist philosopher, brilliant publicist, and writer. Herzen's socio-political and philosophical views were formed in the process of the growth of the Russian revolutionary movement as a reflection of ripening changes in the socio-economic structure of the country. Russian advanced, revolutionary, and materialistic thought exerted a huge influence on Herzen's worldview. V. I. Lenin's article *"In Memory of Herzen"* is the key to a correct, Marxist understanding of Herzen's worldview, his role in the Russian liberation movement, and the main stages of his activity.

Herzen belonged to the generation of noble revolutionaries of the first half of the 19th century. The Decembrist revolt awakened Herzen, notes V. I. Lenin. Herzen was an irreconcilable enemy of serfdom and autocracy. He saw the entire meaning of his life in the struggle to abolish serf slavery, for the liberation of the Russian people from oppression and autocratic tyranny. Persecuted by the government, Herzen was forced to go abroad in 1847, but there, too, his entire activity was devoted to fighting for the interests of his motherland.

Herzen's philosophical teaching is a direct continuation and development of the views of Russian advanced thinkers—*Lomonosov* (see), *Radishchev* (see), the *Decembrists* (see). Herzen is a bright and prominent representative of materialism. "In the serf Russia of the 40s of the 19th century, he managed to rise to such a height that he stood on a par with the greatest thinkers of his time" (Lenin, Vol. 18, pp. 9–10). Herzen saw the positive elements of Hegelian dialectics, which he sought to rework in accordance with the revolutionary-democratic tasks of that time. While Hegel obscured the revolutionary side of dialectics in every way, Herzen saw dialectics as the "algebra of revolution." Dialectics, Herzen wrote, "extraordinarily liberates a person and leaves no stone unturned from the world of Christian, traditional beliefs that have outlived themselves." In his main philosophical work, *"Letters on the Study of Nature,"* Herzen provided a deep critique of idealist philosophy and spoke out against metaphysical materialism, which, in his

words, "on the side of consciousness, stands methods incomparably lower" than dialectical idealism. Herzen demanded a combination of materialism with the idea of development, a combination of natural science with philosophy, and theory with practice. "Philosophy without natural science is just as impossible as natural science without philosophy," he wrote. Herzen vividly exposed the defectiveness of philosophical idealism of Hegel and other idealists. In vain does thought claim to be primary in relation to nature, he declared; nature does not arise from thought, but, on the contrary, thought arises from the development of nature. Herzen proclaimed the triumph of materialistic philosophy, which recognises the objectivity of nature and considers the laws of thinking as "conscious laws of being."

The materialist Herzen subjected to sharp criticism that simplified, "one-sided" materialism that went directly toward destroying everything non-material, denied the universal, saw in thought an excretion of the brain, and in empiricism—the sole source of knowledge, while recognising truth only in individual particulars, in individual things, tangible and visible. Clearly seeing the limitations of vulgar materialism, Herzen demanded a combination of empiricism with thinking, which, in his opinion, would lead to an unprecedented flourishing of science and philosophy. "Empiricism will cease to fear thought; thought, in its turn, will not hide from the immobile alienness of the world of phenomena; only then will the extra-existential object be fully vanquished, for neither abstract metaphysics nor specialised sciences can cope with it." Only philosophy, "nurtured on empiricism, is a terrifying hearth before whose fire nothing can stand." In *"Letters on the Study of Nature,"* Herzen sets forth the history of philosophy starting with the Greeks, and gives his assessment of various trends. His historical-philosophical concept was a major achievement in pre-Marxist historical-philosophical thought. He exposes the opposition between materialism and idealism and the struggle between them, and gives a number of deep assessments and characterisations of various theories and views. However, not

being an historical materialist, he could not understand the laws governing the development of philosophy and in a number of cases gave incorrect assessments, for example, of certain aspects of French materialism. Lenin highly valued Herzen's *"Letters on the Study of Nature."* Regarding the first of the letters—"Empiricism and Idealism"—Lenin wrote that it "shows us a thinker who, even now, stands a head above the abyss of modern natural-scientist-empiricists and the multitude of present-day philosophers, idealists and semi-idealists. Herzen came right up to dialectical materialism and stopped before—historical materialism" (Vol. 18, p. 10).

After the defeat of the 1848 revolution, Herzen experienced a spiritual collapse. Deeply shaken by the failure of the Paris workers, whose uprising he observed directly, Herzen cursed the bourgeoisie; he understood that without a new revolution, without the destruction of existing orders, there was no path to a bright future. But he did not see a force capable of leading the struggle, and did not see paths leading to victory over the old system. Herzen did not know the true laws of social development; he remained an idealist in his views on history, although on a number of issues he expressed deep thoughts about historical development: such were his thoughts on the role of the popular masses in history, on classes, etc. But he did not understand that the force called upon to destroy the power of the bourgeoisie is the proletariat. Herzen was a socialist, but his "socialism" lacked a scientific foundation and belonged, as Lenin pointed out, among those forms of bourgeois and petty-bourgeois socialism that were conclusively killed off by the June days of 1848. Herzen's spiritual collapse after 1848 was the "collapse of bourgeois illusions in socialism." Herzen's spiritual drama was born of and reflected that world-historical era when the revolutionism of bourgeois democracy was already dying (in Europe), while the revolutionism of the socialist proletariat had not yet matured (Lenin, Vol. 18, p. 10). Later, Herzen came forward as an ideologist of peasant utopian socialism. He believed that Russia, after the abolition of serfdom, bypassing the capitalist path of development, could

use the peasant commune to transition to socialism. Herzen's theory of "peasant" socialism was closely tied to his revolutionary democratism. "Herzen," wrote Lenin, "saw 'socialism' in the liberation of peasants with land, in communal landownership, and in the peasant idea of 'the right to land'" (Vol. 18, p. 11). The idea of "the right to land" and an "equalising redistribution of land" was a formulation of revolutionary aspirations toward equality on the part of peasants fighting for the complete overthrow of landlord power and the destruction of landlord landownership. But in this "socialism," according to Lenin's definition, there was "not a grain of socialism"; it was a "well-meaning phrase," a "kind dream."

Herzen's skepticism after the defeat of the 1848 revolution served, however, as a form of transition from bourgeois democratism to steadfast class struggle of the proletariat. In 1869, Herzen broke with the anarchist *Bakunin* (see) and turned his gaze not to liberalism, but to the International—to that International led by Marx—to that International that began to "gather the regiments" of the proletariat and unite the "working world" (Lenin, Vol. 18, p. 11).

True, Herzen's weakness during this period was also manifested in the fact that he believed socialism should come with a "sermon addressed equally to the worker and the bourgeois, the farmer and the philistine." In this respect, there is a great difference between *Herzen* and *Chernyshevsky* (see); Chernyshevsky always understood that not through preaching, but only through revolutionary violence against the exploiting classes can the social system be changed. In Herzen (up to 1861), vacillations and lapses from democratism into liberalism were evident, but despite this, the democrat in him always took the upper hand. "Not Herzen's fault, but his misfortune," points out Lenin, "was that he could not see the revolutionary people in Russia itself in the 1840s. When he saw them in the 60s, he fearlessly stood on the side of revolutionary democracy against liberalism. He fought for the victory of the people over czarism, and not for a deal between the liberal bourgeoisie and the landlord czar. He raised the banner of revolution" (Vol. 18, p.

14). Herzen's great merit lies in the fact that he created the free Russian press abroad. *"The Bell"* (*Kolokol*) and *"The Polar Star"*, published by Herzen in the 50s and 60s, educated the young generation of Russia in a spirit of irreconcilable struggle against serfdom and autocracy.

Herzen was a great patriot of his homeland; he boundlessly loved his native country, its working people, and hated its oppressors. He fought against servility of the governmental "top leadership" before foreign lands, and against cosmopolitanism. Herzen spoke out against the national oppression of peoples by czarism; he defended the freedom of the Polish people, who revolted against the oppression of autocracy. Herzen sharply and mercilessly criticised Western European bourgeois orders, proving that the ruin of capitalism was inevitable.

Herzen owns a number of brilliant literary works (*"Who Is to Blame?"*, *"Doctor Krupov"*, *"The Thieving Magpie"*, *"My Past and Thoughts"*, etc.). In them he also waged a struggle against serfdom and autocracy. His literary works clearly express his humanism, high ethical views, and demand for realism in art. Herzen fought against ideallessness in art and defended the principle of *narodnost* (populism/folk character). Herzen's views on art were formed under the influence of the revolutionary-democratic criticism and aesthetics of *Belinsky* (see), and the artistic realism of Pushkin, Gogol, and Lermontov. Herzen's main works: *"Dilettantism in Science"* (1843), *"Letters on the Study of Nature"* (1845–1846), *"Letters from France and Italy"* (1847–1851), *"From the Other Shore"* (1847–1850), *"My Past and Thoughts"* (1852–1867), letters *"To an Old Comrade"* (1870). *"Selected Philosophical Works"* in two volumes were published in 1948.

HIEROGLYPH THEORY —an idealist theory according to which human sensations and representations are not copies of objects, but merely conventional signs ("hieroglyphs") that have no resemblance to them. Supporters of this theory assert that our sense organs do not give us correct knowledge of the world, and that our consciousness does not reflect objects and things of

the objective world. Such a view, by undermining faith in the possibility of knowing the world, leads directly to idealism. *"Image necessarily and inevitably implies objective reality of that which is 'depicted'. 'Conventional sign', symbol, hieroglyph are concepts that introduce an entirely unnecessary element of agnosticism"* (Lenin, vol. 14, p. 223). An image can never completely coincide with the depicted object, but it is an image of a really existing object, not a conventional sign. Lenin, in his book *Materialism and Empirio-criticism*, criticised Plekhanov for his error consisting in replacing the Marxist theory of reflection with the theory of hieroglyphs. In the USSR, the theory of hieroglyphs was propagated by mechanists (L. Axelrod and others). Today, this theory in various forms is widely spread in bourgeois philosophy. Dialectical materialism opposes the theory of hieroglyphs with the *theory of reflection* (see).

HIGHEST QUESTION OF PHILOSOPHY
— *see Fundamental Question of Philosophy.*

HISTORICAL AND LOGICAL —philosophical categories revealing the interrelations between the course of logical cognition, on the one hand, and the course of the historical development of society as a whole, and the history of cognition in particular, on the other. True scientific knowledge is a reflection of the process of historical development of nature and society. Every phenomenon can be correctly known only in its origin, development, and decline, i.e., in its historical development. To know an object means to reflect the history of its origin and development. Therefore, the logical in general coincides with the historical. But the coincidence of the logical and the historical by no means implies that the logical course of thought must reproduce history in all its concrete diversity, in all its details, with all its accidental and non-essential moments. The logical is the historical, purified of these accidental elements, expressed in its decisive, most essential patterns. *"Where history begins,"* wrote Engels, *"the process of thought*

must begin with the same point, and its further progress will be nothing but a reflection, in abstract and theoretically consistent form...” (Marx and Engels, *Selected Works*, Vol. I, 332).

A striking example of analysis based on the unity of the logical and the historical can serve Marx’s *Capital*. Lenin writes that in *Capital* is given the history of capitalism and an analysis of concepts theoretically generalising it. Thus, for example, the logical analysis of forms of value reproduces the history of the development of exchange. In the logic of dialectical materialism, the laws of thought, concepts, categories, their system and subordination (co-subordination, relationship to one another, connection, and interdependence) coincide on the whole with the history of thought. *“In logic,”* wrote Lenin, *“the history of thought must, on the whole, coincide with the laws of thought”* (*Philosophical Notebooks*, 214). The formula of the dialectical process of cognition — from living perception to abstract thought and from it to practice — shows that the logical process of cognising anything in a compressed form repeats the historical process of cognition that evolved from the cognition of the directly given to the discovery of increasingly deeper essential aspects of nature and society. The thesis on the unity of the logical and the historical in Marxist philosophy is directed against idealistic and metaphysical severance of thought from reality, theory from practice, logic from history, and serves as a guiding methodological thread in cognising the real world.

HISTORICAL MATERIALISM, or the *materialist understanding of history* — the extension of the principles of dialectical materialism to the study of social life, the application of the principles of dialectical materialism to the phenomena of social life, to the study of society.

Before Marx, the idealistic understanding of history dominated in science. The creation of the theory of historical materialism is associated with the greatest discovery made by Marx in the interpretation of history and historical events. “Just as Darwin,” Engels noted, “discovered the law of development

of organic nature, so Marx discovered the law of development of human history — the simple fact, hitherto concealed under ideological accretions, that human beings must first of all eat, drink, have shelter and clothing, before they can pursue politics, science, art, religion, etc.; that, consequently, the production of the immediate material means of subsistence and thereby each given stage of economic development of a nation or epoch form the foundation upon which state institutions, legal views, art, and even religious ideas of the people concerned have been developed, and in the light of which they must, therefore, be explained, instead of vice versa, as had hitherto been done" (Marx and Engels, *Selected Works*, Vol. II, p. 157). In the development of modes of production of material goods necessary for human existence, historical materialism sees the main force determining the entire social life of people and conditioning the transition from one social system to another. Not a single society can exist without producing material goods. With the help of tools of labour and technology, man in the process of production acts upon nature and extracts what is necessary for life. From the development of material production depends the progress of society. From the moment man rose to the use and manufacture of tools of production, the history of human society begins. The more developed the productive forces of society are, the stronger is man's mastery over nature.

With the development of productive forces, the second aspect of material production also changes — production relations change, and social-economic orders change. New production relations that arise on the basis of productive forces and are in full accordance with them are that main and decisive force which determines the further powerful development of productive forces. The change of socio-economic formations in history (primitive-communal system, slave-owning, feudal, bourgeois, socialist) is the replacement of one set of production relations by others, more progressive ones. This replacement is always a necessary, law-governed consequence of the development of the productive forces of society. The

establishment of new production relations usually occurs through the revolutionary overthrow of old production relations.

The merit of Marx and Engels, therefore, lies in the fact that they first of all drew attention to the economic laws of social life, to objective conditions of material production, which are the foundation of all historical activity of people. Thanks to historical materialism, chaos and arbitrariness that reigned in views on history and politics were replaced by a strikingly integral and harmonious scientific theory showing how from one structure of social life another, higher one develops as a result of the growth of productive forces — for example, capitalism grows out of serfdom (*Lenin*, Vol. 19, p. 5).

Historical materialism did away forever with idealistic theories that viewed the history of society as a chaotic, arbitrary activity of individuals, as a consequence of the will and desires of people. The development of society, like the development of nature, is determined not by the whims or subjective desires of people, but by objective laws independent of the will and consciousness of people. People can discover objective laws, know them, study them, take them into account in their actions, use them in their interests, limit the action of some laws, and create full scope for others, but they cannot change or abolish them. Even less can they create new laws. The greatest significance of historical materialism consists in the fact that it discovered and theoretically substantiated the laws of social development and thereby equipped the proletariat and its party with knowledge of the paths of revolutionary transformation of society. As Lenin points out, the materialist understanding of history reduced the actions of "individuals" to the actions of classes, the struggle of which determined the development of society.

The discovery of the fact that material production is the basis of all life and development of society made it possible to understand the great creative role of the working masses in history. It was thereby proven that the history of social development is the history of the producers of material goods themselves, the history of the working masses, who are the

main forces of the production process and carry out the production of material goods necessary for the existence of society.

Depending on the existing mode of production, the material existence of society shapes a specific character for the entire social system, political institutions, the mindset of people, their views, ideas, and theories. *Social being determines social consciousness.* It is impossible to correctly understand the essence of political institutions, ideas, and theories if one forgets their material origin — the economic structure of society. It is impossible to understand why in one epoch certain institutions and ideas arise, while in another — different ones, if one proceeds from them themselves rather than from the economic base (see *Base and superstructure*). Social consciousness — political, legal, artistic views, philosophy, religion, and other ideological forms — depends on the prevailing production relations between people and radically changes with a change in the economic base, economic relations. Explaining the origin and dependence of political institutions, ideas, and theories on the base, the theory of historical materialism by no means denies their serious significance in the life of society. Historical materialism is far removed from economic materialism, which reduces the role of ideas to zero; on the contrary, it emphasises their huge role. Once arisen, social and political institutions and ideas themselves become a force acting upon the conditions that gave rise to them. They either retard social development as reactionary forces serving backward strata and classes of society, or move this development forward, serving advanced, revolutionary classes.

Thanks to historical materialism, the science of society became just as precise a science as, for example, biology. Historical materialism has great significance for the practical activity of the Communist Party. In order not to err in policy, the party of the proletariat must base its activity not on abstract "principles of human reason," but on the concrete conditions of

the material life of society, on the real needs of the development of the material life of society.

The essence of historical materialism is formulated by Marx in the preface to the book *A Contribution to the Critique of Political Economy*: "In the social production of their existence, men enter into definite, necessary relations, which are independent of their will, relations of production which correspond to a given stage in the development of their material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation, on which arises a legal and political superstructure and to which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political, and intellectual life processes in general. It is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness. At a certain stage of development, the material productive forces of society come into conflict with the existing relations of production or — this merely expresses the same thing in legal terms — with the property relations within the framework of which they have operated hitherto. From forms of development of the productive forces, these relations turn into their fetters. Then begins an era of social revolution. With the change of the economic foundation, the entire immense superstructure is more or less rapidly transformed. In considering such transformations, a distinction should always be made between the material transformation of the economic conditions of production, which can be determined with the precision of natural science, and the legal, political, religious, artistic, or philosophical — in short, ideological forms in which men become conscious of this conflict and fight it out. Just as one does not judge an individual by what he thinks of himself, so one cannot judge such an epoch of transformation by its consciousness, but, on the contrary, this consciousness must be explained from the contradictions of material life, from the existing conflict between the social productive forces and relations of production. No social formation is ever destroyed

before all the productive forces for which it is sufficient have been developed, and new superior relations of production never replace older ones before the material conditions for their existence have matured within the framework of the old society. Mankind thus inevitably sets itself only such tasks as it is able to solve, since closer examination will always show that the problem itself arises only when the material conditions for its solution already exist or are at least in the process of formation" (pp. 7–8).

The theory of historical materialism created by Marx and Engels was developed and enriched by Lenin and Stalin on the basis of analysing new conditions of societal development in the era of imperialism and proletarian revolutions, in the era of building socialism.

HISTORICISM, HISTORICAL APPROACH

— the study of objects, events, and phenomena in their origin and development in connection with the concrete historical conditions that gave rise to them. The Marxist dialectical method considers all phenomena, events, and objects in their internal connection, in their interaction. In the world, there are no isolated phenomena; every phenomenon is connected with another. Therefore, one can understand any phenomenon only on the condition of an historical approach to it, when analysing that concrete historical situation with which this phenomenon is linked.

The Marxist principle of historicism is fundamentally alien to replacing the concrete study of history with abstract, lifeless schemes. The Marxist method rejects any distortion of reality, tendentious illumination of past facts outside and independently of those concrete historical conditions under which they took place. Exposing the anti-Marxist essence of the so-called "school" of Pokrovsky, the Central Committee of the All-Union Communist Party (Bolsheviks) [CC VKP(b)], in its resolution of November 14, 1938, "On the Organisation of Party Propaganda connection with the release of the *History of the CPSU(B)-Short Course*," noted: "In historical science until

recently, anti-Marxist distortions and vulgarisation were associated with the so-called 'school' of Pokrovsky, which interpreted historical facts pervertedly, contrary to historical materialism, lit them up from the perspective of today rather than from the perspective of the conditions in which historical events took place, and thereby distorted actual history." The model of consistent application of the Marxist-Leninist position on the historical approach to phenomena is found in all the works of the great leaders of the proletariat — Marx, Engels, Lenin, and Stalin.

Bourgeois sociology is anti-historical and metaphysical at its core. In the persons of Neo-Kantianism and other schools, bourgeois sociology acts with a direct denial of the principle of historicism, rejecting objective regularity in the development of human society. The hostile attitude toward historicism on the part of bourgeois sociology is caused by fear of historical truth, of objective study of the past and present, for such study indisputably proves the historically transient nature of capitalist society and the inevitability of its demise. (See also *Dogma, dogmatism; Universal connection of phenomena, interaction*.)

HISTORY OF PHILOSOPHY AS A SCIENCE

— The history of philosophy as a science was created by Marxism. Prior to Marxism, attempts to create a scientific history of philosophy were unsuccessful because they relied on an idealistic interpretation of the history of society and the origin of ideas. Each philosopher declared all preceding philosophical systems to be errors, and the entire history of philosophical thought turned out, thus, to be a kind of gallery of mistakes. The first serious attempt to create a systematic history of philosophy was made by Hegel in his *Lectures on the History of Philosophy*. However, the history of philosophy was interpreted by him from idealistic positions as a process of consistent development of ideas in which the self-development of the absolute spirit is realised; according to Hegel, individual stages in the development of philosophy mean individual stages of self-cognition by the absolute spirit. Hegel's history of

philosophy deliberately ignores the materialist line, treats materialists harshly, and attempts to belittle them in every way in order to exalt idealism and prove that only idealistic philosophy deserves the name of philosophy. The further development of bourgeois history of philosophy in the person of its representatives such as Kuno Fischer, Windelband, Ueberweg-Heinze, did not advance after Hegel a single worthy-of-attention generalising concept. Modern bourgeois history of philosophy has fallen just as low as bourgeois philosophy itself. Falsifying the actual course of development of philosophy, the centuries-old struggle of materialism against idealism, modern bourgeois historians of philosophy pursue the goal of justifying the most reactionary, most anti-scientific systems of past centuries. A striking example of such falsification can serve the book by the English philosopher-obscurantist B. Russell, *A History of Western Philosophy*. Bourgeois philosophers could not and cannot approach the resolution of the task — to give a scientific history of philosophy — with any degree of seriousness.

Valuable propositions were contributed to the development of the history of philosophy by the works of Russian philosophers of the 19th century — *Letters on the Study of Nature* by *Herzen* (see), and the works of *Chernyshevsky* (see). Of special significance for understanding a number of issues in the history of Russian philosophy are Chernyshevsky's *Essays on the Gogol Period of Russian Literature*.

However, only the ideology of the proletariat — Marxism — provides the only correct criterion and guiding ideas for creating a historical-philosophical science. Relying on a materialist understanding of society, Marxist-Leninist history of philosophy reveals the real laws governing the development of philosophical thought, showing that the development of philosophical ideas and theories reflects the development of social life, changes in the economic system of society. Of tremendous guiding importance for a scientific understanding of the history of philosophy is the Marxist doctrine of the base and superstructure. Philosophical theories and views, like political,

legal, and other views of society, are superstructural and change along with changes in their base. Like any superstructure, philosophical views and theories, being an active force in social development, help their base to strengthen. In a class society, philosophy expresses the ideology of one social class or another. Therefore, the development and succession of philosophical views must be considered in connection with changes taking place in the base of society. Thus, the history of philosophy must be considered as a process developing in connection with the entire course of the historical development of society.

In the works of the classics of Marxism-Leninism, the main stages in the development of the history of philosophy are illuminated, a comprehensive evaluation of them is given, as well as an evaluation and critique of the most essential philosophical systems and schools. Of huge significance for Marxist history of philosophy was the highlighting by F. Engels in his work *Ludwig Feuerbach and the End of Classical German Philosophy* (see) of the question of the relation of thinking to being as the main question of philosophy. This made it possible to scientifically define the main trends in philosophy and to consider the struggle between materialism and idealism as the main pattern in the history of philosophy. Great scientific value for the history of philosophy was held by certain works of *Plekhanov* (see), although they were not free from a number of errors. An important role in the Marxist illumination of issues in the history of philosophy was played by the struggle against Menshevising idealists and mechanists. In the process of this struggle, idealistic and mechanistic distortions in illuminating issues of the history of philosophy were exposed. A major contribution to the development of Marxist-Leninist historical-philosophical science was made by the philosophical discussion conducted on the initiative of the CC of the party in 1947. The discussion and the performance on behalf of the CC of the Communist Party by A. A. Zhdanov revealed serious errors and defects in G. F. Alexandrov's book *History of Western European Philosophy*, which perverted Marxist-Leninist principles of

approaching the history of philosophy, presented the history of philosophy in an objectivist manner, and ignored the principle of party spirit (*partiinost'*). Proceeding from the fact that the struggle of materialism and idealism is a law of the development of philosophy and that on the basis of this struggle the scientific materialist line in philosophy developed and took shape, A. A. Zhdanov gave a clear definition of the subject of historical-philosophical science. The scientific history of philosophy, indicated A. A. Zhdanov, is the "history of the origin, emergence, and development of the scientific materialist worldview and its laws. Since materialism grew and developed in struggle with idealistic trends, the history of philosophy is the history of the struggle of materialism with idealism." Correspondingly, with this definition of the subject of the scientific history of philosophy, the most important decisive principle of Marxist historical-philosophical science is its party spirit (*partiinost'*), its incompatibility with bourgeois objectivism, with servility, with grovelling before bourgeois philosophers and exaggerating their merits.

A. A. Zhdanov subjected to sharp criticism the non-Marxist interpretation of the history of philosophy as a process of gradual succession of one philosophical school by another, and Marxist philosophy — as one of the philosophical schools. "With the appearance of Marxism as a scientific worldview of the proletariat," said A. A. Zhdanov, "the old period in the history of philosophy ended, when philosophy was the occupation of loners, the property of philosophical schools consisting of a small number of philosophers and their disciples, enclosed, detached 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, which was the property of a select few — an 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." The emergence of Marxist philosophy must be viewed in the history of philosophy as a revolutionary leap, as a

revolution that accomplished a grandiose upheaval in the history of human thought and turned philosophy into a science. This leap does not mean a lack of continuity in the development of philosophy. Marx and Engels pointed out that dialectical materialism is the product of the development of sciences, including philosophy, during the preceding period.

Marxist history of philosophy must, further, show the change in the very subject of philosophy as a science that occurred in the course of the development of philosophy, natural science, and other sciences. Almost up to the emergence of Marxism, philosophy was considered a "science of sciences," encompassing all areas of knowledge. The last artificial system of this kind was the philosophy of *Hegel* (see). In the past, such an expansion of the subject of philosophy was justified, since science was not yet differentiated and many positive sciences, which later arose on the basis of expanded knowledge about nature, were replaced at that time by concoctions. The peculiarity of the development of philosophy consists in the fact that, as scientific knowledge about nature and society developed, positive sciences broke away from it one after another. This process meant the deepening of human knowledge and had immense significance both for natural science and social sciences, as well as for the development of philosophy itself.

Modern Marxist-Leninist history of philosophy cannot break off with the emergence of Marxism. It must include within itself the entire hundred-year history of Marxist philosophy, its struggle with bourgeois-reactionary trends and schools, the creative development of Marxist philosophy by Lenin, Stalin, and their disciples as applied to the new epoch — the epoch of imperialism and proletarian revolutions.

A. A. Zhdanov subjected to sharp criticism the artificial division in G. F. Alexandrov's book of the history of philosophy into the history of Western European and the history of Russian philosophy; the absence of Russian philosophy in a book on the history of philosophy meant a belittling of the role of Russian philosophy. Truly scientific history of philosophy must analyse

and set forth the development of materialist philosophy in close connection with the history of natural science. Marxist history of philosophy must be directly tied to the tasks of the present day, be an instrument of communist education. All these propositions summarise the ideas and statements of Marx, Engels, Lenin, and Stalin on issues of the history of philosophy and give a full and profound definition of Marxist history of philosophy as a science.

The works of the classics of Marxism-Leninism provide models of scientific analysis and exposition of the history of philosophy. Such are the works of K. Marx and F. Engels *The Holy Family* (see), *The German Ideology* (see); the works of F. Engels *Ludwig Feuerbach and the End of Classical German Philosophy* (see), *Anti-Dühring* (see); the works of V. I. Lenin *Materialism and Empirio-Criticism* (see), *Three Sources and Three Component Parts of Marxism*, *Philosophical Notebooks* (see); the works of J. V. Stalin *Anarchism or Socialism?* (see), *On Dialectical and Historical Materialism* (see), *Marxism and Problems of Linguistics* (see), *Economic Problems of Socialism in the USSR* (see).

"HISTORY OF THE ALL-UNION COMMUNIST PARTY (Bolsheviks)-Short Course"

— the scientific history of Bolshevism, compiled by a commission of the Central Committee (CC) of the All-Union Communist Party (Bolsheviks) (VKP(b)) and approved by the CC VKP(b), a mighty ideological weapon of the Communist Party, an encyclopaedia of basic knowledge in the field of Marxism-Leninism. The book was published in the autumn of 1938.

In the *History of the CPSU(B)-Short Course*, the gigantic experience of the struggle of communists in Russia against all enemies of the working class, the struggle for the overthrow of tsarism and capitalism, for the establishment of the dictatorship of the proletariat, and for the building of socialism is summarised. The *Short Course* is a work of creative Marxism. The creation of the *Short Course* put an end to arbitrariness and

confusion in the presentation of the history of the Communist Party, the abundance of various points of view, and arbitrary interpretations of the most important issues of theory and history of the Communist Party that took place in a number of previously published textbooks on party history. In the *Short Course*, the indissoluble unity, integrity, and continuity of the teachings of Marx and Lenin, the unity of Marxism-Leninism, are shown; it shows the new elements introduced by Lenin and his disciples into Marxist theory based on generalising the new experience of the class struggle of the proletariat in the era of imperialism and proletarian revolutions. In contrast to old textbooks that set forth the history of the Communist Party of the Soviet Union primarily around historical personalities, the *History of the CPSU(B)-Short Course* educates party cadres primarily on the ideas of Marxism-Leninism in connection with the concrete history of the party: the history of the CPSU itself is Marxism-Leninism in action. The *Short Course* liberated Marxist literature from simplification and vulgarisation in interpreting such major issues of Marxist-Leninist theory in party history as issues of the role of personality in history, the victory of socialism in our country, the nature of wars in the modern era, and the role and significance of the socialist state, etc. The *Short Course* clearly demonstrates the power and significance of Marxist-Leninist theory in its application to the revolutionary struggle of the working class against capitalism. In the *Short Course*, a scientific periodisation of party history is given, corresponding to the main historical stages passed through by the Communist Party.

In the second section of Chapter IV — *"On Dialectical and Historical Materialism"* (see) by J. V. Stalin — a theoretical generalisation of everything created in the field of Marxist philosophy is given. The *Short Course* presents a profound exposition of the content and historical significance of the most important works of the founder of the Marxist party of a new type, V. I. Lenin.

In the "Conclusion" of the *History of the CPSU(B)-Short Course*, the main results of the historical path of the Communist

Party are summarised. The conclusions given in the "Conclusion," the lessons that can be drawn from the richest history of the Communist Party of the Soviet Union, serve as a militant guide in the struggle for the victory of communism.

1. The history of the party teaches, first of all, that the victory of the proletarian revolution, the victory of the dictatorship of the proletariat, is impossible without a revolutionary party of the proletariat free from opportunism, irreconcilable toward compromisers and capitulators, and revolutionary toward the bourgeoisie and its state power...

2. The history of the party teaches further that the party of the working class cannot fulfil its role as leader of its class, cannot fulfil its role as organiser and leader of the proletarian revolution, if it has not mastered the advanced theory of the working-class movement, if it has not mastered Marxist-Leninist theory leader of the proletarian revolution if it has not mastered the advanced theory of the working-class movement, if it has not mastered Marxist-Leninist theory...

3) The history of the party teaches further that without smashing petty-bourgeois parties acting within the ranks of the working class and pushing backward strata of the working class into the arms of the bourgeoisie, thus breaking the unity of the working class, the victory of the proletarian revolution is impossible...

4) The history of the party teaches further that without an irreconcilable struggle against opportunists in its own ranks, without smashing capitulators in its own midst, the party of the working class cannot maintain unity and discipline in its ranks, cannot fulfil its role as organiser and leader of the proletarian revolution, cannot fulfil its role as builder of the new, socialist society...

5) The history of the party teaches further that the party cannot fulfil its role as leader of the working class if, carried away by successes, it begins to get conceited, if it stops noticing defects in its work, if it fears admitting its mistakes, fears correcting them openly and honestly in time...

6) Finally, the history of the party teaches that without broad ties with the masses, without constantly strengthening these ties, without the ability to listen to the voice of the masses and understand their pressing needs, without readiness not only to teach the masses but also to learn from the masses, the party of the working class cannot be a truly mass party capable of leading millions of the working class and all working people.

In creating the *Short Course*, the CC of the Communist Party proceeded from the fact that the task of proper leadership of all branches of socialist construction requires mastery by practitioners of the foundations of Marxist-Leninist theory, requires the ability to be guided by theory in resolving practical matters.

The publication of the *Short Course* was a major event in the ideological life of the entire country. The *History of the CPSU(B)-Short Course* became a true handbook for all communists, for all Soviet people studying advanced, revolutionary theory. The *History of the CPSU(B)-Short Course* also has immense international significance. From this book, communists in capitalist countries learn the theory and tactics of the struggle for socialism, the art of leading the masses in their struggle against the system of oppression and slavery. From this book, communist and workers' parties in the countries of *people's democracy* (see) learn the theory and practice of building socialism.

"HISTORY OF CPSU(B)-SHORT COURSE"

—see "HISTORY OF THE ALL-UNION COMMUNIST PARTY (BOLSHEVIKS) – SHORT COURSE.

HOBBES, Thomas (1588-1679) —English materialist philosopher, ideologist of the big bourgeoisie. Considering the history of the development of materialism, Marx wrote in *"The Holy Family"*: "Hobbes is a systematiser of Baconian materialism" (Marx and Engels, Vol. III, p. 157). Following *Bacon* (see), Hobbes decisively spoke out against feudal

ideology both in the realm of philosophy and in social-political matters. Hobbes categorically rejected the existence of any immaterial substances; all "spirits," or "incorporeal substances," are products of human imagination. From materialistic positions, Hobbes opposed idealist doctrine, which asserted that concepts have objective existence and precede things. Criticising idealists, including medieval scholastics, Hobbes stated: "These people seriously assure us that besides Peter and John and all other humans who exist, have existed, or will exist in the world, there is something else that we call 'man' or 'man in general'." Hobbes decisively asserted that only material bodies existing outside man are real, while representations and concepts are merely their reflections in human consciousness. The basic properties of material bodies Hobbes reduced to extension. Only extension and magnitude are constant, inalienable properties of a body. All other properties of bodies are variable. Hobbes did not reach an understanding that space and time are universal forms of existence of matter, and in this lies one of the defects of his materialism. Hobbes defines space as "an imaginary image of a thing existing outside us"; "...time exists not in things in themselves outside us, but only in the thinking of our mind." At the same time, space and time are, in Hobbes' opinion, representations formed as a result of the action of objectively existing bodies upon us. Motion, according to Hobbes, is also not a universal form of existence of matter; it is merely an accident, an unessential property, although inherent equally with rest to matter itself.

Hobbes reduces all diversity of forms of motion of matter to mechanical motion; this leads Hobbes to deny the qualitative determinacy of objects: light, sound, odor, taste, colour, etc. Hobbes' materialism is mechanical materialism. Comparing Hobbes' materialism with Bacon's, Marx writes that in Bacon's work, matter "smiles with its poetic-sensuous luster at all mankind," whereas in Hobbes' materialism, "sensuality loses its bright colours and turns into the abstract sensuality of a *geometer*" (Marx and Engels, Vol. III, p. 157). In the theory of knowledge, Hobbes is mainly a sensualist, but he did not

develop the principle of the origin of knowledge and ideas from the world of senses.

In *"Leviathan"*, Hobbes set forth his socio-political views based on idealist positions. Hobbes' views were formed under the influence of the first decisive victory of the bourgeoisie over the feudal aristocracy. The starting principle of his teaching is the assertion that in the "state of nature," i.e., prior to joining into state organisations, "man is a wolf to man." Hence the fierce struggle between people, "war of all against all." This condition of human society cannot last long, for it excludes normal life. Developing the theory of the social contract, Hobbes asserts that people create the state in order to preserve peace in society. Hobbes gives the state the symbolic name "Leviathan" (an all-powerful biblical monster). Hobbes considers a monarchy to be the ideal form of government; he categorically denies social freedoms and democracy. The power of the big bourgeoisie must, according to Hobbes' thought, be boundless. A positive feature in Hobbes' socio-political views is his critique of theological dogmas about the state and its origin. But he represented bourgeois society to himself as the limit of development. Hobbes' main works: *"On the Citizen"* (1642), *"Leviathan"* (1651).

HOLBACH, Paul-Henri (1723–1789)

— one of the main representatives of French materialism and atheism of the 18th century, ideologist of the French revolutionary bourgeoisie, participant in the *Encyclopédie*, author of the famous book *"System of Nature"*, in which the connection of French materialism with advanced natural science and a series of anti-religious pamphlets is brightly showcased: *"Christianity Unveiled"*, *"Pocket Theology"*, *"Sacred Contagion"*, and others. Resolving the basic question of philosophy in the spirit of materialism, Holbach defines nature as the cause of all that exists. Matter, according to Holbach, is objective reality acting upon human sensory organs. Primary properties of matter are extension, mobility, divisibility solidity,

gravity, etc.; derivative properties are density, weight, figure, colour, etc. A major merit of Holbach is his recognition of motion as an inalienable attribute of matter. However, being a metaphysical and mechanical materialist, he understands motion as a simple displacement of bodies in space. The classification of types of motion created by him is a purely mechanistic theory. Holbach's teaching is directed against theology and idealism, against the subjective idealism of *Berkeley* (see). Nature, according to Holbach, exists eternally, was created by no one, and is indestructible. "Matter," teaches Holbach, "acts according to its own forces and needs no external push in order to be set in motion." From Holbach's point of view, reasoning about incorporeal spirits is an absurd fantasy contrary to common sense. Consciousness is regarded by Holbach as a property of organised matter. In *"System of Nature"*, Holbach sharply criticises the religious view of man as an image of God: "Man is the work of nature's hands, he exists in nature, he is subject to its laws, he cannot free himself from it; he cannot—even in thought—exit from nature." Man is part of nature, subject to its laws just as all physical bodies are. The attempt of idealist philosophers to divide man into a physical and a spiritual being is considered untenable by Holbach. "Man is an organised whole composed of various substances." Rejecting the views of idealists and their belief in the existence of an immortal soul, Holbach proves that the mental capacities of man depend on the organisation of the human body. The ability to feel gives us the opportunity to know the world and its laws. There are no innate ideas. Man draws his ideas from the external world, and not from his own soul. Holbach contrasts teleology with his mechanical determinism. Phenomena whose causes we do not know he calls accidental. He did not understand the objective character of chance. He understood the development of society as a fatalistic process.

To human society Holbach approaches from the positions of idealism, of bourgeois enlightenment. Recognising the influence of the social environment on the formation of human personality, Holbach at the same time comes to the incorrect,

idealist conclusion that supposedly "opinions rule the world." He asserts that humanity can rid itself of the feudal yoke as a result of the spread of enlightenment and the triumph of reason over medieval obscurantism. An ideologist of the French bourgeoisie, Holbach feared the revolutionary movement of the masses; he preferred revolution "from above," i.e., a peaceful transition from an estate-feudal system to a bourgeois one with the help of "perfect legislation"—a monarchy, constitutional or even "enlightened." Criticising religion, Holbach sees in it only the result of ignorance; he was unable to provide an historical critique of religion or reveal the class essence of the religious worldview. However, his atheistic treatises played a huge role in the struggle against religious obscurantism and superstition. Modern agents of the Vatican (Maritain, Harrington, etc.) are to this day engaged in "refuting" Holbach.

HOLISM ("philosophy of wholeness"; Greek τὸ ὅλον — the whole) — a variety of the idealist philosophy of "emergent evolution", founded by one of the ringleaders of British imperialism, Field Marshal Smuts (1870–1950). Holism represents a reactionary idealist system based on a mystical falsification of the principle of unity and interconnection. Emphasising the primacy of the "whole" in relation to the "parts" and the irreducibility of the whole to its constituent parts, holism inserts a mystical, idealist content into the concept of "wholeness"; the universe is viewed by it as a hierarchy of mystical "wholenesses". From his philosophy, Smuts drew direct political neo-fascist conclusions in the interests of British imperialism: praising the regime of the British colonial empire, requiring from enslaved nations and classes submission in the name of a certain higher "wholeness".

HUMANISM (lat. *humanus*—human)—a cultural (literary, scientific, philosophical) movement that arose in Italy and later spread also to Germany, Holland, France, and England. Humanism was the ideology of a relatively narrow educated circle and arose from the need to struggle against feudalism and

the feudal enslavement of the individual. It took shape as a cultural movement on the basis of intensified study in the 14th–15th centuries of literary, oratorical, historiographical, and philosophical monuments of ancient Greece and Rome. In Italy, the largest humanists in the 14th century were the great poet-scholars Petrarch and Boccaccio; in the 15th century—Pico della Mirandola and others. Humanists advocated the liberation of humanity from the fetters of a centuries-old church-religious worldview, in defence of the rights and dignity of the individual. Italian humanism of the mature period sought to liberate morality from the norms of Christian-ascetic teachings, restored the rights of healthy sensuality, and exposed the hypocrisy of monasticism. Humanism was not a single, unified social movement. Some humanists, such as Erasmus of Rotterdam (1466–1536), limited themselves to wittily ridiculing obscurantism, idleness, and ignorance, especially of monks and priests, while at the same time looking down on the people and bypassing questions of politics. Others, like the English humanist *Thomas More* (see), author of *"Utopia"*, put forward plans for reorganising society on the basis of the labour of all members of society and an equalising distribution of consumer items. Still others, like the German humanist of the early 16th century Ulrich von Hutten, put forward a program of imperial reform on behalf of the nobility and even acted as direct fighters against feudal princes. In their majority, humanists did not join the Reformation.

Humanism played a major role in expanding the cultural horizons of people, in restoring the literary heritage of antiquity forgotten in the Middle Ages (searching out, commenting upon, and publishing classical manuscripts), and in developing techniques of philological criticism. Many humanists, for example Erasmus of Rotterdam, were simultaneously first-class connoisseurs of ancient languages and literature, masters of philological research, and talented satirical writers who mocked the customs and ignorance of the clergy. Having played a progressive role in the 14th–16th centuries, humanism, lacking a broad democratic base, became enclosed in a narrow circle of

scholar-Latinists who looked down on the people, their language, and art. Later Italian humanists condemned Dante, who wrote in the vernacular Italian language and popularised cosmological teachings; in the works of Petrarch and Boccaccio, they valued only their Latin writings, falling more and more into rhetorical artificiality, engaging in philological pedantry, and flaunting erudition and archaeological knowledge. Therefore, the new science of the late Renaissance, created by men of practice—artists, technicians, and engineers—spoke out not only against scholasticism, but also against humanism, which replaced experiment and observation with the comparison of opinions of ancient authors. Bourgeois humanism reached its peak in the 18th century, in the Enlightenment era. Coming to power, the bourgeoisie abandoned humanistic ideas and began to suppress every manifestation of free thought.

In the era of struggle against capitalism, a new humanism was born—proletarian, socialist humanism. This "truly all-human proletarian humanism of Marx–Lenin–Stalin" is a humanism whose goal is "the complete liberation of working people of all races and nations from the iron clutches of capital" (Gorky). This new type of humanism was realised in the country of victorious socialism, the USSR; it is being realised also in the countries of *people's democracy* (see). Socialist humanism in the Soviet country has a real basis in public ownership of the tools and means of production, in the elimination of the exploitation of man by man, and in the limitless possibilities for developing human physical and spiritual abilities. The supreme principle of socialist humanism is the interests of the human person, the interests of the working masses, their physical and spiritual development. In a socialist state, the most valuable capital is people.

If the basic economic law of modern capitalism is the extraction of maximum profits through the intensification of exploitation of working people, the plunder of colonies, and the conduct of predatory wars, then under socialism the basic economic law is the securing of maximum satisfaction of the

constantly growing material and cultural needs of all society. The goal of socialist production is not profit, but man himself with his needs, i.e., the satisfaction of his constantly growing material and cultural needs. This is genuine and supreme humanism, won in the struggle against capitalism.

HUME, David (1711–1776) — English bourgeois philosopher, historian, and economist. In philosophy, Hume was a subjective idealist and agnostic. The question of whether objective reality exists or not Hume considered unresolved. He asserted that we not only do not know what things are in themselves, but we do not even know if they exist in reality. In this lies the difference between Hume's agnosticism and Kant's agnosticism, which recognised the existence of the "thing-in-itself" (see *Thing-in-itself* and *Thing for us*).

Causality for Hume was not a law of nature, but a habit. Denying the material foundation of things and causality, Hume arrived at the conclusion that in human consciousness there is only a stream of psychological perceptions, and science reduces to a simple description of this stream, unable to comprehend any laws. The agnosticism and subjective idealism of Hume, as well as any other agnosticism, are refuted by human practice. By acting upon nature and changing it, man proves the objectivity of the world and its knowability.

Hume's philosophy exerted an influence on *Kant* (see), as well as on the Machists, who cleaned up Hume under Berkeley. Devastating criticism of Hume is given in Lenin's book *Materialism and Empirio-criticism* (see). In his understanding of society, Hume was an idealist and metaphysician. A supporter of compromise between the bourgeoisie and the nobility, Hume in his economic writings praised the rapidly rising capitalist society in England at that time.

Hume's main philosophical works are: *A Treatise of Human Nature* (1739–1740) and *An Enquiry Concerning Human Understanding* (1748).

HUMISM — the doctrine of the English philosopher *Hume* (see) and his followers.

HUXLEY, Thomas Henry (1825–1895) — English naturalist, friend and follower of Darwin. Through his major works on biology, comparative anatomy, palaeontology, and anthropology, he made a great contribution to the defence and substantiation of Darwinism. Being a spontaneous materialist within the realm of natural science, in the field of philosophy he tried to occupy an intermediate position between materialism and idealism. Opposing the clearly idealistic trends that prevailed at the time, Huxley, however, argued following Hume that we can never reliably know the true cause of our sensations. This position of Huxley in philosophy was aptly characterised by Lenin with the word "agnosticism."

HYLOZOISM (from Greek *hylē* — matter, and *zōē* — life) — a doctrine according to which life and, consequently, sensitivity are inherent in all things in nature. Hylozoists were the first Greek materialist philosophers, certain French materialists (Robinet), and others. This doctrine attributes the capacity for sensation and thinking to all forms of matter. In reality, sensation is a property only of highly developed organic matter. "In a clearly expressed form, sensation is associated only with the higher forms of matter (organic matter), and 'in the foundation of the very structure of matter' one can only suppose the existence of an ability similar to sensation" (Lenin, Vol. 14, p. 34).

IBN RUSH D, Muhammad (1126–1198) (Latin transcription — *Averroes*) — a major progressive medieval Arab thinker and scientist who lived in Spain during the period of the Cordoba Caliphate. He developed the materialistic elements of the philosophy of *Aristotle* (see), proving the eternity and uncreatedness of matter and motion, and denied the immortality of the individual soul and life after death. In his views, he substantiated the doctrine of "double truth," i.e., the

existence of rational judgments along with religious dogma that diverge from it. Averroes's doctrine was fiercely persecuted by the Muslim religion, and his views by Christian adherents — the Catholic Church. In the 13th century, Averroism, as a progressive philosophical movement directed against dominant church dogmatics, gained significant influence in France (Siger of Brabant), and in the 14th–16th centuries — in Italy (the Paduan school).

IBN SINA, Abu-Ali (980–1037)



(Latin transcription —*Avicenna*) — a famous medieval Tajik philosopher and scientist. He was born in Afshana, near Bukhara — one of the main cultural centres of the medieval East. He studied in Bukhara, then lived in Urgench, Hamadan, and Isfahan. For the encyclopaedic nature of his knowledge, contemporaries compared him to *Aristotle* (see) and called him the "prince of philosophers". The main surviving works of Ibn Sina are: *"The Book of Healing"* (in Arabic) and *"The Book of Knowledge"* (*"Danish-Nama"*), written in his native language; they set forth the logic, physics, mathematics, and metaphysics of Ibn Sina. His work *"The Canon of Medicine"* served for centuries as a compendium of medical knowledge. The Latin translation of this book was the main scientific textbook in the field of medicine in Europe until the 17th century.

Although the philosophical doctrine of Ibn Sina is close to Aristotelianism, it is contradictory and pays tribute to idealism and religion; on the whole, under the conditions of feudalism, it played a progressive role. In it, a materialist tendency clearly stands out—the desire to oppose faith with a system of knowledge based on experience, observation, and logical evidence. Recognising the existence of God, the immateriality, and the immortality of the soul, Ibn Sina at the same time recognised the eternity and uncreatedness of matter. Seeing in divine reason the source of universality and unity, he considered matter to be the cause of multiplicity and diversity of individual things. Ibn Sina restricted the role of God, rejected the Koran's dogma of the resurrection of the dead, and opposed the astrological delusions widespread at that time. Despite the inconsistency of the materialistic tendency of Ibn Sina, his views undermined the foundations of the religious worldview. The reactionary Muslim clergy was hostiles toward Ibn Sina.

IDEA (Greek ***idēa***—image)—a reflection of reality in consciousness, characterising a person's relationship to the surrounding world. One idea or another is always determined by the character of the social structure, the conditions of the material life of people. The essence of ideas, the source of their origin, must be sought not in the ideas themselves, but in the economic structure of society, in the conditions of the material life of society, in social being, of which particular ideas are a reflection.

In a class society, ideas always have a class character and serve as the ideological expression of the material interests of social classes. Idealistic assertions about eternal, unchangeable ideas, about their independence from reality, are unscientific and false. The preaching of eternal, non-class ideas merely covers up the desire of exploiting classes for eternal dominance over the oppressed classes.

Marxism-Leninism teaches that ideas have immense importance in human history. Ideas can play a negative, reactionary role, or a positive, revolutionary role. When ideas

defend a perishing social system or dying classes, when ideas no longer respond to the material needs of social development, they are reactionary and hold back progress. Such are the ideas of the modern bourgeoisie. And, conversely, when ideas are directed against old, dying orders, when they express new, historically ripe needs of society, their role is progressive and revolutionary. Such are the ideas of communism.

"New social ideas and theories arise only after the development of the material life of society has set new tasks before society. But after they have arisen, they become a most serious force which facilitates the accomplishment of the new tasks set by the development of the material life of society, facilitating the advance of society. It is here that the tremendous organising, mobilising and transforming value of new ideas, new theories, new political views, and new political institutions displays itself. New social ideas and theories arise precisely because they are necessary for society, because without their organising, mobilising and transforming work it is impossible to solve the urgent problems of the development of the material life of society" (Stalin, *Questions of Leninism*, 586).

IDEALISM — an anti-scientific direction in philosophy which, in resolving the fundamental question of philosophy — the question of the relationship of thinking to being — in contrast to materialism, takes consciousness, spirit, as primary and denies that consciousness is a product of matter. Idealism considers the world to be the embodiment of "consciousness," the "absolute idea," or the "world spirit". According to idealism, only our consciousness exists in reality, while the material world, being, and nature are merely a product of consciousness, sensations, representations, and concepts.

The idealistic direction in philosophy falls into two main varieties: *subjective idealism* and *"objective" idealism*. *Subjective idealism* takes as the basis of existence the existing sensation, representation, and consciousness of an individual, the subject. This type of idealism is associated primarily with the name of the English Bishop *Berkeley* (see). Subjective

idealism denies that behind sensations there are real objects independent of man that act upon our sense organs and evoke certain sensations in us. This point of view inevitably leads to solipsism. Social practice, which at every step convinces us that human sensations, perceptions, and representations reflect really existing objects, demonstrates most convincingly of all the anti-scientific character of subjective idealism as one of the forms of idealistic philosophy.

In contrast to subjective idealism, *"objective" idealism* takes as the basis of existence not personal, subjective consciousness, but a certain mystical, *"objective"* consciousness, consciousness in general: the "world reason," "universal will," etc., existing, according to "objective" idealists, independently of human beings. In actual fact, there is no objective consciousness, i.e., consciousness existing independently of people.

Idealism is closely connected with religion and leads in one way or another to the idea of God. Idealism is a faithful ally and helper of religion. Pointing out that idealism is priestcraft, Lenin emphasises at the same time that *"philosophical idealism is a one-sided, exaggerated... development (inflation, distention) of one of the features, aspects, facets of knowledge into an Absolute, divorced from matter, from nature, apotheosised"* (*"Philosophical Notebooks"*, 330). Idealism has its roots in social life, as well as in the very process of cognition. In the very process of cognition, in the process of generalising phenomena, there is the possibility of divorcing consciousness from reality, the possibility of transforming general concepts into an absolute, divorced from matter and apotheosised. Thus, for example, speaking of the relationship of really existing apples, pears, strawberries, almonds, and their general concept of "fruit," the "objective" idealist considers this abstract concept ("fruit"), divorced from real reality, to be the basis of the very existence of these apples, pears, strawberries, and almonds. Just so, subjective idealism, on the grounds that without sensations it is impossible to know objects, turns

sensation into the sole reality, denying the existence of the external world.

The social conditions for the emergence of philosophical idealism are the separation of mental labour from physical labour, the appearance of classes, and exploitation. The idealistic explanation of natural phenomena was developed primarily by the ideologists of reactionary classes. Therefore, as a rule, philosophical idealism played a reactionary role in the history of society: it fought against progressive forces, against democracy and science.

Idealism arose in deep antiquity. A representative of ancient Greek "objective" idealism was *Plato* (see), who expressed the interests of the slave-owning aristocracy and was a fierce opponent of ancient democracy. Plato declared that the true world is a special, supersensuous world of ideas, while the world of real things is a world of shadows, a world of pale reflections of ideas. In feudal society, idealistic religious scholasticism dominated, which turned philosophy into a handmaiden of theology. During the period of the decay of feudalism and the development of bourgeois relations, the revolutionary bourgeoisie of countries more advanced economically (England, Holland) put forward a whole series of materialist philosophers (*F. Bacon* — see, *Spinoza* — see, *Hobbes* — see, etc.). The forms of struggle of idealism against materialism among English philosophers in the era of the consolidation of capitalist relations in England were the subjective idealism of *Berkeley* and the skepticism of *Hume* (see).

As an aristocratic reaction to the French Revolution and 18th-century French materialism, an idealistic philosophy formed in Germany in the 18th century and the first third of the 19th century: *Kant* (see), *Fichte* (see), *Schelling* (see), *Hegel* (see). Hegel carried philosophical idealism to its extreme expression: according to Hegel, everything is an idea or the other-being of an idea. Hegel was the last representative of that idealistic philosophy in which, despite idealism, there were

certain progressive elements (the "rational kernel" of Hegelian dialectics).

Russian 18th and 19th-century materialists played a major role in the struggle against philosophical idealism: *Lomonosov* (see), *Radishchev* (see), *Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), *Dobrolyubov* (see), *Pisarev* (see), *Sechenov* (see), and others.

In its further development, idealistic philosophy degenerates, borrowing from the philosophical systems of the past the most reactionary and mystical theories. Idealistic philosophy assumes an especially reactionary character in the era of imperialism. At the end of the 19th and beginning of the 20th century, empirio-criticism of Mach and Avenarius gained prevalence, reviving Berkeleyanism. Subjecting Machism to crushing criticism, Lenin wrote that *"behind the gnoseological scholasticism of empirio-criticism one must not fail to see the struggle of parties in philosophy, a struggle which in the last analysis expresses the tendencies and ideology of the hostile classes of modern society"* (vol. 14, p. 343). But never before had idealistic philosophy reached such marasmus and decay as modern bourgeois philosophy. Hitlerism, which relied on idealistic philosophy, showed to what dead end anti-scientific, reactionary views on the development of society can lead and have led entire nations. This is also evidenced by the idealistic philosophy of the ideologists of modern imperialists of the USA and other countries following in the footsteps of Hitlerism.

Renegades and traitors to the working class have always used and continue to use bourgeois philosophy as an ideological weapon to justify revisionism and opportunism. Defending the idea of class collaboration, fighting against the ideas of proletarian revolution, revisionism cast aside materialist dialectics, attempting to eclectically unite the teachings of Marx with one idealistic philosophy or another. Modern opportunists from the camp of the right-wing socialists openly preach philosophical idealism and strain every nerve to slander the all-conquering Marxism-Leninism they hate. But all attempts of idealists to defend their reactionary cause are in vain. The

progress of science and the victory of the forces of democracy and socialism lead to philosophical idealism losing one position after another. The collapse of capitalism will mean the collapse of the social foundations of idealism.

In explaining social phenomena, all philosophers up to Marx and Engels, including pre-Marxist materialists, stood on idealistic positions, maintaining that the main movers of history are educated people, "heroes," who make history without the people, that the people are a passive, inert force incapable of rising to historical activity. On these idealistic positions stood Russian Narodniks (*Lavrov* — see, Mikhailovsky), all kinds of petty-bourgeois socialists, anarchists, etc. Modern bourgeois philosophers, with the aim of prolonging the existence of dying capitalism, use the most reactionary idealistic theories—racism, Catholicism, etc. Marx and Engels expelled idealism from its last refuge — from the realm of the science of society. Marxism pointed out the true driving forces of social development, discovering that the mode of production of material goods is the main force of social development, that the creator of history is the people, the working masses. The founders of Marxism were the first to create a consistently materialist worldview, hostile to the core to idealism. The emergence of Marxist philosophical materialism meant a complete revolution in the multi-century history of the development of materialist philosophy.

IDEALISTIC UNDERSTANDING OF HISTORY — a worldview which, in opposition to the materialist understanding of history, sees the main force of social development in ideas, theories, in the consciousness of people, etc. Prior to Marx, the idealistic understanding of history held absolute sway. Even materialists prior to Marx remained in idealistic positions in explaining social phenomena. They limited themselves merely to a materialist interpretation of natural phenomena, being unable to extend their materialism to the cognition of social phenomena. Thus, French 18th-century materialists proceeded from the correct proposition that human opinions and views are determined by the social environment, but when they needed to

explain changes in the social environment, they fell into idealism, asserting that enlightenment, the dissemination of knowledge, and changes in people's views ("opinions rule the world") were sufficient for this. They believed that the course of history depends on the will, mood, and desires of "outstanding personalities" — kings, conquerors, generals, etc. Therefore, history was viewed by them as a result of a concurrence of fortunate and unfortunate chances, rather than a law-governed process. An idealist in the understanding of historical phenomena was also the German 19th-century materialist *Feuerbach* (see), who asserted that periods in the history of humanity differ from one another merely by changes in religion.

The idealistic understanding of history falls into two main directions. One of them explains social development by the activity of the "absolute idea," "world reason," super-individual consciousness, etc. To this direction belongs, for example, Hegel. The mystical "absolute idea" — this, according to Hegel, is the creative principle that governs the life of peoples and states, and moves society forward. Representatives of the other direction explain social development by the activity, will, and ideas of the subject, the individual personality, attributing creative role in history solely to it. To these belong, for example, the Young Hegelians in Germany (the Bauer brothers and others) and the Narodniks in Russia. The Narodniks believed that history is made by "heroes," "critically thinking personalities," whom they opposed to the masses, the people, contemptuously calling them the "mob". The Narodniks built their practical activity on the basis of all-embracing "ideal" plans divorced from life, rather than on the basis of the needs of the material life of society.

The idealistic understanding of history serves in the hands of bourgeois ideologists as an instrument of struggle against the revolutionary movement of the working masses, an instrument for enslaving the working people. In modern bourgeois sociology, the worst forms of an idealistic, voluntaristic understanding of history hold absolute sway; they deny objective laws in the development of society, make the course

of social development dependent on the value of "races," and preach reactionary Malthusian theories, the anti-scientific theory of historical circulation, theories of the eternity of wars, the inevitable demise of human society, and the danger of further technological development of human thought, etc. Modern bourgeois sociology seeks to blind the working masses, to instil in their consciousness the thought that it is impossible to know the objective laws of social development, and tries to cause in them fear of the "unfathomable forces" of social life.

Marxism-Leninism long ago exposed the anti-scientific essence of the idealistic understanding of history and developed the only scientific theory of the laws of social development—historical materialism, which armed the proletariat with a clear knowledge of the paths for the revolutionary transformation of society on the principles of communism.

IDENTITY — a category expressing equality, sameness of an object or phenomenon with itself. Metaphysics understands identity abstractly, according to the principle: A = A. But there is no such motionless, dead identity in nature. *"Plant, animal, every cell in every moment of its life is identical with itself and yet at the same time differs from itself thanks to the absorption and excretion of substances, thanks to respiration, cell formation and dying... in short, thanks to the sum of continuous molecular changes..."* (Engels, *Dialectics of Nature*, 168–169).

Dialectical materialism recognises *concrete identity*, i.e., such an identity of an object with itself that does not exclude internal contradictions existing within it. Everything at any given moment is a definite thing. But at the same time, changes occur within it, placing it in various and often contradictory relations with other things, and, consequently, it is not a dead, always equal-to-itself identity, but can be itself and at the same time another. This objective property of things to contain internal contradictions, to be in the process of development, change, is expressed by the category of concrete, dialectical identity.

Every identity of an object is temporary, relative, passing; only motion, change of objects is absolute and unpassing. Sometimes the Marxist position on identity is applied incorrectly to phenomena that are fundamental opposites. Thus, for example, some say that peace and war are identical, others say that the bourgeoisie and proletariat under capitalism constitute an identity, etc. This simplified understanding of identity represents an abuse of Hegelian terminology, which was particularly favoured by Menshevik-leaning idealists. Such phenomena as war and peace, bourgeoisie and proletariat, life and death, etc., cannot be identical, as they are fundamentally opposite to each other and mutually exclusive.

IDEOLOGY — a system of specific views, ideas, concepts, and representations adhered to by a particular class or political party. Political views, philosophy, art, religion — all these are forms of ideology. Every ideology is a reflection of social being, the economic structure dominant at a given time. In a class society, ideology is class-based. It expresses and defends the interests of one or another struggling class. *"The only choice is — either bourgeois or socialist ideology,"* wrote V. I. Lenin. *"There is no middle course (for mankind has not created a 'third' ideology, and, moreover, in a society torn by class antagonisms there can never be a non-class or an above-class ideology)"* (vol. 5, pp. 355–356).

Ideology plays a vast role in social life, in the history of society. Arising as a reflection of the conditions of the material life of society and the interests of specific classes, ideology exerts in its turn an active influence on the development of society. Advanced ideology serves the interests of the revolutionary forces of society. The ideology of the working class is *Marxism-Leninism* (see) — the ideological weapon of the Communist Party and the working class in the revolutionary, socialist transformation of society. The invincible power of this ideology lies in the fact that it correctly reflects the objective laws of the progressive development of society and serves as an expression of the invincible needs of historical development in

the modern era — the era of the demise of capitalism and the victory of socialism.

Modern bourgeois ideology, on the contrary, is a reactionary force. It serves the interests of the bourgeoisie in its struggle against the working class and against socialism. The rejection of science, idealism, priestcraft, the preaching of chauvinism and *racism* (see), and the propaganda of *cosmopolitanism* (see) are integral features of modern bourgeois ideology. The victory of the working class and the triumph of socialism destroy the ground that feeds bourgeois ideology. However, the influence of bourgeois ideology does not disappear of its own accord, by drift, but in a fierce struggle of proletarian ideology against bourgeois ideology.

IMMANENT SCHOOL IN PHILOSOPHY (Latin *immanens* — inherent, characteristic) — one of the most reactionary subjective-idealistic trends of bourgeois philosophy of the late 19th and early 20th century. Its most famous representatives were Schuppe, Schubert-Soldern, Rehmke, and Leclair. *Mach* (see) and *Avenarius* (see) acknowledged their close kinship with this trend. It also had adherents among Russian revisionists of Marxism (*Bogdanov* — see, Bazarov, Yushkevich, and others).

Representatives of this philosophy assert that being is "immanent" to consciousness, i.e., that the world does not exist independently of consciousness, but is located inside it or is identical with it. The Immanent School in philosophy, being a variety of Kantianism, discarded from the teaching of *Kant* (see) his materialist element — the doctrine of the "thing-in-itself" existing independently of human consciousness — and rejected the existence of matter, taking up the subjective-idealistic positions of *Hume* (see) and *Berkeley* (see). Instead of studying matter, the Immanent School in philosophy proclaimed as the task of natural science the study of the laws of combination and sequence of sensations as the only reliable objects of science. In their arguments, all Immanents inevitably slide into solipsism. To avoid solipsism, the Immanents (with

the exception of Schubert-Soldern, who directly stated that he stands on the positions of "epistemological solipsism") construct the concept of "consciousness in general" or "generic consciousness," which, according to them, really exists independently of the human brain.

However, it is completely obvious that in nature there never was and cannot be such a consciousness that is not a product of the brain and does not reflect material being. "Consciousness in general" is nothing other than an idealistic fiction. Proceeding from this fiction as from some allegedly indisputable reality, the Immanents attempt to "prove" the reality of God and the immortality of the soul, and to construct a so-called "scientific theology". This same fiction is used by them to "substantiate" all kinds of other reactionary ideas that can serve the interests of the ruling bourgeois classes.

"The Immanents," wrote Lenin, "are the most rank reactionaries, open advocates of fideism, unmitigated in their obscurantism. There is not one of them who has not openly brought his most theoretical works on epistemology to the defence of religion, to the justification of one or another brand of medievalism" (vol. 14, p. 199). By the beginning of the 20th century, the Immanent School in philosophy had degenerated into a multitude of petty currents which up to the present time continue to engage in preaching religion.

IMPERIALISM — the highest and final stage of capitalism, which began at the end of the 19th and the beginning of the 20th century. A comprehensive analysis of imperialism is given in the works of V. I. Lenin and J. V. Stalin. Imperialism is the inevitable result of all preceding development of capitalism.

In the work *"Imperialism, the Highest Stage of Capitalism"* (see), V. I. Lenin was the first among Marxists to give a scientific characterisation of imperialism, revealing its ulcers and the conditions for its inevitable demise: "Imperialism is capitalism at that stage of development at which the dominance of monopolies and finance capital has established

itself, in which the export of capital has acquired pronounced importance, in which the division of the world among international trusts has begun, and the division of all territories of the globe among the biggest capitalist powers has been completed" (vol. 22, p. 253).

The main point in the transition of capitalism to its highest and final stage—to imperialism—lies in the replacement of free competition with the dominance of monopolies, which constitutes the fundamental economic feature, the essence of imperialism. Monopolies play a decisive role in the economy and politics of capitalist countries, as a result of which the oppression of a few monopolists over the rest of the population becomes a hundred times heavier, more tangible, and more unbearable. Already by the end of the 19th century, capitalism had grown into a world system of colonial oppression and financial strangulation of the vast majority of the population of the earth by a handful of imperialist predators.

J. V. Stalin, creatively developing the Leninist theory of imperialism, discovered and scientifically substantiated the *basic economic law of modern capitalism* (see), which determines all the main processes of development of the capitalist mode of production at its monopoly stage. The essence of this law consists in securing maximum capitalist profit through the exploitation of the working people of a given country, through the enslavement and systematic robbery of the peoples of other countries, through predatory wars, and the militarisation of the national economy.

Imperialism is a special historical stage of capitalism, the eve of the socialist revolution. The era of imperialism is an era of the decay and dying of capitalism, which is moving no longer along an ascending line, but along a descending line. The dominance of monopolies means a huge socialisation of production, which creates all the necessary material prerequisites for the socialist transformation of society. But the process of socialisation of production under imperialism, accelerated by the subordination of the state to monopolies, serves the interests of a handful of capitalists and drives

exploitation, poverty, and ruin of the working masses to extreme limits. Under imperialism, the fundamental contradiction of capitalism — between the social character of production and the private capitalist form of appropriation — reaches its highest development and sharpens.

Capitalism at its imperialist stage turned into an obstacle on the path of further development of the productive forces of society, condemning them to stagnation and decay. An expression of the conflict that sharpened under imperialism between productive forces and the narrow limits of bourgeois production relations is increasingly deep, all-embracing, and destructive economic crises, a general slowing down of the pace of expanded reproduction, an extraordinary intensification of competition between monopolist associations, and wars for the redivision of the world. In the period of imperialism, the fulfilment of the requirements of the *law of compulsory correspondence of production relations to the character of productive forces* (see) through a revolutionary replacement of the capitalist mode of production by the socialist mode becomes a vital necessity for the further development of society.

Imperialism leads to an unprecedented sharpening of all economic and political, class and national contradictions of capitalism. The most important of these contradictions are: 1) between labour and capital, 2) between various financial groups and imperialist powers fighting for the redivision of the world, 3) between the mother countries and the vast mass of the population of colonial and dependent countries.

In the struggle to preserve and strengthen its dominance, the imperialist bourgeoisie strives to make maximum use of the entire superstructure that serves the obsolete capitalist base, starting with the monstrously overgrown state apparatus subordinated to monopolies, and ending with all types of ideological enslavement of the working people. V. I. Lenin pointed out that characteristic for the political superstructure of the era of imperialism is a turn from democracy, turning it into a screen behind which the magnates of finance capital rule supreme, a turn toward political reaction. In foreign policy as

well as in domestic policy, imperialism is based on the denial of democracy. Characteristic for the period of imperialism is a tendency toward fascism as open terroristic rule of finance capital, as a means of bloody violence over the working masses.

The era of imperialism is characterised by extreme unevenness of the economic and political development of capitalist countries. The crown of the Leninist analysis of imperialism, which served as the foundation of a new theory of socialist revolution, was the discovery by V. I. Lenin of the law of uneven economic and political development of capitalism in the era of imperialism. This law means that the development of capitalist countries in relation to one another is already deprived of that relative evenness that existed in the pre-monopoly era. By virtue of this law, some countries overtake other countries, squeezing them out of the world market, entering into a struggle with them for the redivision of the world. The struggle for the redivision of the world sharpens contradictions within the camp of imperialists and makes possible a breach in the chain of world imperialism at one link or another, creating the possibility of the victory of socialism in individual countries.

Lenin's proposition that imperialism is the eve of the socialist revolution found its full confirmation in practice. The Great October Socialist Revolution tore Russia out of the chain of world imperialism. As a result of the Second World War, a whole series of countries in Europe and Asia broke away from the system of world capitalism.

In the period of the First World War and especially as a result of the Great October Socialist Revolution, the *general crisis of capitalism* (see) began. A new era opened in human history — the era of the collapse of capitalism under the blows of proletarian revolution. During the period of the Second World War and especially as a result of the breakaway from the capitalist system of the countries of *people's democracy* (see), the second stage of the general crisis of capitalism unfolded. All this testifies to the inevitable demise of the entire capitalist system.

The growth and strengthening of the forces of democracy and socialism headed by the Soviet Union convincingly prove that in our age all roads lead to communism.

"IMPERIALISM, THE HIGHEST STAGE OF CAPITALISM" — a work by V. I. Lenin written in 1916 and published in 1917. This work of Lenin was a direct continuation of Marx's *"Capital"*. In his work, Lenin generalised the historical development of capitalism in a new era, the era of imperialism. Lenin showed that imperialism is the highest, final stage of capitalism, the stage of parasitic, decaying, and dying capitalism.

In the first six chapters of the book, Lenin gives an analysis of the main five features of imperialism. Free competition, which dominated during the pre-monopoly period of capitalism, led to the concentration of production and the centralisation of capital. The monopolies that formed began to play a decisive role in economic life — this is the first main feature of imperialism. Production became so large that freedom of competition gave way to the dominance of monopolies. Herein lies the economic essence of imperialism. Imperialism is the monopoly stage of capitalism. The dominance of monopolies by no means means the elimination of crises, competition, anarchy, and other vices and ulcers of capitalism. On the contrary, monopolies intensify and sharpen the chaotic nature and anarchy of production inherent in capitalist production as a whole. Monopolies growing out of free competition, do not eliminate it, but exist above and alongside it, giving rise to a number of particularly acute and sharp contradictions, frictions, and conflicts". The concentration of banking and the formation of banking monopolies led to the transformation of banks from modest middlemen into all-powerful monopolists of the money market. As a result of the merging of the largest banks with industrial monopolies, finance capital arises, which is the second distinguishing feature of imperialism. Imperialism is the rule of a small handful of financial magnates exercising predatory exploitation of the working masses. For imperialist

capitalism, alongside the export of goods, the export of capital has become typical. In pursuit of maximum profits, capital rushes into countries where it finds cheap labour and cheap raw materials. The predominance of the export of capital over the export of goods leaves the stamp of parasitism on a country living off the exploitation of the labour of several overseas countries and colonies, leads to the sharpening of contradictions and the struggle for spheres of capital investment between capitalist countries. Such is the third feature of imperialism. The fourth feature of imperialism consists in the fact that monopolist alliances of capitalists share the world market among themselves. First, the internal market is divided, and then the economic division of the world capitalist market takes place between the largest international monopolist associations. Super-powerful international monopolist alliances that are formed (cartels, syndicates, trusts, concerns) dividing the world capitalist market, consist in turn of a number of individual monopolies and monopolistic groups, each of which wages a fierce struggle to increase its share of profits. This leads to the fact that competition within international monopolistic associations sharpens and makes agreements within these monopolies fragile, causing a struggle for the redivision of markets between individual monopolists. The economic division of the world between the largest monopolistic alliances is closely linked with the fifth feature of imperialism — with the completed territorial division of the world among imperialist powers and the struggle for its redivision, for the seizure of foreign lands. By virtue of the law of uneven economic and political development of capitalist countries in the era of imperialism, some capitalist countries overtake others in their development, a change in the alignment of forces occurs on the world arena, which puts on the agenda the question of redividing the already divided world between the main imperialist predators. As a result, imperialist wars arise, drawing into their orbit almost all capitalist countries and peoples of the world. The struggle for the redivision of the world turns into a struggle for establishing the world dominance

of a particular group of imperialist states or of one, the most powerful capitalist country. Subjecting to crushing criticism Kautsky's theory of "ultra-imperialism" about a union and coalition of capitalist states, Lenin pointed out in his book that these unions, in whatever form they may be concluded, "whether in the form of one imperialist coalition against another imperialist coalition, or in the form of a general alliance of all the imperialist powers — are *inevitably* only 'breathing spells' between wars. Peaceful alliances prepare wars and in their turn grow out of wars, conditioning one another, giving rise to an alternation of forms of peaceful and non-peaceful struggle out of one and the same soil of imperialist connections and interrelations of world economy and world politics" (vol. 22, pp. 281–282). The truth of Lenin's words was fully confirmed by the facts of world history of recent decades. Less than a quarter of a century lasted the "breathing spell" between two world wars, with the interval between these wars being filled with a multitude of individual military clashes.

In the seventh chapter, Lenin summarises the analysis of the main features of imperialism and formulates the essence of imperialist capitalism, giving a synthesis of all individual aspects and features of modern capitalism.

In the eighth chapter, Lenin characterises the parasitism and decay of capitalism at its imperialist stage. The monopolisation of economic life of capitalist countries gives rise to a tendency toward stagnation and decay. Entire rentier states arise — usurer states, robbing hundreds of millions of the population of colonial and dependent countries of the capitalist world. The rentier state is the state of parasitic, decaying capitalism.

Lenin in his book uncovered the roots of the ideology of opportunism in the labour movement. Enormous monopoly superprofits extracted by capitalists from colonies and dependent countries create the economic possibility of bribing the upper strata of the proletariat. This circumstance gives rise to the ideology of opportunism and reformism in the labour movement. Opportunism and imperialism are closely linked

with each other. Imperialists in every capitalist country through their agency in the working class — opportunists — strive to split the labour movement, to shift it onto the rails of opportunism. Therefore, without a struggle against opportunism and its ideology, the revolutionary movement of the proletariat cannot successfully develop.

The ninth chapter is devoted to the critique of anti-Marxist theories of imperialism. Lenin subjects to crushing criticism the views of Kautsky, who attempted to embellish imperialism, to gloss over its deepest contradictions, and who praised bourgeois "freedom" and "democracy". Lenin showed that a characteristic feature of imperialism is political reaction along the entire line.

In the last, tenth chapter, Lenin determines the historical place of imperialism and establishes that imperialism is the final stage of capitalism, the eve of the socialist revolution. The gigantic socialisation of production achieved at the imperialist stage of capitalism comes into crying antagonistic contradictions with capitalist production relations, which have become fetters for the development of the productive forces of society. Imperialism brings the masses right up to the socialist revolution, which destroys the capitalist system and creates the conditions for building a new, socialist society.

The invaluable significance of Lenin's book *"Imperialism, the Highest Stage of Capitalism"* consists in the fact that on the basis of an analysis of the imperialist stage of capitalism, Lenin developed a new theory of socialist revolution, gave a new theoretical directive, proving that in the era of imperialism the simultaneous victory of socialism in all countries or in the majority of countries became impossible; at the same time, the victory of socialism initially in one, individually taken, capitalist country or in several countries became possible. The Leninist theory of socialist revolution gives a "revolutionary perspective to the proletarians of individual countries, unleashes their initiative in launching an attack on their own national bourgeoisie, teaches them to utilise the war situation for organising such an attack, and strengthens their faith in the

victory of the proletarian revolution" (*History of the C.P.S.U.(B.). Short Course*).

INDETERMINISM —see *Determinism and Indeterminism*.

INDUCTION AND DEDUCTION — *Induction* (Latin *inductio* — leading in) is a method of reasoning from the particular to the general, from facts to generalisations. *Deduction* (Latin *deductio*—leading out) is a method of reasoning from the general to the particular, from general propositions to particular conclusions. Empiricist philosophers (*F. Bacon* — see, and others) attached exclusive importance to induction, subordinating deduction to it. Rationalist philosophers (*Descartes*—see, *Spinoza*—see, *Leibniz* — see), on the contrary, placed deduction in the first place. In the metaphysical view, induction and deduction as methods of research are mutually opposed and mutually exclude each other.

Materialist dialectics considers induction and deduction merely as special, but not independent, types of research, not isolated from one another. One is impossible without the other. Every scientific deduction is the result of preliminary inductive study of material and is based on this study. The formation of even the simplest concept can appear only as a result of the movement of cognition from the investigation of facts to generalisations. Otherwise, generalisation hangs in the air and ceases to be scientific. The great Russian physiologist *Pavlov* (see) called facts air for the scientist. The genuine study of nature began when natural science firmly stood on the path of empirical research into facts of cognition. In its turn, induction is genuinely scientific only when the study of individual particular phenomena is based on knowledge of general laws of development. Engels in *"Dialectics of Nature"* (see) gives a crushing critique of "inductivists" who consider induction the "infallible method". Purely empirical accumulation of facts without their theoretical generalisation is unable to give scientific knowledge. Deduction based on the study of facts

makes it possible to uncover their essence, the law of their development.

I. P. Pavlov, who attached immense importance to facts, pointed out at the same time that a certain general representation of the object is always required in order to have something to "hook facts onto," in order to have something to move forward with. Facts unilluminated by theory remain blind. Thus, for example, prior to *Mendeleev* (see), knowledge about individual chemical elements accumulated gradually, but these data did not yet reveal the actual connection and interrelations of chemical elements. Relying on the facts accumulated by inductive means, Mendeleev created his famous periodic system, which uncovered the internal law-governed connection of chemical elements. In the light of Mendeleev's theory, deeper understanding and explanation of facts became possible for his scientific deductions. Mendeleev predicted with the help of his periodic system the existence of elements as yet unknown and described them in detail. These elements were indeed soon discovered. No induction by itself is capable of such scientific predictions. Truly scientific, dialectical method relies both on induction and on deduction, for they are linked with each other and complement each other. Induction and deduction are linked with each other in the same way as *analysis and synthesis* (see).

Marx in *"Capital"* (see), investigating colossal factual material and generalising the entire course of development of capitalism, used both induction and deduction simultaneously. The power of Marxist-Leninist teaching consists in the fact that every one of its propositions is derived from a comprehensive and deep analysis of the mass of real facts and phenomena. Its theoretical propositions and ideas, the laws of development discovered by it, brightly illuminate the most tangled facts and complex phenomena of social life, helping to orient oneself, making it possible not only to know the past and present, but also strictly scientifically to foresee the course of development in the future.

INFERENCE — a form of thinking, the process of deriving a new judgment (conclusion) with necessity from given judgments (premises). Knowledge can be direct and mediated. Some judgments reproduce and reflect reality proceeding directly from observation. Such are judgments relying on sensory experience. However, science is never limited to knowing individual facts. Generalised knowledge and general propositions about laws of nature are obtained through mediated knowledge—by comparing a series of judgments and deriving new judgments (conclusions) from them.

Every inference consists of a premise or premises and a conclusion made from these premises. In order for knowledge obtained through inference to be correct, two conditions must be observed: first, the judgments (premises) from which we proceed must be true, tested by practice; second, the ability to combine thoughts and judgments. If the premises are true and if laws of thinking are correctly applied to them, the result must correspond to reality. Laws of thinking are logical laws that have objective significance. They cannot be destroyed or abolished, since laws of science must be understood only as reflections of objective processes occurring independently of human consciousness and will. From laws of thinking, from laws of inference, stem definite requirements that an individual may violate, falling into error; but the laws of inferential activity themselves cannot be abolished, for they reflect the objective connection of things.

Logic distinguishes immediate and mediate inferences. Immediate inference stems from a single judgment (premise). For example, *all metals are electrically conductive, therefore, some electrically conductive bodies are metals.* For any mediate inference, at least two judgments are required. Example of a mediate inference: *all unicellular organisms reproduce by simple division; an amoeba is a unicellular organism, therefore, an amoeba reproduces by simple division.* Before us is an example of the classic form of the so-called *syllogism* (syllogism literally means “combination”). By categorical syllogism, since the time of Aristotle, is understood such a form

of inference in which a third judgment follows with necessity from two judgments, where one of the first two judgments is universal affirmative or universal negative. Thus, the syllogism is the basic form of deduction. For two judgments to be connected to obtain a syllogism, they must contain a term (concept) common to both premises. In the example given above, such a concept will be the concept of *unicellular organism*. Such a term (concept) that is common to both premises of a syllogism but does not enter the conclusion is called the *middle term*. Depending on the position occupied by the middle term in both premises—the place of the subject or predicate—logic distinguishes four figures of categorical syllogism. The most common is the first figure of syllogism, according to which thought subsumes individual phenomena under a general rule, subordinating them to an established general rule. This train of thought is most often encountered in science: one of the main tasks of science is the ability to bring diverse phenomena under certain general traits or laws. Thus, for example, during elections to the 2nd State Duma, Lenin demanded: *"...The tactics of the workers' party during elections must be merely the application to a single particular case of general foundations of socialist tactics of the proletariat"* (Vol. 11, p. 417).

Agnostics and representatives of inductive logic attempted to deny the significance of the syllogism, believing that this form of deductive inference yields nothing new, for the major (first) premise already contains all particular cases to which the general proposition can be extended via the minor premise identifying this or that particular case. The root error of this kind of reasoning by inductivists lies in considering the major premise merely a summary of individual particular cases (as contemporary idealist-obscurantist logicist *Russell* reasons); whereas in the fruitful application of syllogism forms, the major premise is not a simple generalisation of a series of particular cases, but an expression of a general law. Extending a general proposition to new, hitherto unprovided particular cases advances thought forward, multiplying knowledge. All

propositions revealed by premises represent nothing other than a reflection of relations of things in the surrounding material reality. Besides categorical syllogisms—i.e., those consisting of unconditional, categorical judgments—logic also considers conditional and disjunctive inferences. Syllogism is a form of deductive conclusion, i.e., inferences proceeding from general propositions. Another widespread form of inference is conclusion from particular to general (see *Induction and Deduction*).

INNATE IDEAS —ideas which, according to certain idealistic doctrines, are supposedly initially present, independent of experience, in human consciousness. In ancient philosophy, this idealistic doctrine was developed by *Plato*. In the history of modern philosophy, such a point of view was most fully formulated by *Descartes*. Ideas about God, about immutable and eternal essences, as well as all geometric concepts distinguished by clarity and distinctness, are, according to Descartes, innate ideas and concepts. The German philosopher *Leibniz* also believed that a person does not receive general ideas from experience, that they reside in the human soul, but not as ready-made concepts, as Descartes believed, but as innate principles, dispositions. Adjoining the theory of innate ideas is Kant's doctrine on the *a priori* nature of forms of cognition (time, space, causality, etc.). Representatives of the materialistic trend in the history of philosophy sharply criticised the idealistic doctrine of innate ideas. Dialectical materialism asserts that all human representations, concepts, and ideas without exception are the result and generalization of experience and practice, the result of a long historical development of the cognition of the objective world.

INSTRUMENTALISM —a reactionary subjective-idealistic philosophy of the ideologists of US imperialism, a modern variety of *pragmatism* (see), founded by the enemy of socialism *Dewey* (see). Abandoning the direct religious-mystical conclusions of *James* (see), instrumentalism

completely retained the subjective-idealistic theory and method of pragmatism, covering them with pseudoscientific phraseology and social demagogy. Instrumentalism with its whole essence is directed against the philosophy of dialectical and historical materialism and the theory and practice of revolutionary class struggle substantiated by it. Like all idealism, instrumentalism rejects matter as an objective reality. Similar to Berkeleyanism and Machism, it equates reality with idealistically understood experience. Instrumentalism denies the objective law-governed nature of nature and society, the objective causal connection of phenomena, viewing the world as chaos organised solely by human consciousness. Human thought and will allegedly bring order into this chaos. Instrumentalists deny that ideas and concepts reflect real things, reality, and the objective laws of development inherent in them in consciousness. For instrumentalists, ideas and concepts are merely tools for "ordering" the world. Logical concepts, ideas, scientific laws, and theories are treated by them subjectively-idealistically only as "instruments," "keys to a situation," "plans of action". Considering the task of logic to be an "economical and effective reconstruction of experience," instrumentalism turns logic into a means for falsifying and distorting real natural-scientific and historical experience. True for instrumentalism is everything that is useful under given conditions. Such an interpretation of truth opens the possibility for idealists to declare true whatever is convenient and profitable to the monopolistic bourgeoisie, whose class interests instrumentalists serve. To the theory of class struggle instrumentalism opposes the theory of "social cooperation" (i.e., class collaboration). According to the instrumentalist "theory of progress," the means is more important than the end, and progress consists in the process of movement itself — movement without an end. The formula of instrumentalists "success justifies the means" is a convenient cover for any imperialist adventures. Dewey's closest students and followers are instrumentalists Sidney Hook, Childs, and others — hired agents of American monopolists used as provocateurs and

slanderers in the struggle against the camp of peace, democracy, and socialism.

INTELLIGENTSIA — a social stratum consisting of people of mental labour. It includes engineers, technicians, and other representatives of technical personnel, doctors, lawyers, artists, teachers, and scientific workers, the majority of employees. The intelligentsia arose as early as slave-owning and feudal societies, but reached its greatest development prior to socialism in the period of capitalism. The intelligentsia has never been and cannot be a special class, since it does not occupy an independent position in the system of social production. In capitalist society, the ranks of the intelligentsia are replenished predominantly by people originating from the wealthy strata, mainly from among the nobility, urban and rural bourgeoisie, and only to a very insignificant degree from among peasants and workers.

As a social stratum, the intelligentsia is incapable of an independent policy; its activity is determined by the interests of those classes which it serves. Under capitalism, the overwhelming majority of the intelligentsia serves the possessing classes. Thus, for example, technical intelligentsia performs not only functions of directing the technological process, but also functions of supervision over workers. The capitalist needs, in Marx's expression, "industrial non-commissioned officers" (managers) and "subaltern officers" (foremen) who command during the labour process in the name of capital. Under capitalism, there exists a rift between people of physical labour of enterprises and managing personnel. On the basis of this rift, a hostile attitude of workers toward the director, foreman, engineer, and other representatives of technical personnel develops as toward enemies. If the technical intelligentsia under capitalism helps capitalists carry out the exploitation of workers, then another part of the intelligentsia — bourgeois scientists, teachers, artists, etc. — develops and spreads the dominant ideology in capitalist society, instills bourgeois morality into the consciousness of the masses, and

ideologically justifies the rule of the bourgeoisie. Only a small part of the intelligentsia, consisting of the most courageous and revolutionary people, stands under capitalism on the viewpoint of the working class and links its fate with the fate of the working class. This revolutionary intelligentsia plays an important role in formulating the socialist ideology of the proletariat.

After the winning of power by the proletariat in the USSR, the Communist Party set the task of tearing away from the bourgeoisie and re-educating the best part of the old bourgeois intelligentsia, putting it at the service of the people. The intelligentsia whose activity was closely linked with the revolutionary traditions of the Russian people immediately joined Soviet power. The top layer of the old intelligentsia, closely connected by its position with the possessing classes, broke away from the main mass of the intelligentsia as early as the first days of the October Revolution and embarked on the path of struggle against Soviet power, starting to sabotage the measures of the Soviet state. Subsequently, wreckers, spies, and defectors into the service of foreign intelligence services were recruited from among this intelligentsia. Another, more numerous part of the old intelligentsia, its middle strata, long occupied a wait-and-see position and, finally, decided to get along with Soviet power. The third and most numerous part of the old intelligentsia, whose position before the revolution differed little from the position of hired workers, on the contrary, immediately joined the people and followed Soviet power.

Along with this painful process of differentiation of the old intelligentsia, a stormy process of forming a new intelligentsia was taking place. The Communist Party set the task of creating its own, new, socialist intelligentsia representing flesh of the flesh of workers and peasants. The new, Soviet intelligentsia was formed mainly from worker-peasant youth who graduated from higher and middle technical educational institutions, and, on the other hand, from practical workers who grew up in production, in state and trade union leadership work and

combined their practical work with studies in courses, in evening and correspondence institutes. Tens of thousands of workers, initiators of socialist competition and production innovators, in terms of their cultural and technical development, also rose to the level of the intelligentsia. One of the most important results of the cultural revolution in the USSR is the appearance of a new, people's, socialist intelligentsia fundamentally different from the old intelligentsia. In 1936, 80–90% of the Soviet intelligentsia consisted of people originating from the working class, peasantry, and other strata of working people.

The new, Soviet intelligentsia differs from the old one in the character of its activity as well. If formerly, before the revolution, the main part of the intelligentsia was tied to the chariot of capital and served the interests of the possessing classes, now the intelligentsia serves the people. The new, working intelligentsia together with workers and peasants actively participates in building a communist society. People of physical and mental labour in Soviet society ceased to be enemies; they became comrades, friends doing one common cause. Under socialism, there is no longer an opposition between mental and physical labour; only a essential difference between them remains, which will be eliminated in the course of building communism.

Now, when the Soviet people are carrying out the task of a gradual transition from socialism to communism, the role of the Soviet intelligentsia is exceptionally great. By their labour at construction sites and in laboratories, in schools and state institutions, in literature and art, the intelligentsia helps the Communist Party and the Soviet people carry out grandiose tasks in building communism. Especially great and honourable is the role of the Soviet intelligentsia in the communist education of the working masses. The Communist Party, by its historical decrees on ideological issues, indicated a clear path for the intelligentsia and gave direction to its work. Guided by these directives, fighting against the influences of decadent bourgeois "culture," the Soviet intelligentsia achieves ever

greater successes in developing the most advanced socialist culture in the world.

INTELLIGIBLE (Latin *intelligibilis*)
—a pseudoscientific, idealistic term meaning supersensuous, accessible only to the intellect in contrast to that perceived by the senses (sensible). In the philosophy of *Plato* (see), the world of ideas as mysterious spiritual entities cannot be known by means of the senses; it is intelligible. In the philosophy of *Kant* (see), the intelligible world is the supersensuous world of noumena, i.e., "things-in-themselves" (see *"Thing-in-itself" and "thing-for-us"*).

INTERACTION — see *Universal interconnection of phenomena, interaction*.

INTERNATIONALISM, PROLETARIAN
— see *Proletarian Internationalism*.

INTUITION — By intuition, idealists understand a special ability of inner contemplation, a state of insight, thanks to which a person allegedly can know the truth without the participation of the rational, logical activity of consciousness. Interpreted in this way, intuition has the character of a mysterious, mystical ability of irrational cognition (*Schelling* — see, Hartman, *Bergson* — see). In the materialist *Spinoza* (see), intuition bears a rationalistic character and means the highest, reasonable cognition of nature, unclouded by passions or feelings. The concept of intuition is mystified by idealists on the grounds that consciousness is sometimes able to give a solution to certain questions as if "suddenly". In reality, as dialectical materialism teaches, behind the ability of consciousness to sometimes intuitively guess the truth stands experience and previously acquired factual knowledge, which make it possible to solve a question correctly as if "suddenly". Dialectical materialism therefore rejects intuition idealistically treated as a

special, innate type of cognition that does not rely on practice and excludes the logical activity of consciousness.

INTUITIVISM — a reactionary subjective-idealistic trend in bourgeois philosophy which, rejecting the cognition of the world through the senses, reason, and practical activity of people, declares intuition to be the sole source of knowledge, while treating it idealistically as a special mystical ability of the "subconscious". The most prominent representative of intuitivism in modern bourgeois philosophy was *A. Bergson* (see).

IRRATIONAL (Latin *irrationalis*; *ir*—negation, *rationalis*—reasonable)—ungraspable by reason, thinking, unexpressible in logical concepts. The term "irrational" is usually used to characterise an idealistic philosophical trend that rejects the capacity of reason, of rational thinking, and the ability of science to know the truth, while preaching the primacy of will, instinct, intuition, blind unconscious forces. Such are the views of irrationalists from *Schopenhauer* (see) and *Nietzsche* (see) to *Bergson* (see), *James* (see), *Russell* (see), *Dewey* (see), and others. Adherents of this philosophical trend, widely spread in modern bourgeois philosophy, in journalism, and penetrating into such sciences as biology, psychology, and sociology, oppose Marxism, materialism, and even those forms of idealism that are tied in one way or another to faith in the power and possibility of rational (reasonable) cognition. The denial of the possibility of knowing the surrounding world, the denial of science, open obscurantism, and mysticism lie at the foundation of philosophical teachings preaching irrational cognition. The social roots of irrationalism lie in the striving of the ideologists of perishing capitalism to prevent the spread of a clear, unclouded, materialist worldview of the world and the laws of social development. Irrationalism belongs to that arsenal of idealistic "goods" which at present is set into motion by philosophical lackeys of imperialism to support their frightened master.

ISLAM — a religion widespread mainly in the countries of Asia and Africa, having its followers also in a number of regions of the USSR. In the 7th century in Arabia, a process of decay of the primitive communal system and formation of new social relations was taking place. In the realm of religion, this process was accompanied by the displacement of old tribal cults and the formation of a new religion — Islam, which served as a means for confirming the feudal-theocratic state of the Arabs—the Caliphate—that arose in the 7th–8th centuries.

Islam borrowed elements of former local religions, as well as Judaism and Christianity, into its religious dogma. The "holy book" of Islam — the Koran — like the Jewish and Christian Bible, contains religious fantasies about the creation of the world and man. The legislation of Islam — the *Sharia* — is based on the Koran. Islam sanctifies the class division of society and social inequality and demands from its followers submission to exploiters, promising in return a life in paradise full of all kinds of pleasures. Islam, like other religions, is hostile to science. Like every religion, Islam has its church organisation, clergy, cult, rites, and obligatory fasts. An extremely harmful role is played by Islam's fanning of fanaticism and hatred toward people of other faiths, as well as the preaching of "holy war" against them, which is often used as a weapon of aggressive policy of colonial powers and ruling classes of Eastern countries and serves as a means of clouding the class consciousness of working people. One of the most reactionary and militant currents in Islam was Muridism, which in the 19th century was widely used by the Turkish Sultanate, England, and France in fanning enmity toward Russia among the peoples of the Caucasus with the goal of enslaving these peoples to Turkish feudal lords and English colonisers. In the era of imperialism, Pan-Islamism — a reactionary ideology preaching the unification of all peoples professing Islam — began to play a major political role as a weapon of imperialist policy in suppressing the liberation movement of the peoples of the East. Pan-Islamism attempts to "unite the liberation movement against European and American imperialism with the

strengthening of the positions of khans, landowners, mullahs, etc." (Lenin, vol. 31, p. 127).

In their aggressive plans in the Near and Middle East, modern American-English imperialists use Islam and its organisations, preaching reactionary ideas of Pan-Islamism (the "unity" of all Muslims) and Pan-Turkism (the subjugation of all Turkic peoples professing Islam to Turkish rule).

JAMES, William (1842–1910)

— American psychologist and idealist philosopher, founder of a reactionary subjective-idealist trend in modern bourgeois philosophy—*pragmatism* (see). The philosophy of James vividly expresses the turn of bourgeois ideology in the era of imperialism toward irrationalism and an open rejection of rational, logical thought. In the struggle against progressive materialist ideas, the reactionary philosophy of decaying capitalism openly preaches a break with scientific knowledge. James is a bitter enemy of materialism and dialectics. Trying to pass off the inadequacy of metaphysical logic as the inadequacy of logic in general, James opposes dialectical critique of metaphysics with a complete rejection of logic—alogism. At the centre of his reactionary philosophy is the denial of objective truth and a struggle against the materialist reflection theory.

James rejects the understanding of truth as a reflection of objective reality in consciousness. Truth James calls that which is "convenient," "useful," corresponds to "practical goals"—that is, simply whatever is desirable and profitable to the imperialist bourgeoisie and corresponds to its class interests. Pragmatism opens up unlimited opportunities for serving through "philosophical" sophistry any ideological demands of the exploiting classes. Ultimately, "truth" is replaced in James by a "will to believe," i.e., outright obscurantism.

The "theory of radical empiricism" developed by James in the final years of his life is nothing other than a variation of subjective idealism that differs little from *Machism* (see). "The differences between Machism and pragmatism... are insignificant and ten-fold worthless from the standpoint of

materialism...” (Lenin, Vol. 14, p. 327). “Radical,” James calls an “empiricism” that does not recognise any reality outside “pure experience,” i.e., outside consciousness, outside the subject. The crushing critique of subjective idealism given by Lenin in *“Materialism and Empirio-criticism”* (see) hits James’s pragmatism as well. In psychology, James is one of the leaders of *voluntarism* (see). Pragmatism, like voluntarism, serves as a theoretical substantiation for the adventurist practice of the aggressive imperialist bourgeoisie.

JUDAISM —a religion distributed primarily among Jews. In modern Judaism, along with the veneration of the main god Yahweh, traditional rituals and dogmas preserved from ancient times continue to be observed of the god Yahweh preserved elements of earlier cults of tribal gods and worship of the forces of nature. This refutes the assertions of bourgeois historians and theologians regarding an alleged “primordial” monotheism in Judaism.

The source of its dogma Judaism considers the Bible (the so-called “Old Testament,” revered as a “holy book” by the Christian church as well) and the Talmud. The Bible, in its modern form compiled no earlier than the 5th century BCE, contains myths about the creation of the world (borrowed from more ancient religions), various legends, and priestly religious prescriptions. The Talmud, compiled in the 3rd–5th centuries CE, contains casuistic and scholastic interpretations by rabbis (Jewish clergy) of biblical religious prescriptions, all kinds of legends, teachings, and tales about supernatural powers. The Bible and Talmud are widely used by rabbis and the Jewish bourgeoisie to obscure the consciousness of working Jews. Judaism has developed its system of religious prohibitions and rites that contribute to the strengthening of religious fanaticism, the preservation of darkness and ignorance, the strengthening of the rabbis’ power over believers, and the cultivation of the isolation of followers of this religion from people practicing other religions.

Like any religion, Judaism is irreconcilable and hostile toward science, preaching anti-scientific views on nature and society. Rabbis have always been enemies of enlightenment, secular education, and persecutors of progressive thought. Judaism sanctifies social inequality and private property, and deifies the power of tsars and exploiters. The role of spiritual opium in Judaism is played by carefully elaborated rabbinical concepts of an afterlife: paradise for those who obediently follow the reactionary precepts of the Jewish religion, and hell for those who reject these precepts and participate in class struggle.

Characteristic of Judaism, the preaching of the exclusivity of this religion and the "chosenness" of those professing the religion of Yahweh has always served to stoke religious intolerance and national discord toward people of other nationalities and religions. Operating in this same direction is the preaching by rabbis of messianism—the arrival of a heavenly saviour—which serves as a means of blunting the class consciousness of working people and reconciling them to the domination of exploiters. These features of Judaism are widely used by Jewish bourgeois nationalists—Zionists—to dupe working Jews with nationalism in order to sever them from the common front of class struggle of all working people against capital.

Beginning from the end of the 19th century, Zionists were closely tied to British imperialism, which utilised them in its colonial policy in the East. Leaders of Zionism were linked with the government of Wilhelm II, with the tsarist government in pre-revolutionary Russia, with Pilsudski, Mussolini, and with those who brought Hitler to power. After World War II, Zionism passed completely into the service and under the control of American contenders for world domination. American monopolists subsidize Zionist organisations and use them for purposes of espionage and subversion subversive activities against the camp of peace and democracy. Zionism, with its reactionary nationalist-clerical ideology, is a fierce enemy of all working people, including working Jews. It acts as an agency of

the American-British monopolistic bourgeoisie, a hater of the camp of democracy and socialism, and an enemy of the USSR and the countries of people's democracy.

JUDGMENT — one of the main cognitive forms of thought. A judgment is a single cognitive act through which, by affirmation or denial, the presence or absence of a particular trait in an object/phenomenon is revealed. Any knowledge is primarily a judgment, for only judgments state or deny something. Even when we realize received perceptions, we judge. Usually a judgment consists of a *subject*, *predicate*, and *copula*, with the help of which a single act of judgment is created. For example, in the judgment "Ivan is a man," *Ivan* is the subject or logical subject, *man* is the predicate or logical attribute, and *is* is the copula. *Ivan* is particular, *man* is general. Through contrasting the particular and the general, we express a correct judgment about an object. In nature, the particular and the general represent a unity. Judgment for cognitive purposes breaks this natural unity, opposing the subject to the predicate ("Ivan is a man"), but in order to reconnect them in a single act of judgment, reflecting reality itself — the unity of the particular and the general. The copula is a very important constituent part of judgment.

A genuine understanding of judgment is given by Marxist-Leninist philosophy. In old, metaphysical logic, judgment was defined as a simple combination of concepts, although even *Aristotle* (see) interpreted judgment from materialistic positions: "He who considers the separated to be separated and the connected to be connected is right; he whose opinion goes against the facts is mistaken". Every judgment is true or false. True judgments reflect objective reality correctly; false judgments do not correspond to reality. There are two main types of judgments: *affirmative* and *negative*; affirmative judgments link in thought what is linked in reality; negative ones separate what is separated in nature. Judgment can never be reduced to a formal-metaphysical formula: A is A. A judgment constantly expands knowledge. "The fact that identity

contains difference is expressed in *every sentence*, where the predicate is necessarily different from the subject. *The lily is a plant*, *the rose is red*: here either in the subject or in the predicate there is something that is not covered by the predicate or subject" (*Engels, Dialectics of Nature, 169*).

Engels in *"Dialectics of Nature"* gave a deep dialectical classification of judgments, interpreting individual forms of judgments as preparing the next, higher stage. Engels begins with judgments of singularity ("friction is a source of heat"). Next come judgments of particularity ("all mechanical motion is capable of transforming into heat through friction") — here it is revealed that a certain special form of motion, namely mechanical, has the property of passing under special circumstances into another special form of motion — heat. The third judgment is a judgment of universality — the highest form of judgment ("any form of motion proved capable and forced to transform into any other form of motion"). The linguistic form of a judgment is a sentence. The study of the structure of judgments must take place in connection with the study of sentence forms in light of the Marxist doctrine on the unity of language and thought.

KALININ, Mikhail Ivanovich (1875–1946)



—outstanding leader of the Communist Party and the Soviet state, talented propagandist of Marxism-Leninism. Born

in November 1875 into a peasant family in the village of Verkhnyaya Troitsa, Korchevskoy Uyezd, Tver Governorate. In 1893, Kalinin became a worker at the "Old Arsenal" factory in St. Petersburg, and in 1896 entered the gunsmith shop of the Putilov Plant as a metal turner. During this period, Kalinin joined revolutionary work in illegal workers' organisations and emerged as one of the leading workers among the St. Petersburg proletariat. In 1898, Kalinin became an active figure in the St. Petersburg "League of Struggle for the Emancipation of the Working Class" and a member of the RSDLP, becoming a professional Leninist revolutionary, for which he was constantly persecuted by the tsarist government. He conducted revolutionary work in St. Petersburg, Tiflis, Reval, and Moscow, was an active participant in the Revolution of 1905–1907, and was a delegate to the 4th Congress of the RSDLP. In 1912, at the Prague Conference, he was elected a candidate member of the CC of the Communist Party and a member of the Russian Bureau of the CC. In 1912–1914, Kalinin took an active part in the work of the newspaper *Pravda*. During the February Revolution, Kalinin acted as one of the leaders of the heroic struggle of the proletarians and soldiers of St. Petersburg. Kalinin was an active participant in the Great October Socialist Revolution. After the victory of the revolution, Kalinin became one of the most prominent leaders of the young Soviet state.

In March 1919, after the death of Sverdlov, on Lenin's proposal, Kalinin was elected Chairman of the All-Russian Central Executive Committee (VTsIK). From that time onward for twenty-seven years, Kalinin selflessly worked in the post of head of the supreme body of the Soviet state, devoting all his strength to strengthening the socialist motherland, consolidating the alliance of workers, peasants, and intelligentsia of our country, and fostering friendship among the peoples of the Soviet Union. In December 1922, after the formation of the USSR, Kalinin was elected Chairman of the Central Executive Committee of the USSR, and in January 1938, Chairman of the Presidium of the Supreme Soviet of the USSR. From 1926 to

1946, Kalinin was a member of the Politburo of the CC of the All-Union Communist Party (Bolsheviks).

In the years of peaceful socialist construction, after the victorious conclusion of the Civil War, Kalinin devoted all his strength and knowledge, his rich life experience, to the cause of strengthening the power of the Soviet social and state system. A faithful comrade-in-arms of Lenin and Stalin, Kalinin tirelessly fought against enemies of the party and people for the triumph of Leninism. Kalinin was one of the most talented and indefatigable propagandists of Marxist-Leninist theory; he urged using this theory as a powerful weapon, an instrument of knowledge, and revolutionary transformation of the world. "We study Marxism-Leninism not to know it formally, as a catechism was studied in the past," Kalinin said. "We study Marxism-Leninism as a method, as an instrument with the help of which we correctly determine our political, social, and personal behaviour. We believe this is the most powerful human weapon in practical life."

Kalinin was a wise educator of the Soviet people, instilling in the broad masses of working people the spirit of Soviet patriotism, the ideology of proletarian internationalism, equality, and friendship of peoples. Kalinin authored a number of remarkable works on communist education for Soviet people, forming a new socialist morality, collectivism in everyday life and labour, etc. Great theoretical and practical significance is held by Kalinin's works on issues of socialist construction at various stages of Soviet society's development. Soviet patriotism, as Kalinin repeatedly pointed out, is the greatest driving force of Soviet society. "Soviet patriotism," he wrote, "inspires and spiritually arms our people; it gives birth to the exploits of ordinary, previously unnoticed people; it moves the actions of millions." Most notable in Kalinin's propaganda of communist education of the masses is his emphasis on the close connection between this task and the practical questions of socialist construction. "Communist education," said M. I. Kalinin, "in our understanding is always conceived concretely.

In our conditions, it must be subordinated to the tasks facing the party and the Soviet state."

During the Great Patriotic War, Kalinin, though already gravely ill, devoted all his strength to the victory of the Soviet Union over the German and Japanese aggressors. From the first days of the war, Kalinin actively participated in the work of the CC of the Communist Party and the Presidium of the Supreme Soviet of the USSR aimed at reorganising the entire life of the Soviet people onto a military footing. He headed an enormous legislative effort during wartime. A major role in mobilising all the forces of the people to defeat the enemy was played by Kalinin's fiery patriotic speeches during the Patriotic War, which instilled in Soviet warriors and the entire Soviet people confidence in victory over the enemy. Kalinin's work was highly praised by the Soviet government: for combat services and work in strengthening the country's defence during the Civil War, he was twice awarded the Order of the Red Banner; in 1935, for outstanding services in creating and strengthening the world's first socialist state of workers and peasants, he was awarded the Order of Lenin; in 1944, for outstanding services in building and strengthening the Soviet state, in connection with the 25th anniversary of his work in the post of leader of the supreme body of Soviet power, he was awarded the title of Hero of Socialist Labour with the presentation of the Order of Lenin and the "Hammer and Sickle" Gold Medal. In 1945, in connection with his 70th birthday, Kalinin was awarded the Order of Lenin.

The life and work of Kalinin serve as an example of heroic service to the cause of communism.

KANT, Immanuel (1724–1804) — founder of German idealism of the second half of the 18th and early 19th centuries. The "main feature of Kant's philosophy is the reconciliation of materialism with idealism, a compromise between the two, a combination in one system of heterogeneous, contradictory philosophical trends" (*Lenin*, Vol. 14, p. 184). On the one hand, Kant recognised the existence of the world of things outside our

consciousness, "things-in-themselves." But on the other hand, the "thing-in-itself," according to Kant, is fundamentally unknowable, beyond the reach of our knowledge ("transcendent"). "When Kant admits that something outside us, a certain thing-in-itself, corresponds to our representations—here Kant is a materialist. When he declares this thing-in-itself to be unknowable, transcendent, beyond... Kant acts as an idealist" (*Lenin*, Vol. 14, pp. 184–185). Lenin called Kant's unknowable "thing-in-itself" an empty, lifeless abstraction. In Kant himself, the "thing-in-itself" ultimately turns into a mere thought-symbol. Proceeding from the unknowability of the "thing-in-itself," Kant built his subjective-idealist theory of knowledge. Under the impact of the impulse communicated by the "thing-in-itself," human sensory capacity, according to Kant, creates a chaos of perceptions, which are ordered by means of subjective forms of intuition—space and time. Thus, an appearance, or an object of sensibility, is obtained. Next acts the intellect, which, with the help of subjective logical categories inherent in it, turns this sensory object (appearance) into a concept. The highest sphere of human knowledge is reason, which is guided again by subjective ideas: the soul as substance, the world as a unified whole, God.

Kant believed that space, time, causality, and the laws of nature are not properties of nature itself, but properties of human cognitive capacity. Kant recognised them as "a priori"—pre-experimental, independent of experience; he considered them conditions of all experience, "transcendental"; hence the name Kant gave to his philosophy—"transcendental idealism," which recognises that a priori forms of consciousness precede experience and are its conditions. Thus, according to Kant, knowledge separates man and nature, rather than uniting them. Kant armed all subsequent bourgeois philosophy with a theory of the unknowability of the world, which philosophical reactionaries of all stripes thoroughly used and continue to use for purposes of fighting against materialism and in defence of *fideism* (see). Kant put forward the false, idealist proposition that the intellect dictates laws to nature. The whole picture of

nature as it presents itself to human knowledge was considered by Kant to be a subjective construction of the mind. The unity of nature, according to Kant, is created not by the materiality of nature, but by the unity of the knowing subject—the "I." All attempts of reason to go beyond the limits of subjective experience, according to Kant, inevitably lead reason to insoluble contradictions. In this view, certain elements of dialectics inherent in Kant's philosophy were manifested, but he viewed the contradiction itself merely as an error, an illusion, and not as a reflection of real contradictions in reality. Kant's entire formulation of the question of the contradictoriness of reason, of antinomies, results in a defence of agnosticism. Kant, as *Chernyshevsky* (see) noted, consciously developed his anti-scientific theory of knowledge in order to defend free will, immortality of the soul, the existence of God, and divine providence regarding the welfare of people on earth and their eternal bliss in heaven. This theory of knowledge, like all of Kant's philosophy, was a reaction against French materialism; it set for itself the task of restoring idealism, establishing anew the rights of God and religion, which had been shaken by the blows of the materialists. Kant reconciled knowledge with religion. The task of his theory of knowledge was to limit the rights of reason and leave room for God outside the bounds of knowledge. "I had to deny knowledge in order to make room for faith...", he writes in the preface to the *Critique of Pure Reason*. In his ethical doctrine, he considered it necessary for maintaining morality to recognise the existence of God and the immortality of the soul.

In the first period of Kant's activity, when his philosophical system had not yet taken shape, he attempted to approach nature from the point of view of its development, putting forward a hypothesis on the origin of the solar system. Engels attached great philosophical significance to this Kantian hypothesis, pointing out that Kant made a breach in the metaphysical worldview that denied development.

In the socio-political realm, Kant held reactionary views. Although he spoke of civil freedom, eternal peace, etc., all this

was unattainable from his point of view. "Kant," wrote Marx and Engels, "satisfied himself with the 'good will' alone, even if it remains without result, and transferred the realisation of this good will, the harmony between it and the needs and impulses of individuals, into the world beyond. This good will of Kant's fully corresponds to the helplessness, oppression, and wretchedness of German burghers, whose petty interests were never capable of developing into common national class interests..." (Vol. IV, p. 174). Kant demanded that all subjects render unquestioning obedience to the exploitative state and denied them the right to resist. He was a fierce opponent of revolutionary violence. Of all systems of idealist philosophy, Kantianism is the most convenient philosophical system for enemies of a scientific understanding of the laws of nature, society, and human thought. Kantianism attempts to undermine belief in the very possibility of human reason to comprehend the laws of the objective world. Kantianism to this day serves as a primary weapon in the hands of ideologists of imperialism against modern natural science and modern scientific philosophy (Marxism-Leninism). Casting aside the materialist element in Kant's philosophy—his "thing-in-itself"—bourgeois philosophers and revisionists draw arguments from the arsenal of subjective-idealist theory of knowledge for the struggle against philosophical materialism. Traitors and betrayers of the working class from the camp of reformism, basing themselves on Kant's philosophy, transform socialism into an unattainable abstract ideal, a peculiar "thing-in-itself" in which one must simply believe, and nothing more. With the help of Kantian philosophy, they attempt to blunt the revolutionary edge of Marxism, make it an instrument of "class peace," an instrument for fighting against the revolutionary overthrow of capitalism. Exposure of Kantianism in its modern varieties and the struggle against it remains an important task today.

Kant's main works: *Universal Natural History and Theory of the Heavens* (1755), *Critique of Pure Reason* (1781), *Prolegomena* (1783), *Critique of Practical Reason* (1788), *Critique of Judgment* (1790). (See also *Neo-Kantianism*.)

KATHEDER-SOCIALISM (German *Katheder*—professorial chair) — theoretical and political trend that arose in the second half of the 19th century in German universities. Katheder-socialists attempted to prove that a popular state could be built in Prussian Germany through reforms, without the revolutionary overthrow of the bourgeois-landlord state, without class struggle. They passed off state capitalism for socialism. In 1872, Katheder-socialists formed in Germany the "Association for Social Policy" for "preaching social reforms and socialism from the professorial chair from above," for propaganda of "class peace," "non-partisanship," "above-class" science, etc. "Katheder-socialism" was a variety of Prussian-Junker policy of Bismarck, passing off the German Prussian-Junker state as a "popular" state building socialism. This reactionary ideology was imposed, for example, by Lassalleans upon the working class of Germany and was exposed by Marx in *Critique of the Gotha Programme* (see). Bourgeois Katheder-socialists in Germany were Hildebrand, who openly fought against Marx and Engels, A. Wagner, Brentano, Sombart, and other bigwigs of Prussianism and capitalism. In the German labour movement, their line was supported by Lassalleans, and in Russia by legal Marxists and "Economists" (Struve, Tugan-Baranovsky, etc.). At the present time, Katheder-socialists are right-wing socialists, trade-unionists, and Fabians. All of them are active apologists and servants of imperialism, preachers of the reactionary bourgeois-cosmopolitan idea of creating the United States of Europe (or of the world).

Classics of Marxism exposed Katheder-socialists as rabid enemies and haters of the proletariat, implacable opponents of scientific socialism. The Communist Party repels all manifestations of Katheder-socialism in the sphere of ideology (in philosophy, science, literary studies, etc.), expressed in bourgeois objectivism, in ignoring the principle of party spirit, in the absence of class analysis when evaluating social phenomena, in detachment of Marxist theory from the practice of socialist construction, in evasion of current problems of

building communism, from the tasks of fighting against the reactionary ideology of modern imperialism, etc.

KAUTSKY, Karl (1854–1938) — German Social-Democrat, renegade, rabid enemy of the dictatorship of the proletariat and Marxism.

"Kautsky, the greatest authority of the Second International, is a most typical and striking example of how verbal recognition of Marxism has led in practice to its conversion into 'Struveism' or 'Brentanoism'... that is, into a liberal-bourgeois doctrine that recognises an non-revolutionary 'class' struggle of the proletariat..." (*Lenin*, Vol. 28, p. 209). In the best period of his activity, Kautsky wrote such Marxist works as *The Economic Doctrines of Karl Marx* (1886) and *The Agrarian Question* (1898). But even at that time Kautsky departed from Marxism and distorted it. Thus, from the Erfurt Program, he excluded the point on the dictatorship of the proletariat. In the Second International, Kautsky formally occupied a Centrist position between the Bernsteinian opportunists and the left Social-Democrats—F. Mehring, R. Luxemburg, and K. Liebknecht—but actually supported the right, yielding to Bernstein, surrendering positions to opportunism. Kautsky supported Martov and the Mensheviks in their struggle against the Bolsheviks. During the First World War, Kautsky took a treasonous bourgeois-chauvinist position. On the main question of Marxism—the dictatorship of the proletariat—he made one concession after another to opportunism until he completely slid into the mire of opportunism. He denied the necessity of destroying the bourgeois state machine and establishing the dictatorship of the proletariat. Kautsky opposed the doctrine of the dictatorship of the proletariat with his liberal-bourgeois theory of "pure," "above-class" democracy.

On the national-colonial question, Kautsky supported the positions of the right Social-Democrats, Russian Mensheviks, and Bundists, and fought against the Marxist resolution of the national question. Lenin exposed Kautsky's anti-Marxist theory

of "ultra-imperialism," which aimed to bolster dying capitalism. After the *Great October Socialist Revolution*, Kautsky further intensified his counter-revolutionary "theoretical" and practical activity. He helped the right German Social-Democrats crush the German revolution of 1918–1919, opposed the strengthening of ties with Soviet Russia, slandered the dictatorship of the proletariat and Marxism, and spoke out against dialectical and historical materialism. The Communist Party completely exposed Kautsky and Kautskyism, which was of immense importance for the ideological and political education of the international proletariat in the spirit of revolutionary Marxism. Kautsky concluded his path of theoretical renegacy with the work *The Materialist Conception of History* (two volumes, 1927). This book represents a vulgar, eclectic mixture of bourgeois philosophical theories that Kautsky elevates and counterposes to dialectical and historical materialism. At present, reformists continue Kautsky's line; right-wing socialists and other pseudo-socialists act as agents of imperialism in the labour movement.

KNOWLEDGE (COGNITION) —Marxist philosophy for the first time in the history of human thought revealed the essence of knowledge and scientifically demonstrated how the process of knowing reality takes place. The Marxist theory of knowledge, based on the recognition of an external objective world existing independently of human consciousness considers knowledge to be the reflection of this objective world. Marxism further proceeds from the premise that the external world is fully knowable. These fundamental premises of Marxism are fundamentally opposed to idealism, which views knowledge either as the cognition of some mystical "absolute idea," spirit, God, etc. (so-called "objective" idealism — see), or as the knowledge of subjective experiences, sensations, and states of the human being himself (so-called *subjective idealism* — see).

Marxism dealt a defeat to all kinds of idealist theories denying the knowability of the world. The doctrine of dialectical materialism concerning the knowability of the world

is the greatest conquest of scientific philosophy; it arms man with confidence in the ability of the human mind to penetrate the deepest essence of phenomena, to discover the objective laws of nature and society, and to put them at the service of humanity.

The merit of Marxist philosophy consists, however, not only in revealing the nature of knowledge and showing that knowledge is a reflection of objective reality and proving the knowability of the world. Its great merit also lies in the fact that it was the first to explain how knowledge occurs.

In pre-Marxist philosophy, incorrect ideas about this crucial issue prevailed. Some philosophers, defending the positions of *empiricism* (see), brought to the fore the role of sensations and direct observation in knowledge, denying the role of theoretical thinking, generalisation, and abstraction. Other philosophers, defending the positions of *rationalism* (see), brought to the fore the activity of the mind, attributing to it the role of the sole force of knowledge while ignoring the significance of sensory cognition, experience, and observation.

Pre-Marxist materialists, in their struggle against idealists, correctly emphasised that knowledge is a reflection of objectively existing objects and phenomena of nature. But they understood knowledge metaphysically, failing to account for the full complexity of the cognitive process, underestimating the active role of thinking in the process of knowing reality. In contrast to metaphysical materialists, idealists carried the principle of the activity of thinking to the point of denying the objective world, turning thought and consciousness into the creator of nature. Most importantly, all pre-Marxist philosophers failed to understand the paramount importance of practice in knowledge, viewing knowledge in isolation from practice.

Only Marxist philosophy gave answers to all these questions. It overcame the limitations of empiricism and rationalism, the limitations of metaphysical materialism, and placed practice at the centre of the question of knowledge. Marxism established that knowledge is not a dead,

"photographic" reflection of reality, but a complex, dialectical process.

Applying materialist dialectics to knowledge, Marxism showed that the process of knowledge has its own stages of development, which are interconnected and naturally flow from one another. Lenin gave a wonderful, deep formula expressing the essence of this process and its stages, showing the forms in which the reflection of reality occurs at each stage of the dialectical process of knowing objective truth: *"From living perception to abstract thought, and from this to practice — such is the dialectical path of the cognition of truth, of the cognition of objective reality"* (*Philosophical Notebooks*, pp. 146–147).

Sensations, perceptions, representations — in short, the living contemplation of reality — form the starting point of all knowledge. Sensations are the very channels through which the external world acts on human consciousness. But at this first stage, knowledge provides primarily images of individual objects and reveals only the external side of objects. Sensations, perceptions, and representations are incapable by themselves of reflecting the internal, essential connection of phenomena or discovering the laws of the objective world.

The goal of knowledge is the discovery of the objective laws of nature. This is achieved only at the second stage, through abstract thought. Abstract thought, generalising data from sensations and perceptions, abstracts from everything non-essential, accidental in objects and phenomena, and penetrates into their essence. The results of generalisation are summarised and expressed in concepts, categories, and laws created by scientific knowledge. Such, for example, are the concepts of matter, motion, class, mode of production, etc., or the law of value, the laws of class struggle, the fundamental economic law of socialism, etc.

Both of these stages of the cognitive process — living contemplation and abstract thought — exist in unity; passing from one into the other, they are stages of a single dialectical process of reflecting reality.

The foundation of the entire process of knowledge and every stage of it, as well as the highest criterion of the truth of acquired knowledge, is practice. Man comes to know the world around him in the process of his practical activity, through his active influence on nature. Practical verification of knowledge is the highest stage of the cognitive process, of the reflection of the laws of the objective world in the human head. Only in practice, in human practical activity, is every step of knowledge verified, and only in practice is the truth obtained through the process of thought tested.

"In practice man must prove the truth, i. e., the reality and power, the 'this-sidedness' of his thinking. The dispute over the reality or non-reality of thinking that is isolated from practice is a purely scholastic question" (Marx and Engels, *Selected Works*, Vol. II, p. 383).

Deeply erroneous and essentially idealist is the assertion that excludes practice from knowledge and supposes that the process of knowledge ends with abstract thought, since practice is material activity. Lenin, in his book *Materialism and Empirio-criticism* (see), showed that excluding practice from the process of knowledge is nothing other than Machism. "If you include the criterion of practice into the foundation of the theory of knowledge, you inevitably get materialism," says the Marxist. "Let practice be materialist, but theory is a separate matter," says Mach (Lenin, Vol. 14, p. 127).

Only knowledge verified by practice yields objective truth. The process of knowledge does not end at the stage of abstract thought, but rises to the highest stage — the stage of testing truth through practice.

Dialectical materialism arms science with a knowledge of the laws according to which the objective world is known deeper and deeper. (See also *Absolute and relative truth*; *Gnoseology*; *Objective truth*; *Concept*; *Theory and practice*.)

KOMENSKÝ Jan Amos (Comenius) (1592–1670) — great Czech humanist pedagogue and philosopher, fighter against the scholastic system of education. Komenský was one

of the leaders of the "Bohemian Brethren," an organisation that stood at the head of the anti-feudal movement and national struggle against German feudal lords and the Catholic Church. Komenský's worldview was full of contradiction. In religion he was a Protestant, approaching pantheism. In his theory of knowledge and in didactics, there are significant materialist tendencies. Komenský was a sensualist; he considered the world to be knowable. "The beginning of knowledge," writes Komenský, "unquestionably always proceeds from sense (for nothing exists in the intellect that was not first in sensation)..." Things themselves should be known and studied in cognition, not merely foreign observations and testimonies about things. His principle of "pansophia" meant a requirement for comprehensiveness and systematicity of education and knowledge. All people, he reasoned, are capable of cognition and education; common people must receive access to knowledge ("teach all everything"). Komenský considered cognition to be an active process closely linked with sensible instruction. Komenský emphasised the practical goals of education: "To know, speak, and act—here is the kernel of wisdom." Komenský's "principle of conformity with nature" meant instruction according to the external world and the nature of the child; the educator must proceed from the unity of the world (man is part of nature, a microcosm in a macrocosm), and take into account the age characteristics of learners. An orientation toward active learning rather than passive cramming and a focused development of children's natural talents is necessary. To the latter, Komenský sometimes gave an idealist, theological meaning: "the seeds of all sciences are sown in us by God." Komenský could not overcome the contradiction between cognition "from nature" and cognition "from the development of the soul."

For the first time in the history of pedagogy, Komenský constructed a system of didactics as a distinct science. His "four principles" of didactics (visibility, gradualness, imitation, exercise) required a conscious understanding of the cause-and-effect relationships of nature and rationally structured

reinforcement of knowledge. The teacher, according to Komenský, is a "servant of nature" and must "imitate" it; the lesson is the basic form of instruction.

Komenský fought against papacy and Catholicism, branding the greed and moral decay of Catholic priests. Komenský's progressive views exerted a great influence on the subsequent development of pedagogy in Bohemia and other countries. Komenský's main works that brought him world renown: *The Great Didactic* (1632), *The Gate of Languages Unlocked* (1631), *The Visible World in Pictures* (1658).

KOVALEVSKY Maksim Maksimovich (1851–1916)



— a prominent Russian bourgeois sociologist and historian, author of a number of works on the history of sociology, law, and state. At the beginning of his career, he met Marx and conducted correspondence with him. On the basis of extensive historical and ethnographic material, Kovalevsky developed the doctrine of the *gens* (clan) as a universal form of primitive organisation. Engels positively assessed the data of Kovalevsky's research, his work *Outline of the Origin and Development of the Family and Property* (1890). "We owe to Maksim Kovalevsky... the proof that the patriarchal domestic community... formed a transitional stage from the family, which arose out of group marriage and was based on maternal law, to the individual family of the modern world" (*Marx and Engels, Selected Works*, Vol. II, 205–206). In the work *Contemporary*

Sociologists (1905), Kovalevsky gives a critique of reactionary foreign sociologists—Tarde, Giddings, Gumplowicz, Simmel, Durkheim, etc. But he himself stood on an anti-scientific eclectic and idealist position in his understanding of history and was conciliatory toward the reactionary views of Malthus. Being a moderate liberal in his political convictions and hostile to the revolutionary proletariat, Kovalevsky tried to counterpose positivism of the Comtean type to dialectical and historical materialism. He spoke from positions of bourgeois objectivism against Marx's party approach to social phenomena. In Lenin's works, a sharp critique is given of the political activity of Kovalevsky as a representative of liberalism, a representative of the bourgeois party.

LA METTRIE, Julien Offray de (1709–1751) — outstanding French materialist philosopher who played, alongside other French materialists and Enlightenment thinkers (*Diderot* — see, *Holbach* — see, etc.), a significant role in the ideological preparation of the French bourgeois revolution of the late 18th century. By profession, La Mettrie was a physician. In his materialistic views he relied on natural science. In 1745, he published his first philosophical work — *Natural History of the Soul*, for which he was subjected to persecution by the clergy. In 1748, while in emigration in Holland, La Mettrie published anonymously his famous work *Man a Machine* — one of the militant materialistic and atheistic works of the 18th century. But in Holland, too, he was persecuted for his materialistic and atheistic convictions. From Holland he was forced to emigrate to Berlin.

Like other French materialists La Mettrie developed *Descartes*' (see) physics and *Locke*'s (see) sensationalism. La Mettrie proved that a single material substance exists. Its forms are the three kingdoms of nature: organic, plant, and animal (including man). The main properties of this single material substance are extension, motion as an internal activity of matter, and sensitivity. Both plants and animals, as well as man, possess these properties. No qualitative difference exists between them.

There is only a quantitative difference, consisting in the fact that man possesses a greater degree of sensitivity, a greater amount of mind compared to animals. La Mettrie decisively fought against the Lockean idealistic understanding of the soul; by the soul, La Mettrie understood man's capacity to feel and think. Thanks to senses, man possesses the capacity to think; senses are a reliable guide in everyday life. La Mettrie rejected the dualism of body and soul. He gave a materialistic interpretation of the soul, proving the complete dependence of mental phenomena on bodily states. In the work *Man a Machine*, La Mettrie likened the human organism to a most complex machine and attempted to mechanically explain physiological phenomena occurring in the human organism.

Like all French materialists, La Mettrie was a metaphysician and mechanist in his understanding of nature's phenomena. In his works — *Man a Plant* (1747) and *The System of Epicurus* (1750) — La Mettrie expressed thoughts on the gradual improvement of organic creatures and came close to ideas of evolution.

In the understanding of social phenomena, La Mettrie was an idealist. He believed that social life is determined by people's interests, while people's interests depend on the ideas prevailing in society. La Mettrie's political views were distinguished by bourgeois limitation. He identified the freedom of private property with the freedom of the individual. The propertyless do not need freedom, but they need religion. The general welfare of citizens, according to La Mettrie, will be provided by a "rational" monarch. La Mettrie attached decisive importance to the spread of enlightenment.

LABOUR — *"Labour is, in the first place, a process in which both man and Nature participate, and in which man of his own accord starts, regulates, and controls the material re-actions between himself and Nature"* (Marx, *Capital*, Vol. I, p. 184). Acting on external nature, man changes both it and his own nature. By changing nature, man achieves his conscious goal, adapts objects of nature to his needs.

The labour process includes three obligatory moments: 1) purposeful human activity, or labour itself; 2) the subject of labour; and 3) instruments of production with which man acts upon the subject of labour.

Labour is the first and primary condition of human existence. It not only provides man with the necessary means of subsistence; labour created man himself. Thanks to labour, man separated himself from the animal world. One of the essential differences between man and animals is that the animal uses ready-made products of nature, whereas man, through labour, forces nature to serve his goals, changes it, and subordinates it to his needs.

In different socio-economic formations, labour appears in various forms, which serve as an indicator of the social relations of a given epoch. Under the primitive communal system, common, collective labour and common ownership of the means of production exist, as well as ownership of the results of labour. There is no exploitation of others' labour. However, man in this society, due to the weak development of productive forces, is heavily under the power of blind natural laws of nature.

Unlike the primitive communal system, in all subsequent class, antagonistic socio-economic formations, human labour is subjected to brutal exploitation: the labour of a slave under the slaveholding system; a serf under feudalism; a worker in capitalist society. From its culmination point exploitation of labour reaches its height under capitalism. The division of labour receives an ugly form in bourgeois society, attaching the worker to the production of some single simple operation, turning him into a partial worker, and with the appearance of machine production—into an appendage of the machine. Labour under capitalism disfigures and maims a person mentally and physically. If labour discipline under feudalism is held on the discipline of the stick, under capitalism it rests on the discipline of hunger of wage slaves. Instead of a prime necessity of life, labour under capitalism is a curse for the worker, sucking the blood out of him. Only the proletarian,

socialist revolution liberates the worker from exploitation. Only under socialism, and especially under communism, does labour receive its true purpose—to serve not only as a source of existence, but also as a source of creative inspiration and enjoyment.

In the USSR, new, socialist production relations have brought about a completely new attitude toward labour. It has turned into a matter of honor, a matter of glory, a matter of valor and heroism. Socialism is built on the conscious labour of millions of builders of a socialist society. Socialism and labour are inseparable from each other. Having achieved a higher type of social organisation of labour compared to capitalism, the Soviet people, under the leadership of the Communist Party, made a historic transition to a new, free, conscious labour discipline. At the heart of this conscious discipline lies human labour liberated from all exploitation: every worker works for himself, for socialist society, and not for a capitalist and landlord.

"Labour in the USSR is a duty and a matter of honor for every able-bodied citizen, according to the principle: 'he who does not work, neither shall he eat'" (*Constitution of the USSR*). Socialism proceeds from the principle *"from each according to his ability, to each according to his work."* This means that labour under socialism is the supreme criterion for evaluating the work of every member of socialist society, each receives a quantity of consumer goods in accordance with the quantity and quality of labour spent by him. Control by socialist society over the measure of labour and the measure of consumption means that the worker's share in the social product depends on his participation in social labour, on the quantity and quality of labour spent by him.

To achieve the transition from socialism to communism, labour must become so highly productive that it would be possible to create an abundance of consumer goods in society. Then society will be able to abolish the old yardstick of evaluating work by the quantity and quality of labour and write on its banner: *"from each according to his ability, to each*

according to his needs." In a communist society, the amount of labour spent on the production of products will be measured not through value and its forms, but directly by the amount of time (hours) spent on their production. *"Communist labour in the narrower and stricter sense of the word is gratuitous labour for the benefit of society... voluntary labour, labour beyond the norm, labour given without expectation of reward, without condition of* reward, labour performed out of the habit of working for the common good and out of a conscious (turned into a habit) attitude toward the necessity of labour for the common good—labour as a requirement of a healthy organism"* (Lenin, Vol. 30, p. 482).

Under communism, labour will become the first vital necessity of people and will turn from a heavy burden into enjoyment. Among the conditions necessary for the transition from socialism to communism, immense importance attaches to such a cultural growth of society that will provide all members of society with the all-round development of their physical and mental abilities, the opportunity to freely choose a profession and not be shackled for life to any single profession. To achieve this, serious changes must be made in the current state of labour. It will be necessary, as objective material prerequisites are created, to shorten the working day to 6, and then to 5 hours, introduce universal compulsory polytechnic education, radically improve housing conditions, and significantly raise the real wages of workers and employees, etc.

LAFARGUE, Paul (1842–1911) — French socialist, student and comrade-in-arms of K. Marx, prominent theorist and propagandist of Marxism, author of a series of works on dialectical and historical materialism, political economy, history, linguistics, etc. Lafargue also owns a series of militant atheistic pamphlets. One of Lafargue's main services is the struggle against philosophical revisionism, in particular against the slogan "back to Kant". In *Materialism and Empirio-Criticism* (see), Lenin rated very highly Lafargue's critique of Kantianism, noting that Lafargue "...criticised Kant from the

left not for those sides of Kantianism by which it differs from Humeanism, but for those that are common to both Kant and Hume; not for admitting the thing-in-itself, but for an insufficiently materialistic view of it" (vol. 14, p. 191). A serious blow was dealt by Lafargue to the idealistic views of Jaurès, in particular to his assertion of "the idea of justice" as the decisive force of social development. Of special significance in the propaganda of historical materialism was Lafargue's book *Karl Marx's Economic Determinism*. In this work, Lafargue, in the struggle against idealism, showed that the laws of history bear an objective character and do not depend on the will and consciousness of people. In Lafargue's work *American Trusts*, the defenders of American capitalism who denied the presence of the sharpest class struggle between workers and capitalists in the USA were exposed.

Of great interest are Lafargue's reminiscences of Marx, in which Marx is vividly portrayed as a luminary of science, as a ardent fighter for the cause of the working class. At the same time, Lafargue had theoretical errors running mainly along the line of a vulgarised, simplified understanding of the Marxist doctrine of base and superstructure. While recognising the derivative character of the superstructure in relation to the base of society, Lafargue denied the capacity of the superstructure to actively influence the base. In the work *Language and Revolution*, Lafargue stood on an incorrect position, asserting that in the period of 1789–1794 in France a "sudden linguistic revolution" occurred.

The greater part of Lafargue's works to this day retains scientific and propagandistic value and enjoys popularity among the advanced workers of France who, under the leadership of the Communist Party, lead the fight against the bourgeoisie and corrupting bourgeois ideology.

LAMARCK, Jean-Baptiste (1744–1829)

—outstanding French naturalist and biologist who substantiated the doctrine of the development of living nature in biology prior to *Darwin* (see). Lamarck's life and activity

unfolded during the period of preparation and development of the French Revolution of 1789, which Lamarck met with enthusiasm. Lamarck's worldview as a scientist was influenced by *Jean-Jacques Rousseau* (see) and French materialists, as well as major naturalists of that time (Buffon, Jussieu, etc.). By his philosophical views, Lamarck was predominantly a materialist, but his materialism was inconsistent and limited. Lamarck believed that the basis of the world, of all bodies and things in nature, is matter, but it is in itself inert and needs a prime impulse that would impart movement to it. He asserted that there is a certain established order of natural laws and causes by which nature exists and develops. However, to avoid persecution by the Church, he declared that this strict order of nature's laws was established by the Creator. In this, his deism was expressed.

Lamarck played a progressive role in the history of biology as the science of general laws of life's development on Earth. The very term "biology" was introduced into science by Lamarck. Lamarck acted as an innovator in creating a method for studying nature. Lamarck's evolutionary method, and especially Darwin's, laid a scientific foundation under biology. The essence of Lamarck's method is characterised by the idea of the unity and continuity of nature's development and the idea of species mutability under the influence of their living conditions. True, long before Lamarck, the doctrine of species development and mutability in a systematic form was set forth by the Russian scientist Afanasy Kaverznev. However, Kaverznev's book *Philosophical Discourse on the Degeneration of Animals* was published during his stay in Leipzig in 1775 in German in a small edition, and the author deemed it necessary to remain silent about it, knowing that its content would not meet with sympathy in Russia in reactionary circles. The book and its author were forgotten and remained unknown until our days.

Publishing his main work *Philosophie Zoologique* (1809), Lamarck performed a feat of sorts, as he had to come forward against the undivided reign of metaphysical views on living

nature. Based on a series of facts obtained in the field of classification and systematics of plants and animals, the study of fossil species, and observations of the variability of domestic animals and agricultural plants, etc., Lamarck decisively rejected the metaphysical doctrine of species constancy. He also criticised Cuvier's reactionary, idealistic catastrophe theory. There were no catastrophes in nature, Lamarck declared; everywhere and in everything nature developed slowly and gradually, without leaps.

Lamarck made attempts to answer the question of the causes of changes in living organisms; he put forward the proposition that the direct cause of changes in organisms is the action of the external environment. If on plants the influence of external factors tells directly and causes corresponding changes, then in animals, Lamarck believed, possessing a nervous system and a more complex organisation, the influence of external factors occurs indirectly, through changes in habits and inclinations of animals and the emergence of new needs. By virtue of new needs, animals begin to make greater use of certain organs and, conversely, cease to use others. As a result of exercising some organs and disusing others, changes occur in the entire organism and its functions.

Lamarck's doctrine evoked fierce criticism from reactionaries. The treatment of him as allegedly an ungrounded dreamer continued later as well. Weismannist-Morganists furiously attacked Lamarck's materialistic propositions on the role of the external environment in the variability of organisms and on the inheritance of acquired traits. All progressive scientists stood up in defence of Lamarck: Darwin, *Timiryazev* (see), *Mechnikov* (see), and others. Reactionary bourgeois biologists engaged in falsifications of the materialistic foundations of Lamarck's doctrine. To such, for example, belonged a group of psycho-Lamarckists (Cope, Pauly, France, etc.), who developed idealistic views on the leading role of the psyche in evolution, on the "striving" of organisms toward "perfection," etc. In defence of the progressive materialistic propositions of Lamarck, expressed by him in the form of

brilliant guesses and conjectures, stood *Michurinist biology* (see). Michurinist biology deeply elaborated the theory of the significance of life conditions in changing the nature of organisms and discovered the most important law of biology regarding the possibility and necessity of inheriting acquired traits, about which Lamarck spoke only in the most general form.

As for Lamarck's theory of development itself, it is purely evolutionist: Lamarck viewed development only as a gradual and continuous process, without leaps and revolutions. Lamarck's theories of development are also characterized by features of mechanism. Lamarck did not rise to a dialectical understanding of development. Only Michurinist biology for the first time fully consciously and consistently applied dialectical materialism to the study of the objective laws of living nature's development.

LANGUAGE — "a tool, an instrument with the help of which people communicate with one another, exchange thoughts, and achieve mutual understanding" (*Stalin, Marxism and Problems of Linguistics*, 22). Human language represents a system of material means: sounds, words, word forms, and regular combinations of words in sentences. Language is a social phenomenon. It arose from people's need to exchange thoughts in the process of their labour activity. Without language, social production is impossible, and the existence of society itself is impossible.

Language is bound up in the closest way with thought. Language registers and fixes in words and sentences the results of thinking work and the successes of human cognitive work, thereby making possible the exchange of thoughts in human society. Marx and Engels define language as the immediate reality of thought, as practical, actual consciousness. Language played an immense role in the development of man and human thought. One of the important specific features of human cognition, in contrast to the psychic activity of animals, is speech—language that gives the possibility to create scientific

concepts, categories, formulate laws of science, and thereby deeply penetrate into the essence of phenomena.

Without language, human thought could not exist, develop, be transmitted from generation to generation, or be in a state of progressive development. Idealists tear consciousness away from language in order to present consciousness as something independent of matter. In reality, consciousness and thinking reflect objective reality only with the help of language. Language is the "natural matter" of thought. Only idealists can speak of thinking unconnected to the "natural matter" of language, or thinking without language.

Language by its nature is not class-based. It serves society as a whole and is an instrument of communication among people regardless of their belonging to different classes. Language displays a kind of indifference to classes; but classes are far from indifferent to language. They try to use language in their own interests, imposing their own special lexicon, jargon, and expressions on it. On this basis, so-called "class" dialects and jargons arise. But these jargons cannot be called languages, because they do not possess a basic vocabulary stock or their own grammatical structure.

In every language, one must distinguish the so-called basic vocabulary stock and the grammatical structure, which constitute the foundation of the language. All words present in a language constitute, in their overall sum, the general vocabulary stock of the language. The main part of the general vocabulary stock is the basic vocabulary stock, which includes all root words as its core. The basic vocabulary stock is the most stable element and can be preserved for a very long time. The level of development and richness of a language is determined by the richness and versatility of its vocabulary stock.

To confuse language with the superstructure, as Marr did, means making a serious mistake. Unlike the superstructure, which is connected with production indirectly through the base, language is connected with production directly, and not only with production, but with all other human activities. Therefore, the vocabulary stock of a language is in a state of almost

continuous change. Grammar represents a collection of rules regarding word changes and word combinations in a sentence. Thanks to grammar, language obtains the capability to clothe human thoughts in a material linguistic shell. The grammatical structure of a language changes even more slowly than its basic vocabulary stock. The foundation of a language's grammatical structure can persist over a very long time, as it can successfully serve society across a series of epochs.

Marr's assertion and that of his followers that humanity initially used "hand language" (gestural language) is unscientific. Spoken language, or the language of words, was always the only language of human society.

Language represents a developing phenomenon. However, the development of language occurs differently than the development of a base and superstructure. J. V. Stalin refuted the anti-Marxist theory of "stages" in the development of language advocated by Marr and his disciples. In the development of language, there are no sharp, sudden transitions from one qualitative state to another. Such language development is impossible due to its specific nature.

The transition from an old quality of language to a new quality does not occur through an explosion or the "sudden" destruction of the old language and the emergence of a new one, but through the gradual dying away of elements of the old quality and the development of elements of the new quality. Laws of language development are objective laws. There are laws of language development common to all languages, such as the law of gradual accumulation of elements of a new quality and gradual dying away of old elements. At the same time, in every language there are specific laws operating over longer or shorter periods of time; these are historically transient laws. General and specific laws of language development are interconnected despite their differences.

One must distinguish the development and interaction of languages under conditions of antagonistic society and under conditions of the victory of socialism on a world scale. In the era before the victory of socialism on a world scale, when

exploiting classes are the dominant force and national oppression and mutual distrust among nations exist, the crossing of languages leads to the victory of one language over another. The result of crossing, for example, two languages is not the emergence of a third new language, but the victory of one language and the defeat of the other, which gradually dies away.

Language will develop according to different laws in the era after the victory of socialism worldwide. The absence of exploiting classes, oppressing and oppressed nations, the drawing together and cooperation of nations, and the liquidation of policies of language suppression and assimilation will result in the mutual enrichment of hundreds of national languages, from which zonal languages will emerge. Subsequently, these zonal languages will merge into a single international language, formed from the best elements of national and zonal languages. (See also *Marxism and Problems of Linguistics*.)

LASSALLE, Ferdinand (1825–1864) — opportunistic figure of the German working-class movement who supported the policy of Bismarck, with whom he was in a secret alliance. Lassalle rejected the revolutionary struggle of workers against capitalism. According to his assertions, it is sufficient for the working class to win universal suffrage in order to overcome the rule of capital. Declaring the Prussian monarchy an above-class state, Lassalle put forward a program for creating worker "productive associations" receiving subsidies from the Prussian government. This police "socialism" of Lassalle was passed off by him as a socialist measure. It is not surprising, therefore, that Lassalleanism became an ideological source for all opportunists and revisionists in their struggle against the revolutionary theory and practice of the proletariat. Modern leaders of right-wing socialists cite Lassalle to substantiate their foul assertions about the non-class character of dollar "democracy," about the "peaceful growing" of capitalism into socialism with the help of American bankers and industrialists, about "class peace" between the proletariat and the bourgeoisie. Reactionary leaders

of American yellow trade unions (Reuther et al.) openly declared that in their treacherous activity of disrupting the strike movement in the USA they rely on the "principles" of Lassalle.

Speaking on issues of philosophy, Lassalle declared himself a follower of *Hegel* (see), from whom he primarily took the idea of self-development of the "absolute spirit," the main manifestation of which is allegedly the state. The history of human society, according to Lassalle, is an unceasing progress of reason. Lassalle spoke not of the struggle of opposites, but of their reconciliation. With the help of Hegelian idealistic dialectics, Lassalle substantiated his reactionary idea of reconciling the German proletariat with the Junker-bourgeois regime.

The classics of Marxism subjected Lassalleanism to merciless critique. In *Critique of the Gotha Programme* (see), Marx fully exposed the harm of the theoretical and political tenets of Lassalleanism. In a letter to Engels dated February 1, 1858, Marx exposes Lassalle's book on Heraclitus: "...'Heraclitus the Obscure' by Lassalle the Luminous is in essence a student's concoction... Incidentally, despite Lassalle's boasting that hitherto Heraclitus was a book behind seven seals, he in essence added absolutely nothing new to what Hegel says in *History of Philosophy*" (*Marx and Engels, Selected Letters*, pp. 95–96). A critique of Lassalle's philosophical views was given by Lenin in *Philosophical Notebooks* (see), in notes on Lassalle's book *The Philosophy of Heraclitus the Obscure of Ephesus*. Lenin showed Lassalle's inability to go further than a flat, epigonic exposition of Hegelian philosophy, further than re-chewing Hegelianism. Lenin characterises Lassalle as a Hegelian of the old type, as a militant idealist and an enemy of advanced science.

LAVROV, Pyotr Lavrovich (1823–1900) — Russian petty-bourgeois public figure, publicist and sociologist, subjective idealist and eclectic, ideologist of *Populism (Narodnichestvo)* (see). Most detailed expounded his Populist views in his main work, *Historical Letters*, written in the late

1860s. Was a member of the Populist organisation "Land and Liberty" (*Zemlya i Volya*), and later of the party "People's Will" (*Narodnaya Volya*); supporter of the tactics of individual terror. Was a member of the First International, was acquainted with Marx and Engels and maintained a correspondence with them. Lavrov verbally declared his agreement with Marx's economic theory. However, in reality, being an eclectic, he defended the *subjective method in sociology* (see), in political economy, and denied the applicability of Marxist doctrine to Russia.

Following the reactionary French sociologist *Comte* (see) and other positivists, Lavrov was negative toward theoretical thinking, toward philosophy, attempting to "rise above" materialism and idealism, to move away from solving the fundamental question of philosophy, but in reality defended *subjective idealism* (see) and *agnosticism* (see). Lavrov asserted that historical events are unique, individual, do not permit generalisation, and cannot be brought under general objective laws. In Lavrov's opinion, the subject of sociology should be considered not social life, but the individual with their ideals of a future system, by which he meant a petty-bourgeois system without large-scale bourgeoisie and proletariat, without contradictions and class struggle. He considered the role of the individual in history to be decisive. The socio-political and philosophical-sociological views of Lavrov marked a step backward from the revolutionary democratism of *Chernyshevsky* (see), *Dobrolyubov* (see), and *Pisarev* (see). With his subjective-idealistic and eclectic ideas, Lavrov weakened the revolutionary-democratic camp. The revolutionary democrats headed by Chernyshevsky subjected Lavrov's philosophical and sociological exercises to sharp critique.

Marx and Engels subjected his Populist subjective-idealistic and eclectic views to sharp critique, views closely linked with the compromise policy he conducted and his attempts to reconcile Bakuninists and Marxists in the First International. Great significance in the struggle against the Populist views of Lavrov belonged to the works of *Plekhanov*

(see). Petty-bourgeois subjective-idealistic views of the Populists were finally crushed by V. I. Lenin.

LAW —an expression of an essential, necessary connection of phenomena, an internal connection between cause and effect, conditioning a law-governed development of phenomena. On the question of law, two opposing lines in philosophy are in conflict: the subjective-idealistic, voluntaristic line, and the materialist, scientific line. From the standpoint of *subjective idealism* (see) and *voluntarism* (see), the laws of nature and society do not have an objective character and do not exist independently of human consciousness; laws are created by humans themselves, acting according to their own arbitrary will. "Reason dictates its laws to nature," said *Kant* (see). Modern philosophers of imperialism spare no effort to "prove" that complete chaos reigns in nature and society, and that bringing order to this chaos depends on human desire. V. I. Lenin comprehensively defined the class meaning of the denial of objective laws by bourgeois philosophy: *"The expulsion of laws from science is in fact merely smuggling in the laws of religion"* (vol. 20, p. 182). The denial of objective laws in the development of society by bourgeois philosophers serves the goal of hiding from the working masses the laws that inevitably determine the demise of capitalism and the victory of socialism, entangling their consciousness with false, idealistic concepts.

In contrast to idealism, Marxism proceeds from the fact that the laws of nature and society have an objective character, that nature and society develop according to their own laws, existing independently of the will and consciousness of people. *"The world is a law-governed movement of matter, and our knowledge, being the highest product of nature, is in a position only to reflect this law-governed nature"* (Lenin, vol. 14, p. 156).

In *"Economic Problems of Socialism in the USSR"* (see), J. V. Stalin subjected subjective views on the economic laws of socialism to criticism—views that had spread among a portion of Soviet economists and philosophers. "Whether Marxism

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 taking place 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 interests of society, but they cannot change or abolish them. Even less can they form or create new laws of science" (p. 4). Thus, for example, the heredity of plants is formed under the influence of the environment in which they exist. This is an objective law that people are powerless to abolish or change. People can only learn this law and, relying on it, adapt the development of plants to their needs. By creating the necessary objective conditions for the existence of plants, Michurinists achieve changes in their nature, cultivate better varieties, etc. In exactly the same way, in social life, laws operate independently of human consciousness. For example, people cannot introduce this or that social system at their own whim. Marxism proved that the main force in society is the mode of production of material goods. Whatever the mode of production is, such is the social system. Socialism was unthinkable in the Middle Ages or in the 18th century, because socialism is based on a high level of production development. Therefore, human desire alone is insufficient for introducing a particular social system. Certain objective conditions are needed, primarily conditions of material life, the level of productive forces, for a specific social system to arise. During the period of building socialism in the USSR, the Communist Party taught the people that without the industrialisation of the country, building socialism in our country was impossible, and creating that high technical base required for socialism was impossible. In the current period of the gradual transition from socialism to communism, the Party, while continuing to develop the foundation of foundations of the national economy—heavy industry—simultaneously organises a sharp rise in the production of consumer goods, a surge in light industry and agriculture. The necessity of solving these tasks stems from the

requirements of the objective laws of socialism, especially from the requirements of the *basic economic law of socialism* (see).

By demonstrating the objective character of the laws of nature and society, Marxism does not thereby belittle the role of the conscious activity of the party, classes, or individual persons. People are not helpless in the face of laws, as all kinds of vulgarisers and opponents of Marxism portray it. Marxism has nothing in common with the fetishisation of laws. People are slaves to the laws of nature as long as they do not know its laws. But having learned them and acting in accordance with their requirements, they make nature serve the satisfaction of their needs. Having learned the laws of nature, taking them into account and relying on them, people can limit the sphere of their action, give destructive forces of nature another direction, and turn destructive forces of nature to the benefit of society. The elemental force of water acted destructively while people possessed small dams, hydroelectric plants, etc. But having learned the laws of nature, they harnessed the destructive power of water and made it serve them, using it to irrigate fields, generate energy, etc.

An example of using objective laws in the interests of society is the entire activity of the Communist Party. Relying on knowledge of objective economic laws, in particular on the *law of compulsory correspondence of production relations to the character of the productive forces* (see), the party prepared and organised the masses of workers and peasants of Russia to storm the obsolete bourgeois-landowner system in Russia. The victory of the Great October Socialist Revolution was an expression of the use by the Communist Party of objective laws that demanded the destruction of the old system—which was hampering the development of productive forces—and its replacement with a new, socialist system. Having accomplished the revolution, the working class of Russia under the leadership of the Communist Party brought production relations into alignment with the character of the productive forces, created socialist industry, and helped the peasantry take the socialist path of development. If a capitalist system still exists in capital

countries, this is explained only by the fact that there has not yet been found, as in Russia, such a force in the form of an alliance of workers and peasants that could fulfil the urgent requirements of the objective law of compulsory correspondence of production relations to the character of productive forces and overcome the resistance to this law on the part of the exploiting classes.

Marxism teaches that, unlike in nature—where the discovery and application of laws takes place more or less smoothly—in social life, the operation of laws of progressive development is opposed by dying classes. Seeking to prolong their existence, they suppress the advanced forces of society and hinder their activities in fulfilling the requirements of objective laws. Therefore, the utilisation of economic laws in a class society has a class background, wherein the standard-bearer of utilising economic laws in the interests of society is the advanced class, whereas dying classes resist this. Being in its time an advanced class, the bourgeoisie in the struggle against feudalism used the law of compulsory correspondence of production relations to the character of the productive forces. Now, being a reactionary class, it uses its political power to fight against the proletariat, which is interested in destroying the capitalist system. But no matter how dying classes resist objective laws and those social forces fighting to implement these laws, the advanced, progressive classes ultimately achieve complete victory.

One feature of social laws, in contrast to laws of nature, is their impermanence. Each mode of production has its own specific laws that operate as long as that mode of production exists. With the destruction of a given mode of production and the emergence of a new one, old laws lose their force and leave the scene, giving way to new laws. Thus, with the destruction of capitalism and the victory of socialism in the USSR, the law of competition and anarchy of production, as well as the general law of capitalist accumulation and the law of surplus value, etc., disappeared from the scene. New laws arose: the *basic economic law of socialism* (see), the *law of planned*

(proportional) development of the national economy (see), and others.

In addition to specific economic laws operating only in specific historical periods, there are general economic laws operating in all socio-economic formations. Thus, the law of compulsory correspondence of production relations to the character of the productive forces is a universal law. By virtue of the action of this law, objective conditions mature within the existing social formation that make necessary the liquidation of the old formation and the emergence of a new, progressive formation. The operation of general laws binds all formations into a single, law-governed process of progressive development—from lower to higher.

The teaching of Marxism on laws is of immense importance for the practical activity of the Communist Party. Knowledge of the laws of society allows the party to see not only the present, but also to foresee the future, build policy on a firm scientific foundation, and confidently guide the activity of the working masses along the path leading to the victory of communism. The Communist Party is hostile to opportunistic theories of drift, automatic action, etc., which condemn people to passive contemplation of the course of events. Theories of drift are especially dangerous in a socialist society, where economic development does not occur spontaneously, as under capitalism, but is directed by national economic plans created by governing bodies in accordance with the requirements of the objective economic law of planned development of the national economy. To plan correctly, one must study this economic law and master it, learn to apply it with full knowledge of the matter, and draft plans that fully reflect the requirements of this law.

Relying on the requirements of the economic laws of socialism, the Communist Party confidently leads the Soviet people along the path of building a communist society. *(See also Socialism and Communism.)*

LAW OF COMPULSORY CORRESPONDENCE OF PRODUCTION RELATIONS TO THE CHARACTER OF PRODUCTIVE FORCES

— an objective economic law operating in all social formations. This law was discovered by Marx. Lenin and Stalin, on the basis of an analysis of modern capitalism and the practice of socialist construction in the USSR, further developed Marx's propositions on the interaction of productive forces and production relations, and on the nature of this interaction at various stages of societal development.

Marxism-Leninism views social production as a single whole that has two sides: productive forces and production relations. These are two different sides of social production, but they are inextricably linked with each other. And precisely because they are different sides of social production, they can influence and do influence each other. Productive forces are the determining element in the development of production. This means that a specific state and level of development of productive forces must necessarily correspond to specific production relations. Whatever the productive forces are, such must be the production relations. Productive forces are not only the determining, but also the most revolutionary and dynamic element of production. They are constantly in a state of change and development. First, the productive forces change and develop, and only then, depending on these changes and accordingly with them, do human production and economic relations change.

However, production relations by no means play a passive role in the development of productive forces. Having arisen on the basis of specific productive forces, they, in turn, exert an active influence on their development, accelerating or slowing it down. New production relations, corresponding to the character of the productive forces, act as the main, decisive force for the further powerful development of production. Old production relations, having ceased to correspond to the character of the productive forces, hamper and constrain their development. Production relations cannot lag too far behind the growth of

productive forces and remain in contradiction with them. No matter how far production relations lag behind the development of productive forces, sooner or later they must come, and as the history of societal development shows, actually do come into alignment with the level of development of productive forces and with their character. Otherwise, a radical breakdown of the unity of productive forces and production relations in the production system occurs, which leads to a disruption of production as a whole and to a crisis of production.

In a society divided into antagonistic classes, the contradiction between outgrown productive forces and old production relations always reaches a conflict that is resolved through social revolution. Other ways of resolving this contradiction cannot exist here, for dying classes—which are deeply interested in preserving these production relations—stand in defence of the old production relations. The standard-bearer of the law of compulsory correspondence of production relations to the character of the productive forces is always the advanced class, because the destruction of old relations and the establishment of new production relations meets its vital class interests. In its time, the bourgeoisie used the law of compulsory correspondence of production relations to the character of productive forces, overthrew feudal production relations, created new capitalist production relations, and thus brought production relations into full correspondence with the character of productive forces for a certain period. However, as a result of the subsequent powerful development of productive forces and the gigantic socialisation of labour on the basis of capitalist production, bourgeois production relations ceased to correspond to the character of the productive forces and, from a form of development of these forces, turned into their fetters. Private capitalist ownership of the means of production comes into glaring contradiction with the social character of the production process and with the character of the productive forces. The developed productive forces imperiously demand the destruction of the bourgeois production relations that chain them. The consequence of this conflict between productive

forces and production relations is devastating economic crises, leading to the destruction of productive forces.

The conflict between productive forces and production relations reaches special sharpness at the highest stage of development of capitalism—the stage of imperialism. And if in a number of countries around the world bourgeois, capitalist production relations still persist, and the law of compulsory correspondence of production relations to the character of productive forces has not yet cleared a path for itself, this is explained only by the fact that it meets the strongest resistance from the dying forces of society, in whose hands state power resides.

The working class of the USSR, in alliance with the peasantry, relying on the economic law of compulsory correspondence of production relations to the character of productive forces, destroyed bourgeois production relations in a revolutionary way, created new, socialist production relations, and brought them into alignment with the character of the productive forces. Under the socialist system, production relations are in full accordance with the state of productive forces, because the social character of production is reinforced here by social ownership of the means of production. Therefore, socialist production in the USSR does not know crises of overproduction, and productive forces develop here at an accelerated pace, since the production relations corresponding to them give full scope for such development.

However, complete correspondence of production relations to the character of the development of productive forces in a socialist society cannot be understood as absolute, given once and for all. Under socialism, productive forces, being the most mobile and revolutionary element of production, move ahead of production relations. But under socialism, contradictions between them do not reach opposition and conflict, since there are no classes here interested in preserving outdated production relations, and society has the ability to overcome these contradictions in a timely manner. The Communist Party and the Soviet state, proceeding from the requirements of the

economic law of compulsory correspondence of production relations to the character of productive forces, notice emerging contradictions in a timely manner and take measures to overcome them by adapting production relations to the growth of productive forces. For example, at the present stage of communist construction in the USSR, cooperative-collective farm property and commodity circulation successfully serve the development of the national economy; they bring benefit to our society now and will do so in the future. But later on, in the process of a gradual transition from socialism to communism, these economic phenomena will come into contradiction with the development of productive forces. To overcome this contradiction, it will be necessary to gradually raise collective farm property to the level of public property, and to replace commodity circulation with a system of product exchange. The resolution of these tasks will be one of the main preliminary conditions for our society's transition from socialism to communism.

The law of compulsory correspondence of production relations to the character of productive forces provides the key to understanding the law-governed replacement of some social formations by others. It explains the inevitability of the demise of capitalism and the victory of communism worldwide.

LAW OF PLANNED (PROPORTIONAL) DEVELOPMENT OF THE NATIONAL ECONOMY — an objective economic law of socialism, scientifically substantiated by J. V. Stalin. "The law of planned development of the national economy arose as a counterweight to the law of competition and anarchy of production under capitalism. It arose on the basis of the socialisation of the means of production, after the law of competition and anarchy of production lost its force" (Stalin, *Economic Problems of Socialism in the USSR*, p. 8).

Public ownership of the means of production determines the objective necessity of the operation of the law of planned development of the national economy, on the basis of which alone a socialist economy can be conducted.

The law of planned development of the national economy can yield the proper effect only if there is a task in the name of whose realisation the planned development of the national economy is carried out. The law of planned development of the national economy itself cannot give this task. This task is contained in the *basic economic law of socialism* (see). Therefore, the law of planned development of the national economy can receive full scope only if it relies on the basic economic law of socialism.

The most important requirement of the law of planned development of the national economy is the systematic maintenance of proportionality (or correspondence) in development between individual branches of social production, their coordination, and balancing. In contrast to a capitalist economy, which cannot develop otherwise than through unevenness and disproportion, under socialism, proportionality between individual parts of social production (between the production of means of production and the production of consumer goods, between various branches of the national economy, accumulation and consumption, etc.) is an objective necessity.

Under capitalism, which is based on private ownership of the means of production, the distribution of labour and means of production among various branches of the economy occurs spontaneously. The regulator of production here is the law of value. This law operates as a blind, spontaneous force. Public ownership of the means of production, the law of planned development of the national economy, and the entire economic policy of the Soviet state relying on this law limit the sphere of operation of the law of value under socialism. Under these conditions, it ceases to be the regulator of production. National economic proportions under socialism are determined by the requirements of the basic economic law of socialism and the law of planned development of the national economy, which must be fully taken into account and reflected in national economic plans. If these requirements are violated, disproportions arise in the national economy, which will sooner

or later be revealed by the action of the objective law of planned development of the national economy.

To eliminate possible disproportions, the law of planned development of the national economy requires the presence of material and labour reserves. Proportions established according to the requirements of the objective law of planned development of the national economy are not something fixed and unchangeable. They are determined by the tasks of expanded socialist reproduction, i.e., the continuous growth of industry, transport, agriculture, etc. To ensure expanded reproduction, paramount importance is attached to establishing correct proportions between the two groups of social production—the production of means of production and the production of consumer goods. Expanded reproduction can be ensured only on the condition of the predominant growth of the production of means of production as the foundation of the entire national economy.

An important condition for the gradual transition from socialism to communism is the continuous growth of all social production with a predominant growth in the production of means of production. In accordance with these objective requirements of economic laws, the Communist Party led and leads a policy that ensures the continuous growth of the production of means of production. At the same time, relying on achieved successes in the development of the production of means of production, and taking into account the requirements of the law of planned (proportional) development of the national economy, the party is now carrying out a gigantic program for developing the production of consumer goods and developing agriculture. Such development is dictated by the necessity to establish correspondence between the growing needs of the working people of our country and production. Essential requirements of the law of planned development of the national economy are the rational placement and comprehensive utilisation of productive forces, the economising of labour and material resources, etc.

The operation of the law of planned development of the national economy determines the necessity of national economic planning. Plans for the development of the economy drawn up by the socialist state are a more or less accurate reflection of this law. One must not confuse our annual and five-year plans with the objective economic law of planned, proportional development of the national economy. The law of planned development of the national economy not only conditions the necessity of planning, but also gives the opportunity to planning bodies to plan social production correctly. But to turn this opportunity into reality, one must study this economic law, master it, learn how to apply it properly, and learn how to draft plans that fully reflect the requirements of this law. National economic planning can achieve positive results only if it relies on the law of planned development of the national economy and if it conforms in every respect with the requirements of the basic economic law of socialism. Soviet national economic plans are an example of scientific knowledge and the utilisation of objective economic laws, and in particular the law of planned development of the national economy, in the interests of maximum satisfaction of the constantly growing material and cultural needs of all society.

Expressing the ripe needs of the development of the material life of society, relying on the requirements of the economic laws of socialism, and generalising the creative experience of millions of working people, national economic plans are directives that determine and direct the economic life of the country, offer perspective, and act as a mighty organising and mobilising force. The great power of national economic plans lies in the fact that their reality is the living and practical activity of millions of working people creating a new life.

The operation of the law of planned development of the national economy in a socialist economy, along with the planning based on it, constitutes one of the most important distinctions and advantages of the socialist economic system over the capitalist system. The operation of the law of planned

development of the national economy and national economic planning ensure the highest form of firm and constant profitability, save the socialist economy from economic crises that destroy the national economy and inflict colossal material damage on society, and ensure high rates of continuous growth in the national economy.

LAWS OF FORMAL LOGIC — see *Formal Logic*.

LEAP (*Skachok*) —an interruption of the gradual accumulation of quantitative changes in development, the moment of transition from an old qualitative state to a new one as a result of the accumulation of minor and hidden quantitative changes. The regularity of leap-like transitions from one qualitative state to another is denied by metaphysicians, who hold that development allegedly always occurs only evolutionarily, quantitatively, without transitions of quantitative changes into qualitative ones, without leaps.

The development of nature and society refutes this metaphysical view. In reality, any transition from one quality to another means a leap, accomplished by means of a leap. The development of inorganic nature, the development of organic species, etc., testifies to the fact that leaps are a regular stage in the process of transition from an old qualitative state to a new one. In the exact same way, the history of the development of society, the replacement of some formations by others, confirms the teaching of Marxist dialectics about leaps. Thus, for example, gradual quantitative changes occurring in the depths of capitalism prepare a fundamental, qualitative change of the social system, a leap-like transition from capitalism to socialism, carried out by the proletarian revolution.

Opposing the recognition of leaps in development out of fear of revolution are all reactionaries, opportunists, and reformists seeking to turn working people away from the revolutionary path. The thesis of dialectics on the leap-like nature of development is of immense importance for the practical revolutionary struggle. *"If the transition of slow*

quantitative changes into rapid and sudden qualitative changes constitutes a law of development, then it is clear that revolutionary transformations carried out by oppressed classes represent a completely natural and inevitable phenomenon" (Stalin, *Problems of Leninism*, 580). Consequently, to achieve the overthrow of capitalism and the victory of socialism, one must be a proletarian revolutionary, not a reformist. A classic example of the greatest revolutionary leap that marked the beginning of the era of the downfall of world capitalism is the October Socialist Revolution. The largest revolutionary leap was also the period of complete collectivisation and the elimination of the kulaks as a class in our country.

In a society divided into hostile classes, transitions from one system to another (leaps) have the character of political revolutions, revolutionary explosions, i.e., the character of the violent overthrow of the power of one class and the establishment of the political power of another class. With the elimination of exploiting classes, leaps lose the character of political revolutions or explosions. The law of transition from an old quality to a new one in the form of an explosion is not applicable under all social conditions. It is obligatory for a society divided into hostile classes. But it is not obligatory for a society that does not have hostile classes, where there is no antagonism between the authorities and the people. Under socialism, political power belongs to the people themselves. The Soviet state and the Communist Party build their activity in accordance with the objective laws of development. State plans find full support from below, on the part of the working masses. Under socialism, there are no classes that would hinder the emergence and development of the new, the advanced, and would fight to preserve everything that is dying off and retarding progressive development.

In socialist society, there are still inert, backward elements that retard the development of the new, but society faces no difficulty in overcoming their resistance. Therefore, ripening qualitative changes and leaps in the development of Soviet society do not occur through an explosion, i.e., not by

destroying the existing political power and establishing another power, but through the gradual dying off of elements of the old quality and the growth of elements of the new quality. Thus was accomplished the greatest leap in the Soviet countryside, which established the new socialist system—the collective farm system—instead of the old bourgeois farm system.

Now the Soviet state, under the leadership of the Communist Party, with the active participation of the entire Soviet people, is carrying out the task of a gradual transition from socialism to communism. This transition will mean a grandiose leap in the development of the productive forces and culture of Soviet society; it will be a radical transition from one economy, from the economy of socialism, to a higher economy, to the economy of communism. However, this transition will be accomplished not in the form of an antagonistic class struggle, not in the form of a revolutionary explosion, since there are no hostile classes in a socialist society, but gradually and according to plan, as a result of the joint activity of the state, the party, and the entire people, united by moral-political unity, driven by such a powerful stimulus as Soviet patriotism.

Under conditions of socialism, economic development occurs not through upheavals, but through gradual changes. This means that all fundamental qualitative changes that will be necessary in the process of transition from socialism to communism (for example, raising collective-farm property to the level of public property, etc.) will occur through gradual transitions, in an orderly sequence.

In nature, transitions from an old quality to a new one also have diverse forms: they occur either in the form of rapid, sudden changes occurring as a result of slow quantitative changes, or as a result of the gradual accumulation of elements of a new quality and the dying off of elements of an old quality. And in both cases, qualitative changes arise as a result of quantitative changes that prepare the emergence of a new quality. (See also *Transition of quantitative changes into qualitative ones*.)

LEBEDEV, Pyotr Nikolayevich (1866–1912)



— great Russian physicist, founder of the domestic school of physicists, from which came famous scientists of our country: S. I. Vavilov, P. P. Lazarev, et al. Continuing the materialistic tradition in Russian natural science, tracing its origin from the founder of Russian science *M. V. Lomonosov* (see), Lebedev together with *K. A. Timiryazev* (see), *N. A. Umov* (see), *I. M. Sechenov* (see), *A. G. Stoletov* (see) fought for materialism in science, against cosmopolitan belittling of Russian science.

In his scientific works, an inseparable unity of theory and practice is manifested. P. N. Lebedev discovered the effect of acoustic, water, and electromagnetic waves on resonators, studied the properties of micro-radiowaves, performed ground-breaking works in the field of ultrasound and infrared spectroscopy, and discovered the presence of a magnetic field in rotating bodies. The most outstanding scientific achievement of P. N. Lebedev was the discovery and measurement of light pressure on solid bodies (1899) and on gases (1907–1910). This discovery laid an unshakable experimental foundation for the further development of the electromagnetic theory of light and the theory of cometary forms created by the famous Russian scientist F. A. Bredikhin. Lebedev's works on measuring light pressure served as the starting point for revising such basic

concepts of physics as the concept of mass and energy, the concept of the electromagnetic field. Lebedev's experiments showed that light is a special qualitative variety of matter. It possesses both mass and energy in their dialectical unity. From Lebedev's formula for light pressure $p = E/c$, as his student S. I. Vavilov showed, follows the relation

$E = mc^2$, which has huge significance for modern physics. Light pressure experiments are of great importance for exposing the groundlessness of modern idealistic energetics, which attempts to view energy in isolation from matter. P. N. Lebedev's discovery of light pressure made it possible to understand many important astronomical phenomena. The fact is that light pressure for small particles of matter can exceed universal gravitational forces by millions of times. In constructing various theories of cosmic objects — comet tails, solar prominences, the corona, sunspots, stellar atmospheres, internal structure of stars, and nebulae — in constructing cosmogonic theories, light pressure must be taken into account as one of the important factors in the dynamics of cosmic processes.

Lebedev by his life and activity set an example of boundless love for the Russian people and science. During the years of dark Stolypin reaction, as a sign of protest against the reactionary policy of the tsarist autocracy, he together with K. A. Timiryazev, N. A. Umov, N. D. Zelinsky, et al. left Moscow University in early 1911. Despite exceptionally difficult working conditions in tsarist Russia, P. N. Lebedev refused an invitation to go abroad to work at the Nobel Institute. As a true patriot of his fatherland, he remained in Russia, directing the domestic scientific school he created. Scientific works of P. N. Lebedev are a great contribution to world science. *Works of P. N. Lebedev: Collected Works, 1913; Selected Works, 1949*.

LEFT HEGELIANS — see *Young Hegelians*.

"LEGAL MARXISM" — liberal-bourgeois distortion of Marxism. "Legal Marxism" arose in the 90s of the 19th century

among the liberal-bourgeois intelligentsia of Russia (P. Struve, M. Tugan-Baranovsky, S. Bulgakov, N. Berdyaev, and others who attached themselves to the social movement as "fellow travelers"). In the 90s, Marxism began to spread rapidly in Russia. At this time, bourgeois intelligentsia began to array themselves in Marxist clothes. They published their articles in legal newspapers and journals. Therefore, they came to be called "legal Marxists". Lenin wrote about the "legal Marxists" that these were bourgeois democrats for whom a break with Populism meant a transition from petty-bourgeois (or peasant) socialism not to proletarian socialism, but to bourgeois liberalism. "Legal Marxism," according to Lenin's characterisation, was a reflection of Marxism in bourgeois literature.

The first literary manifestation of the "legal Marxists" was the book published in 1894 by P. Struve, *Critical Remarks on the Question of the Economic Development of Russia*. In this book, Struve waged a struggle against Populism in his own way, i.e., from the positions of the liberal bourgeoisie, and in every way praised capitalism, proving that its existence in Russia would be durable and long-lasting. Struve called to recognise "our lack of culture and go to school under capitalism". In his book, Struve revised all main propositions of Marxism, in particular the main thing in Marxism — the doctrine of proletarian revolution and the dictatorship of the proletariat. Considering a temporary agreement with "legal Marxists" permissible in the struggle against the Populists, Lenin at the same time sharply criticised the anti-proletarian, liberal-bourgeois essence of "legal Marxists". In the field of philosophy, they stood on the viewpoint of Kantianism and subjective idealism, on the viewpoint of bourgeois objectivism.

In his book *The Economic Content of Populism and Its Critique in Mr. Struve's Book*, Lenin subjected bourgeois objectivism to sharp critique, opposing to it the militant partisanship of revolutionary Marxists. After the 1905 revolution, during the years of reaction, Struve, Berdyaev, Bulgakov, and others published the collection *Vekhi*

(*Landmarks*), in which they openly came forward in defence of Stolypin reaction, Great-Power chauvinism, philosophical idealism, and mysticism. Many of the "legal Marxists" later became Kadets (the main party of the Russian bourgeoisie), and during the Civil War — White Guards. "Legal Marxism" in Georgia was represented by an opportunistic majority of "Mesame-dasi" (N. Zhordania et al.). J. V. Stalin led a decisive and irreconcilable struggle against "legal Marxism".

LEIBNIZ, Gottfried Wilhelm (1646–1716) — German idealist philosopher, mathematician, predecessor of German idealism of the late 18th — early 19th centuries. Leibniz's philosophy took shape under conditions of feudal fragmentation in Germany. The weakness of the nascent German bourgeoisie conditioned the compromise character of its ideology, which found its reflection in Leibniz's philosophy. Leibniz strove to reconcile religion and science, to explain the misfortunes experienced by people by reference to the will of God. His philosophical concept directly merges with the religious theory of God as a governing force. At the basis of nature, according to Leibniz, lie independent spiritual (ideal) substances — *monads* (see). These monads — a kind of "souls" — are the basis of all things, of all life. Monads are active; the sphere of their activity is perception; matter is merely a manifestation of these spiritual independent entities. The supreme monad is God, who creates all the infinite variety of existing monads, establishing a hierarchy and connection among them, forming a pre-established harmony. Therefore, Leibniz asserted, everything is for the best in this best of all possible worlds.

The inorganic world represents a combination of lower monads; man is a combination of higher monads that possess clear perception and understanding of reality. Thus, all nature is organic nature; according to Leibniz, there is no inorganic nature. In Leibniz's doctrine of monads, idealism and metaphysics (supernatural origin of monads) are intertwined with a dialectical guess about the internal movement of matter and the interconnection of all forms of life's manifestation

(through monads). Lenin noted in this regard: "...Leibniz through theology approached the principle of inseparable (and universal, absolute) connection of matter and motion" (*Philosophical Notebooks*, p. 313). At the same time, Leibniz developed mechanistic principles of continuity of development, denied leaps in development, and subordinated the laws of physical motion to teleology. In epistemology, Leibniz attempted to reconcile rationalism and empiricism. To the famous proposition of sensationalism "there is nothing in the intellect that was not previously in sensation," he adds his own amendment: "except the intellect itself". Thus, this reconciliation is conducted by Leibniz on the basis of rationalism.

Leibniz has great services in the field of mathematics. Independently of *Newton* (see), he created differential and integral calculus (analysis of the infinitely small), which is a powerful tool for knowing the world, as it allows natural science to depict not only states, but also processes — motion. Modern reactionary philosophy of imperialism uses the mystical theory of Leibniz's monads for purposes of defending and reviving idealism. Main works of Leibniz: *Nova Methodus pro Maximis et Minimis* (1684), *New System of Nature and the Communication of Substances* (1695), *New Essays on Human Understanding* (1700–1705), *Theodicy* (1710), *Monadology* (1714). In addition, he left a huge number of letters in which he sets forth a series of his ideas.

LENIN, Vladimir Ilyich — greatest theorist and leader of the world proletariat and all working humanity, creator of Marxism in the era of imperialism and proletarian revolutions, founder of the Communist Party of the Soviet Union and the first socialist state in history. Lenin was born on April 10 (22), 1870 in Simbirsk (now Ulyanovsk). His father, Ilya Nikolayevich Ulyanov, was an inspector of public schools in Simbirsk province. Vladimir Ilyich's elder brother, Aleksandr Ilyich, was executed in 1887 for participation in an attempt on the life of Tsar Alexander III. In 1887, Lenin graduated from

gymnasium and entered the Law Faculty of Kazan University, but soon for active participation in the revolutionary student movement was arrested, expelled from the university, and exiled to the village of Kokushkino, Kazan province. Here Lenin lived until the autumn of 1888, then he was permitted to return to Kazan, where he spent the entire winter of 1888/89. During this time, Vladimir Ilyich studied Marx's *Capital* and joined a Marxist circle. From the autumn of 1889, Lenin lived in Samara. He studied here the works of Marx and Engels and simultaneously prepared to take exams externally for the law faculty; the exams were brilliantly passed by him at St. Petersburg University in the spring and autumn of 1891. In Samara, Lenin organised the first Marxist circle. Lenin already then amazed everyone with his deep knowledge of Marxism. On August 31, 1893, Lenin arrived in St. Petersburg. He became the recognised leader of St. Petersburg Marxists and enjoyed the ardent love of advanced workers with whom he engaged in circles. In the spring and summer of 1894, Lenin wrote his first major work a genuine manifesto of Russian communists — *What the "Friends of the People" Are and How They Fight the Social-Democrats?* (see). In it, Lenin "to the end exposed the true face of the Populists as false 'friends of the people' going in reality against the people... Lenin correctly pointed out the path of struggle of the working class, defined its role as the advanced revolutionary force of society, defined the role of the peasantry as an ally of the working class" (*History of the CPSU(B)-Short Course*). In 1895, Lenin united the St. Petersburg Marxist worker circles into a single "League of Struggle for the Emancipation of the Working Class," which was the first serious germ of a revolutionary proletarian party in Russia.

In December 1895, Lenin was arrested and imprisoned, wherefrom he continued to lead the "League of Struggle". In 1897, he was exiled to Siberia, to the village of Shushenskoye, Minusinsk district, Yeniseysk province. Here he wrote the programmatic brochure *Tasks of the Russian Social-Democrats*, finished his scientific work begun in prison *The Development of*

Capitalism in Russia (the book came out in 1899). In early 1900, Lenin returned from exile and in July of the same year went abroad, where he created the first all-Russian political newspaper of revolutionary Marxists — *Iskra*. Lenin's *Iskra* conducted great work on the ideological defeat of "economism" as the main opponent on the path to organizing an independent political proletarian party, and on creating out of fragmented groups and circles a single Russian Social-Democratic Labour Party. With Lenin's active participation, the revolutionary program of the Marxist party was developed and adopted at the 2nd Congress of the RSDLP. Contrary to the opportunists, for the first time in the program of a Social-Democratic party, requirements for a socialist revolution and the dictatorship of the proletariat were included.

In March 1902, Lenin's book *What Is to Be Done?* (see) was published, ideologically crushing "economism" with its reactionary "theory" of bowing to spontaneity, and laying the ideological foundations of the Marxist party. In this work, V. I. Lenin exposed international opportunism. At the 2nd Congress of the RSDLP held in July 1903, Lenin in the struggle against opportunists secured the victory of revolutionary Marxism, uniting revolutionary Marxists around himself. At the 2nd Congress, Lenin's titanic struggle for the creation of a genuinely revolutionary proletarian party in Russia was crowned with success. In the struggle against the Mensheviks at the congress and after the congress, Lenin developed the organisational foundations of a Communist Party — a party of a new type, fundamentally differing from the reformist parties of the Second International. In creating the organisational foundations of Bolshevism, of paramount importance was Lenin's book published in May 1904, *One Step Forward, Two Steps Back* (see), in which for the first time in the history of Marxism Lenin developed the doctrine of the party as the leading organisation of the proletariat in its struggle for the proletarian dictatorship, exposed opportunism and the disorganising work of the new, Menshevik *Iskra*. On the eve of the 1905–1907 revolution, Lenin, in the struggle against disorganisers-Mensheviks (P.

Axelrod, Martov, Trotsky, and others) created a Bolshevik organ of the press—the newspaper *"Vperyod"* (*Forward*). Lenin was preparing the party to lead the impending revolution. In early November 1905, Lenin returned from emigration to Russia for the direct leadership of the revolution. He launched a struggle against the Cadets, SRs, Mensheviks, and Trotskyists, who were hampering the development of the revolution, and called for an armed uprising and the winning of a revolutionary-democratic dictatorship of the proletariat and peasantry, leading the entire revolutionary struggle of the working class. In his historical book *"Two Tactics of Social-Democracy in the Democratic Revolution"* (see), published in July 1905, Lenin laid the foundations of the revolutionary tactics of the Communist Party and provided a new stance on the question of the relationship between bourgeois and socialist revolutions, developed the issue of the **hegemony of the proletariat in the bourgeois-democratic revolution**, and on the **growing over** of the bourgeois-democratic revolution into a socialist one. Lenin put forward a new theory of socialist revolution, carried out not by an isolated proletariat against the entire bourgeoisie, but by a hegemon-proletariat having allied elements among the population in the person of semi-proletarian elements, in the person of millions of working and exploited masses. In Lenin's theory, there was not yet a direct conclusion about the possibility of the victory of socialism in a single, separately taken, capitalist country. But in it were laid all the main elements necessary to make such a conclusion. This conclusion Lenin made during the First World War.

After the defeat of the revolution, Lenin was forced to emigrate abroad again (in December 1907). During the years of reaction, Lenin rallied the forces of the Bolsheviks in the struggle against liquidators, Otzovists, and Trotskyists, and carried out comprehensive preparation of a party of a new type—a Marxist, revolutionary party. Of the greatest importance for the theoretical preparation of such a party was Lenin's work *"Materialism and Empirio-criticism"* (see), published in 1909. In this book, Lenin defended the theoretical

foundations of the Marxist party—dialectical and historical materialism—in the struggle against the reactionary subjective idealism of *Bogdanov* (see) and Co., further developed the philosophy of Marxism, materialistically summarising everything important and substantial that had been acquired by science, and above all by natural science, over the elapsed historical period after the death of Engels.





As a result of Lenin's many years of work to create a Marxist party of a new type, at the Prague Conference of 1912, the Menshevik-liquidators were expelled from the RSDLP, laying the groundwork for the final organisation of the Bolsheviks into an independent party. On the initiative of Petersburg workers, an everyday legal Bolshevik newspaper, *"Pravda"*, was created in 1912. Lenin, who was in Paris at the time, moved to Krakow, closer to Russia, to be able to directly guide the revolutionary work of the party. When the imperialist war began, Lenin was arrested by the Austrian police. Upon his release, he moved to Switzerland. During the years of the imperialist war, Lenin developed the theory and tactics of the Communist Party on issues of war, peace, and revolution. In 1916, V. I. Lenin wrote his famous work *"Imperialism, the Highest Stage of Capitalism"* (see), in which he exposed the predatory, imperialist nature of the war, substantiated the law discovered by him of the uneven development of capitalism at the stage of imperialism, and showed that imperialism is decaying and dying capitalism, the eve of the socialist revolution. Relying on his theory of imperialism, Lenin, in a number of works (*"On the Slogan for a United States of Europe"* — 1915, *"The Military Program of the Proletarian Revolution"* — 1916), substantiated the theory of the possibility of the victory of socialism initially in a single, separately taken country or in several countries, and the impossibility of its simultaneous victory in all countries or in the majority of capitalist countries. Lenin called for turning the imperialist war into a civil war and put forward the slogan of the defeat of "one's own" governments in the war. He exposed and condemned the betrayal of the leaders of the II International who betrayed the working class and stood on the positions of "defence of the fatherland," i.e., the dictatorship of the bourgeoisie. Lenin exposed the betrayers from the camp of the Centrists—the concealed social-chauvinists *Kautsky* (see) and Trotsky. During the war years, Lenin worked extensively on the further development of the philosophical foundations of Marxism. The philosophical notes, outlines, and fragments by

V. I. Lenin made during this period constitute an invaluable contribution to Marxist philosophy. These notes were compiled into the collection *"Philosophical Notebooks"* (see).

After the overthrow of the tsarist autocracy in February 1917, V. I. Lenin returned from emigration to Russia. On April 3 (16), Lenin arrived in Petrograd. Lenin's arrival was of immense importance for the party and the revolution. The famous "April Theses," presented by Lenin on April 4 (17), 1917, provided a brilliant plan of struggle for the transition from the bourgeois-democratic revolution to a socialist one under the slogan: "All Power to the Soviets!". After the suppression of the peaceful July demonstration, the Provisional Government issued an order for Lenin's arrest. He was forced to go underground. The Mensheviks and SRs, having finally crossed over to the camp of counter-revolution, demanded that Lenin surrender for trial; their demand was supported by disguised enemies of the people: Trotsky, Kamenev, and Rykov. The VI Party Congress strongly spoke out against Lenin surrendering to the trial of counter-revolutionaries, considering that it would not be a trial, but a reprisal. Lenin's life was saved. While underground, Lenin continued to lead the party. At this time, he wrote his famous book *"The State and Revolution"* (see). In this book, Lenin developed the teachings of Marx and Engels on the dictatorship of the proletariat and substantiated the necessity of breaking the bourgeois state machine and replacing it with a Republic of Soviets. In September 1917, in connection with the transition of the majority in the Soviets of Petrograd and Moscow to the side of the Bolsheviks, the party once again put forward the slogan "All Power to the Soviets!", which had been withdrawn after the counter-revolutionary suppression of the July demonstration of revolutionary workers, soldiers, and sailors. In a series of articles and letters to the Central Committee, Petrograd, and Moscow Committees of the party, Lenin called for organising an uprising and seizing power. Lenin developed a concrete plan for the uprising. Lenin's letters were sent to local party organisations as directives. On October 7, Lenin illegally arrived from Finland to Petrograd, and on

October 10, the Central Committee adopted, based on Lenin's report, the resolution he proposed regarding an armed uprising. On the night of October 24, Lenin arrived at Smolny and personally took charge of the uprising that had begun that morning. Throughout the night and the entire day of October 25 (November 7), V. I. Lenin spent at Smolny, leading the uprising and organising the forces of the revolution. On October 26 (November 8), at a meeting of the II Congress of Soviets, Lenin presented draft historical decrees on peace and land. Lenin headed the Soviet of People's Commissars elected at the congress—the world's first worker-peasant government.

With all his energy, Lenin engaged in building and strengthening the Soviet state and building socialism. The plan for proceeding to socialist construction found its reflection in V. I. Lenin's work *"The Immediate Tasks of the Soviet Government"* (1918). Enemies attempted Lenin's life on multiple occasions. On August 30, 1918, a villainous attempt on Lenin's life was carried out by the SRs, organised with the complicity of Trotsky and Bukharin. Lenin was severely wounded. Under extremely difficult conditions, the working class, led by the Communist Party, defended the young Soviet state from external and internal counter-revolution. The country was turned into a single military camp, and all economic and cultural-political life was restructured on a war footing; the Red Army was created. In a long and fierce struggle during the Civil War, the Red Army crushed the hordes of foreign interveners and White Guards. As a result of Lenin's many years of work to gather and organise the forces of the international revolutionary proletariat, the III Communist International was created in 1919. Lenin developed a new program for the RCP(b), which was adopted at the VIII Party Congress. Lenin's report at the congress defined a new party line—the transition from a policy of neutralising the middle peasantry to a firm alliance with them. In the work *"Economy and Politics in the Era of the Dictatorship of the Proletariat"* (1919), V. I. Lenin illuminated theoretical issues regarding the transition period from capitalism to socialism. In the article *"A Great Beginning"*

(1919), V. I. Lenin revealed the main features of socialism and communism, showing that communist *subbotniks* were the beginning of a great revolution in attitude toward labour and socialist property, and that these were the sprouts of the new, "the actual beginning of communism."

With the end of the Civil War, Lenin directed the work of restoring the national economy and created a plan for the electrification of the country. Lenin developed a brilliant economic policy for the era of the dictatorship of the proletariat (NEP) and led the work on executing the transition from the policy of War Communism to the New Economic Policy. Lenin waged an uncompromising struggle against Trotskyists, Bukharinites, and other enemies who undermined the unity and combat efficiency of the party. Lenin tirelessly cared about strengthening the party ranks, teaching that collectivity is the supreme principle of party leadership, calling for the wide development of criticism and self-criticism. In the spring of 1920, Lenin wrote the book *"'Left-Wing' Communism: An Infantile Disorder"* — the best manual on the strategy and tactics of Leninism. Upon Lenin's proposal, the X Party Congress (1921) adopted a resolution on party unity. The congress also adopted a decision to transition from grain requisitioning (*prodrazvyorstka*) to a tax in kind (*prodnalog*). In March 1922, Lenin wrote the article *"On the Significance of Militant Materialism"*, which represents a model of party spirit in the field of theory and philosophy. On November 20, 1922, Lenin, being already seriously ill, spoke at a plenum of the Moscow Soviet on issues of foreign and domestic policy; Lenin ended his speech with the historical words: "Out of the Russia of NEP will come socialist Russia." This was his last speech to the country.

In 1923, Lenin, in a series of remarkable directive-articles—*"Pages from a Diary"*, *"On Cooperation"*, *"Our Revolution"*, *"How We Should Reorganise Rabkrin"*, *"Better Fewer, But Better"*—summarised the results of the work done during the years of the revolution and outlined the milestones for the further development of the socialist revolution. In these

articles, Lenin showed that our country possessed everything necessary to build a complete socialist society. They provided direction for the party's work for many years to come. Lenin developed a scientifically substantiated program for socialist construction that provided for the industrialisation of the country, the socialist transformation of agriculture, and a cultural revolution. Severe living conditions under tsarism, strenuous theoretical and practical work, and the consequences of a severe wound depleted the great leader's strength and shortened his life. On January 21, 1924, at 6:50 PM in Gorki, near Moscow, Lenin died. The working class of the entire world met the news of Lenin's death with profound grief. The Soviet people rallied even closer around their recognised leader—the Communist Party. Under the leadership of the Central Committee headed by J. V. Stalin, the great continuer of Lenin's cause, the party defeated the Trotskyists, Bukharinites, and bourgeois nationalists, defended Leninism, and took a decisive course toward building socialism in the USSR. Under the leadership of the party, the Soviet people built socialism in the USSR. The cause for which Lenin fought all his life fully triumphed. The courageous image of the great Lenin inspired the peoples of the Soviet Union to immortal feats during the Great Patriotic War. Under the leadership of the Communist Party led by J. V. Stalin, the Soviet people defended the achievements of the socialist revolution and world culture against the encroachments of fascist invaders and are now successfully building communism. The name of Lenin, the leader and teacher of the world proletariat, lives and will live forever in the hearts of working humanity.

LESSING, Gotthold Ephraim (1729–1781)

— one of the greatest figures of the German and European Enlightenment, art theorist, publicist, and playwright. A democrat and fighter against feudal serfdom order and its ideology, Lessing in aesthetics and philosophy emerged as a theorist of revolutionary bourgeois realism of the 18th century. In his philosophical works, Lessing dealt with religious pietism,

defending the idea of religious tolerance and the rights of free reason. Reflecting the weakness and immaturity of the bourgeois liberation movement in Germany at that time, Lessing remained primarily an idealist. His critique of the dominant feudal orders was also not revolutionarily sharpened. Of Lessing's major theoretical works, the most famous are *"Laocoön"* (1766) and *"Hamburg Dramaturgy"* (1767–1769). In these works, Lessing developed a consistent and subtle critique of the noble classicism of the 17th century. Lessing showed the detachment of this art from the life of the people and was one of the first in Germany to decisively declare Shakespeare's work an example of popular art and realism. Lessing's ideal was civic and heroic art, in the spirit of the art of ancient Greece and Rome. In this spirit, Lessing strove to revolutionise German theatre and literature as a whole.

Lessing's aesthetic views do not extend beyond bourgeois enlightenment. He seeks ideal images in the distant past. Lessing's plays *"Miss Sara Sampson"*, *"Minna von Barnhelm"*, *"Emilia Galotti"*, and *"Nathan the Wise"*, with their social depth of ideas, freshness of artistic language, and boldness of realism directed against German absolutism, constituted an epoch in 18th-century German literature. However, Lessing's plays remain within the boundaries of the bourgeois "middle-class tragedy" (*bourgeois drama*) genre, despite the fact that in a number of his works he attempts to overcome the limitations of this genre (for example, elements of tragedy in *"Emilia Galotti"*, an attempt to create a philosophical drama in *"Nathan the Wise"*). Lessing's historical role as a theorist and radical, courageous enlightened thinker is highly valued by the progressive forces of the German people.

LIFE — The classical definition of life is given by Engels: *"Life is the mode of existence of protein bodies, and this mode of existence consists by its essence in the constant self-renewal of the chemical constituent parts of these bodies"* (*"Anti-Dühring"*, 77). The essence of the vital process consists in the unceasing and simultaneous creation and destruction of the

living, assimilation and dissimilation. *"Everywhere we meet life, we find that it is connected with some protein body, and everywhere we meet some protein body which is not in a process of decomposition, we without exception meet also phenomena of life..."* But what do these life phenomena consist of, equally encountered in all living creatures? First of all, in that the protein body extracts from the surrounding environment other suitable substances and assimilates them, whereas the older particles of the body decompose and are excreted. Other bodies also change, decompose, or combine in the course of a natural process, but they thereby cease to be what they were before. A rock that has been subjected to weathering is no longer a rock; a metal as a result of oxidation turns into rust. But what in dead bodies is the cause of destruction, in protein becomes the main condition of existence. As soon as this unceasing transformation of constituent parts ceases in the protein body, this constant change of nutrition and excretion — from this very moment the protein body ceases its existence, it decomposes, i.e., dies. Life — the mode of existence of a protein body — consists, therefore, first of all in that the protein body at each given moment is itself and at the same time is another and that this happens not as a consequence of some process to which it is subjected from without, as happens with dead bodies. On the contrary, life, metabolism, is a self-perfecting process, inherent, native to its carrier — protein, a process without which there can be no life"* (*"Anti-Dühring"*, 77–78). Engels further indicated that all the basic and characteristic properties of a living body — irritability, growth, reproduction, etc. — logically flow from the metabolism in protein. Modern achievements in biochemistry, physiology, and other sciences fully confirm Engels' ideas. Since ancient times, a struggle between two main lines, two main parties in philosophy—idealism and materialism—has been taking place in the question of life. Idealism acts in this matter in the form of vitalism, Weismannism-Morganism. The old, pre-Marxist materialists, actively opposing vitalism, sought to substantiate the mechanistic materialist viewpoint on the question of life,

opposing idealism; this viewpoint denied the qualitative difference between living and non-living matter and attempted to reduce all life phenomena to physico-chemical and even simple mechanical processes. *Descartes* (see), certain French 18th-century materialists, and others tried through analogies to prove the identity of living organisms with machines.

Dialectical materialism criticised the narrowness of the mechanists in understanding life, as well as the idealistic, priest-like fantasies of the vitalists. Considering life as one of the forms of the motion of matter, dialectical materialism deeply revealed the qualitative specificity of life, which arose from non-living matter. Rejecting crude attempts to create a complex structure of living organisms from non-living matter, as well as ideas about the eternity of life or its appearance as a result of a creative act, dialectical materialism substantiated the historical view on the origin of life from inorganic nature as a result of a long evolution of non-living matter (lasting millions of years). Soviet scientists are developing a theory on the origin of life, guided by the dialectical-materialist worldview. The emergence of life was associated with the formation of a primary substrate of life in the form of living substance, the main constituent component of which is proteins. The subsequent development of living substance in constantly changing environmental conditions led to a variety of forms of organisation of living matter and its functions. This diversity of the organic world is currently represented by a vast number of organisms, ranging from the simplest ones up to human beings. The historical process of life's development on Earth and the laws governing the origin of various species of organisms were uncovered by Darwinism, which dealt a crushing blow to idealistic and religious concepts regarding the origin and development of species through a creative act. Michurinist biology, creatively developing Darwinism and overcoming its shortcomings, provided a comprehensive scientific basis for the laws of organic life. Michurinist biology inflicted a defeat on the Weismannist-Morganist idealistic theory of life dominant in the modern bourgeois world, which views organisms outside the

decisive influence of the external environment and denies that changes in the type of assimilation and dissimilation are the fundamental cause of changes in organisms. *(See also Cell.)*

LOBACHEVSKY, Nikolai Ivanovich (1792–1856)



—a great Russian mathematician, creator of non-Euclidean geometry, and expresser of materialist views on mathematics and its foundations. In 1811, upon completing his university course, Lobachevsky received the degree of Master of Mathematics. At twenty-three, he was already a professor. Lobachevsky gave nineteen years of his life to Kazan University as its rector. He was a champion of progressive ideas in educating youth. Lobachevsky was a major figure in university education. Lobachevsky's merits in the field of public education in Russia are immense, but he earned immortal fame through his discovery of non-Euclidean geometry. He not only pointed out the possibility of creating a geometry distinct from the usual geometry of Euclid, but was the first in the world to build a logically flawless system of such a new geometry.

For over two millennia, people's geometric concepts rested on the teaching expressed as early as the 3rd century BCE in Euclid's *"Elements"*. According to this teaching, a group of axioms—its initial statements—lies at the foundation of all elementary geometry. Even in deep antiquity, mathematicians noticed that the axiom of parallel lines (referred to as the eleventh axiom or fifth postulate of Euclid) was not as obvious

as other axioms. This axiom states: through a point lying outside a given line, only one line parallel to it passes in the same plane. Many scientists tried to derive this axiom from others, but without success. Lobachevsky expressed the bold idea that deriving this axiom from others is impossible—it is independent of them. At the same time, he proceeded from a desire to connect the basic statements of geometry with the properties of material physical bodies. Assuming that through a given point outside a given line, at least two parallel lines can be drawn in their common plane, he obtained a unique but completely consistent and rigorous geometric system that contains no internal contradictions. This system is called Lobachevskian geometry. The fact that in Lobachevskian geometry the sum of the angles of a triangle is not equal to 180°, as in Euclidean geometry, but is always less, and that several lines parallel to a given line can be drawn through a point outside it, was so unusual at the time that it seemed paradoxical. However, the novelty and unusual nature of the discovery, breaking centuries-old scientific traditions, did not intimidate Lobachevsky. He boldly expressed his views verbally in 1826 and published them in 1829 and subsequent years, securing undeniable priority in the discovery of non-Euclidean geometry. The deep ideas of Lobachevsky were not understood by his contemporaries. It took about half a century for his ideas to enter mathematics as an integral part and become a turning point in mathematics in the subsequent era. During Lobachevsky's lifetime, his immortal discovery was publicly appreciated only by the Russian professor from Kazan, P. I. Kotelnikov, who in an 1842 address *"On Prejudices Against Mathematics"* stated that the great work of Lobachevsky would sooner or later find its appreciators. Within just 10 years after Lobachevsky's death, it was proven that the propositions of Lobachevsky's planimetry are realised on certain curved surfaces (so-called pseudospherical ones). Lobachevsky's assumption was confirmed: in the space surrounding us, Euclidean geometry is by no means the only one. It turned out that Lobachevskian geometry is not the only non-Euclidean

geometry if we do not limit ourselves solely to considering a rigid body in infinite space. Thus, as a result of Lobachevsky's discovery, it turned out that Euclidean geometry is only one of the possible geometries, valid as long as we operate within ranges familiar to us. Non-Euclidean geometry has found numerous applications in other branches of mathematics; it plays an important role in modern physics; without non-Euclidean geometry, the theory of relativity would not have been possible.

Lobachevsky's worldview was materialist. In his mathematical works and teaching, he constantly cared for clarifying the real nature of concepts set at the foundation of science. Lobachevsky firmly and consistently advanced the idea that "the primary data beyond doubt will always be those concepts we acquire in nature through our senses," and that "primary concepts with which any science begins acquired by the senses should not be taken on faith." This sensualism of Lobachevsky bears a clearly expressed materialist character. For Lobachevsky, the external world is objective, while our representations of it are the result of the real world's impact on human consciousness through sensations and feelings. Precisely for this reason, "at the foundation of mathematical sciences can be accepted all concepts, whatever they may be, acquired from nature..." The strongly expressed materialist orientation characterises Lobachevsky's views on the relationship between theory and practice. For him, the criterion of truth is experience and practice. Lobachevsky believed that the logical consistency of geometry was still insufficient for it to be recognised as true. He demanded practical confirmation of its correspondence to the real relations of physical space. Shaking the "unshakeability" of the foundations of Euclidean geometry, Lobachevsky dealt a heavy blow to the philosophy of *Kant* (see), who sought a foundation for his philosophy in this "unshakeability" and viewed the truths of geometry not as the result of human experience, but as innate (*a priori*) forms of human consciousness. Lobachevsky constantly emphasised the uselessness of attempting to derive all mathematics solely from

the constructions of reason. "...All mathematical principles," he said, "which are thought to be produced from reason itself, independent of the things of the world, will remain useless for mathematics..." Lobachevsky fought just as passionately against formalism in mathematics, which emasculates mathematics and its concepts of their real content and sees in mathematical signs and operations merely a simple game of symbols. This struggle of Lobachevsky has not lost its relevance to this day, when formalism flourishes in full bloom in bourgeois science.

Lobachevsky was a great patriot of his homeland. He demanded that a student coming to the university be, above all, a citizen who "by high knowledge brings honor and glory to his fatherland." The progressive significance of Lobachevsky's great ideas lies in the fact that his discovery expanded the boundaries of geometry and led it onto a path of broad development. The materialist nature of Lobachevsky's initial premises, his desire to clarify the materialist content of mathematical concepts, and to reveal the connection between geometry and the properties of the real world make him one of the most brilliant thinkers of the 19th century.

LOCKE, John (1632–1704) — an English philosopher who continued the line of *F. Bacon* (see) and *Hobbes* (see) in philosophy. Locke developed Bacon's main principle — the origin of knowledge and ideas from the world of senses. Locke was a materialist; he recognised the objective existence of things and considered ideas and representations to be the result of the action of these things on our sense organs. In his main work, *An Essay Concerning Human Understanding* (1690), Locke subjected *Descartes*' (see) doctrine of "innate ideas" and *Leibniz*'s (see) doctrine of "innate practical principles" to sharp criticism. In contrast to these philosophers, he defended the empirical, sensory character of human knowledge. Ideas and principles are not innate, but acquired, Locke proves; he compared the mind of a child to a *tabula rasa* (see) — a clean slate.

However, Locke inconsistently applied the materialist point of view regarding the origin of human knowledge from experience. He distinguished a twofold experience — external and internal. By external experience he understood the action of material objects on... man's sense organs. He called this otherwise *sensation* (see). In this lies Locke's materialism. By internal experience he meant the "activity of the soul." He called this experience reflection. In this lies an element of idealism. Sensation, or external experience, and reflection, or internal experience, according to Locke, are two independent sources of knowledge, from where we receive all our ideas, concepts, and representations. Thus, in the theory of knowledge, Locke is a dualist. Locke divides the qualities of things into primary and secondary. Our representations of extension, figure, and motion are a reflection in the human mind of real extension, real figure, and real motion, i.e., they have a fully objective meaning. These are primary qualities. Our representations of colour, sound, and smell are subjective representations, i.e., they do not have objective meaning. These, according to Locke, are secondary qualities. In the doctrine of primary and secondary qualities, Locke made a great concession to idealism.

The dual character of Locke's doctrine led to his idealistic errors being later used by *Berkeley* (see) and *Hume* (see), who created the doctrine of subjective idealism. Materialist elements of Locke's philosophy were consistently developed by 18th-century French materialists: *Helvetius* (see), *Holbach* (see), *Diderot* (see). On matters of religion, Locke was a deist; in pedagogy he pursued the goal of preparing a "gentleman" of bourgeois society who "knows how to conduct his affairs reasonably and profitably." The contradictions and inconsistency of Locke's philosophy had their class roots. Locke, in the words of Engels, was a "son of the class compromise of 1688," i.e., the compromise between the English bourgeoisie and the nobility during the era of the so-called "Glorious Revolution" in England. In his political writings, Locke acted as a defender of the constitutional monarchy created by the English revolution, a defender of the class

interests of the English bourgeoisie. The main task of the state, according to Locke, consists in the protection of private property.

LOGIC — the science of the forms and laws of thought. In logic, as in all philosophy, there has been and continues to be a struggle between materialist and idealist trends. Idealist logic considers the forms and laws of thought in isolation from the objective world existing independently of human consciousness. According to this false point of view, man, at his own discretion, relying on innate properties, establishes rules and laws of thought without caring whether they agree with objective reality. Therefore, idealist logic does not unite, but separates man and nature, opposing them to each other. Materialist, Marxist logic considers the forms and laws of thought as a reflection of objective reality. The goal of human cognition consists of correctly reflecting nature, knowing its objective laws, for only under this condition is purposeful and conscious practical activity possible. Therefore, materialist, truly scientific logic does not demarcate, but unites man and nature, helping man to correctly understand objective laws in the interests of practical impact on nature. A deep materialist definition of logic was given by Lenin in *"Philosophical Notebooks"*.

"Logic," Lenin points out, "is the doctrine not of external forms of thought, but of the laws of development 'of all material, natural, and spiritual things,' i.e., of the development of the entire concrete content of the world and its cognition, i.e., the sum, total, conclusion of the history of cognition of the world" (p. 66). The laws of logic are a reflection of the objective in the subjective consciousness of man.

The struggle of materialism against idealism lies at the foundation of the entire history of the development of logic. Logic originated as early as ancient Greece. Initially, it appeared in the form of a peculiar method of conducting polemics—a discussion through the collision of opposing opinions. The view of nature characteristic of ancient Greek

materialist philosophers as an evolving process gave their logic a dialectical character. The beginnings of dialectical logic received their clearest expression in the philosophy of *Heraclitus* (see). A particularly great merit in developing logic as a science belongs to *Aristotle* (see). Aristotle is the founder of *formal logic* (see); he was the first to specially and systematically investigate thinking and its laws, gave a classification of judgments, developed the theory of syllogisms, etc. His logic did not isolate the forms of thought from being, although it contained an idealist streak. "In Aristotle," wrote Lenin, "objective logic *is everywhere confused* with subjective logic, and in such a way that *everywhere objective logic is visible*" (*"Philosophical Notebooks"*, 304). Aristotle's logic was primarily metaphysical. He waged a struggle against Heraclitus's teaching on the contradictoriness of things. However, even Aristotelian logic was not alien to elements of dialectic. Aristotle's logic was widely used in medieval philosophy; medieval scholastics turned it into a tool for proving theological truths.

In modern times, in connection with the development of empirical natural science, logic received its further development. The elaboration of logic by *F. Bacon* (see) should be particularly noted. In contrast to Aristotle, who developed mainly deductive logic, Bacon built the concept of inductive logic, i.e., a system of rules and methods for deriving general propositions based on the analysis of particular facts. Subsequently, logic assumed an increasingly formalistic character. The rift between logic and nature, between the forms of thinking and its objective content, reached its culmination point in the philosophy of *Kant* (see). Kant's logic is formalistic and metaphysical logic, based on contrasting allegedly alogical, i.e., devoid of any objective logic, reality and logical thinking, inherent, according to Kant, to man *a priori*, independently of experience and the external world. Criticism of Kant was given by *Hegel* (see), who created the system of dialectical logic. But the logic of Hegel himself, like Kant's, was idealistic. Hegel replaced Kant's rift between logic and nature with the principle

of the identity of being and thinking. In Hegel, the logic of thought, idea, and concept is the source and foundation of the development of the material world. Fighting against formal, metaphysical logic, Hegel developed a number of valuable propositions of dialectical logic, but Hegel's logic as a whole was unsuitable as an instrument of cognition, since it was developed on an idealistic basis.

A serious contribution to the development of logic was made by advanced Russian materialist philosophy of the mid-19th century. *Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see) subjected Hegel's idealistic logic to profound criticism and reworked it in the spirit of philosophical materialism. However, only with the emergence of Marxism was a solid scientific foundation placed under logic.

In the works of the classics of Marxism-Leninism, dialectical logic has been deeply developed, being a powerful tool of human cognition. The classics of Marxism-Leninism, above all, clearly and exhaustively determined the place and significance of the old, formal logic, the relationship between formal (elementary) logic and dialectical logic. Marxism not only does not deny the necessity of formal logic, purged of idealistic and scholastic perversions, but emphasises the great importance of formal logic in the process of developing elementary rules of scientific thinking. However, formal logic is the lowest step of logic or, as Engels said, the "lower mathematics" of logic. Formal logic takes phenomena and things outside of their interconnection and interdependence. It considers them not as developing and changing, but as being in a state of rest and immobility; it does not reveal internal contradictions of objects, etc. The laws of thinking formulated by it reflect not the processes occurring in objects, but objects outside of these processes. Historically, such an approach to nature was necessary. "It was necessary," points out Engels, "to study things before one could proceed to study processes. One must first know what a given thing is, so that one can deal with the changes that occur in it (Marx and Engels, *Selected Works*, vol. II, 368). But such an approach is necessary also in the

process of the mental development of an individual person. A child, for example, cannot immediately understand objects as processes without first knowing them as something stable, unchangeable. Besides, in his everyday life a person deals with simple things and relations, for the cognition of which the elementary rules of formal logic are quite sufficient. But what is sufficient for the cognition of simple things and relations is insufficient for the scientific cognition of complex phenomena and relations. In this sense, formal logic has its limits beyond which, as a method of cognition, it is unsuitable. Formal logic, points out Lenin, "takes formal definitions, guided by what is most customary or what catches the eye most often, and limits itself to this..."

Dialectical logic demands that we go further. In order to truly know an object, one must grasp and study all of its sides, all connections and "mediations." We will never achieve this completely, but the requirement of comprehensiveness will safeguard us against errors and rigidity. This is first. Secondly, dialectical logic requires that an object be taken in its development, "self-movement" (as Hegel sometimes says), change (vol. 32, p. 72). Therefore, dialectical logic is, as it were, the "higher mathematics" of logic. Only it gives into the hands of the researcher a true and therefore powerful tool for knowing the objective world in all its complexity, in its development and change, in the transitions of some forms into others, from lower to higher, etc.

Marxism put an end forever to the rift, characteristic of bourgeois philosophy, between the doctrine of being and the doctrine of knowledge, of the laws of thinking. Lenin emphasises that dialectics, logic, and the theory of knowledge are one and the same thing, for logic cannot create any special laws of thinking that are not consistent with the laws of being itself. Materialist dialectics, which reveals the most general laws of the development of nature, society, and thought, is at the same time the highest logic of thinking. The laws of dialectics are also the laws of thinking; subjective dialectics expresses objective dialectics. Therefore, the most important proposition

of dialectical logic states that concepts and categories created by logic are not a manual for man, but an expression of the conformity to law (*zakonomernost'*) of the development of nature and man.

Dialectical logic formulates its concepts and categories not as dead, immobile, unchangeable, but as flexible, mobile concepts that adequately reflect processes taking place in objective reality. It requires that concepts and categories be interconnected in such a way as objective phenomena reflected by them are interconnected. Answering the question of what dialectics of concepts consists of, Lenin emphasises that it is the connection, the interdependence of all concepts without exception, the transitions of all concepts from one into another.

The most important distinguishing feature of Marxist dialectical logic compared to all idealistic and metaphysical logical theories is the inclusion of practice into logic. Logical concepts and categories can be created only on the basis of practical activity as its result, and only in practice is their truth verified. Lenin points out that "the practical activity of man had to lead human consciousness billions of times to the repetition of various logical figures, so that these figures could receive the significance of axioms" (*Philosophical Notebooks*, 164). Dialectical logic of Marxism is irrefutable, for it is the expression of the objective logic of the development of life itself. Contemporary bourgeois philosophy, striving to distort this objective logic of life, which logically leads to the downfall of capitalism and the triumph of communism, acts against scientific logic. A characteristic feature of modern schools of bourgeois philosophy is the desire to assert in cognition the principles of alogism, irrationalism, intuitionism, i.e., to replace logical thinking with a chaos of subjective impressions, feelings of a person, blind obedience to the "elemental forces," etc. In this denial of logic, the reactionism of current bourgeois philosophy reveals itself, seeing its sole goal in placing one obstacle after another on the path of knowledge. Marxist philosophy exposes these newly-appeared "overthrowers" of scientific logic as rabid enemies of human knowledge.

LOGICAL AND HISTORICAL —see *Historical and Logical*.

LOGICAL POSITIVISM, or logical empiricism, — one of the prevailing currents in modern bourgeois philosophy, a form of subjective idealism characteristic of the degenerating bourgeois philosophy of the era of decaying capitalism. This reactionary, idealistic school arose in Austria in the 1920s (the so-called "Vienna Circle": Schlick, Carnap, Frank, etc.) as a direct continuation of Machism. At present, the remaining living participants of the "Vienna Circle" have settled in the USA. In England, the main representatives of logical positivism currently are Russell, Popper, Ayer, and Wisdom.

In solving the fundamental question of philosophy, logical positivists continue the line of Hume and Mach, denying objective reality independent of sensory experience. Logical positivists attempt to reinforce the traditional struggle of subjective idealism against materialism with symbolic logic (logistics — see). The main functions of logical positivism consist in: 1) falsifying the conclusions of natural science and perverting their meaning and theoretical content in the spirit of idealism; 2) empirically limiting scientific knowledge; thereby logical positivism plays into the hands of religion, justifying its claims to the possibility of unscientific, mystical knowledge; ethics and aesthetics are also excluded by logical positivism from the competence of science; 3) distorting logic, its role in scientific knowledge, and its relationship to reality. Logical positivists consider the main task of philosophy to be the "analysis" of scientific concepts and judgments. With the help of sophistry, logical positivists try to erase all objective content from scientific concepts and judgments. Unable to refute materialist principles in essence, they refuse to consider the most important questions of philosophical science under the pretext that these questions are allegedly "pseudo-problems." Logical positivists liken logical laws and forms to conditional, arbitrary rules of a card game. Such "logic" provides unlimited

room for card-sharping tricks to suit the interests of imperialist reaction and clericalism. Lenin's critique of *empirio-criticism* (see) is a devastating weapon in the struggle of the scientific materialist worldview against logical positivism.

LOGISTICS — a widely used term in modern bourgeois philosophy for the idealistic and metaphysical distortion of mathematical logic.

The subject of mathematical (or symbolic) logic is the study of logical operations applied in mathematics, logical rules of calculus. It is the application of mathematical methods in the field of formal logic and expands the field of formal-logical research beyond traditional (Aristotelian) syllogistic inferences. Mathematical logic replaces verbal designations of logical terms, various types of copulas, and logical operations (transformations, deduction) with symbolic designations and formulas constructed from them, like algebraic ones. This makes it possible to solve more complex and generalised formal-logical problems than traditional logic allowed. Mathematical logic does not contradict ordinary, elementary logic; it presupposes it as its indispensable basis. Outstanding works of Soviet mathematicians have made a valuable contribution to this branch of knowledge.

Logistics perverts and falsifies the theoretical foundations, methods, and conclusions of mathematical logic in the spirit of idealism and metaphysics. Reactionary bourgeois philosophy falsely contrasts mathematical logic with traditional formal logic and at the same time uses it to fight dialectical logic. Logistics adheres to extreme formalism. It is a contentless, objectless logic, detached from reality, experience, practice, and objective truth. Logistics treats logic as a system of conventional rules and arbitrary systems of combining symbols that do not mean anything or denote anything, and do not reflect any real connections and relations. According to the definition of one of the leaders of modern logistics, R. Carnap, it "takes into account neither the meaning of symbols nor the sense of

expressions, but solely and exclusively the kinds and order of symbols from which expressions are constructed."

The reactionary philosophy of logical *positivism* (see) uses logistics to "substantiate" its subjective-idealistic constructs. If Machism placed emphasis on the idealistic falsification of the relations between sensations and reality, neo-Machism "complements" it with an idealistic falsification of the relations of logical concepts and judgments with reality. Logistics serves at the same time as the main weapon in the struggle against the scientific materialist worldview.

LOGOS (Greek: *λόγος* — thought, concept, word, reason) — a philosophical term first found in *Heraclitus* (see), who called logos the universal conformity to law of the world, the law of being. Among the *Stoics* (see), logos is called fate, the world mind. Among the Neoplatonists and in medieval Christian theology, logos is the creator, the mysterious spiritual essence, God. In *Hegel* (see), logos is concept, reason, absolute spirit.

LOMONOSOV, Mikhail Vasilyevich (1711–1765)



— a great Russian scientist, poet, founder of materialist philosophy and natural science in Russia. Son of a peasant-Pomor from the village of Denisovka near Kholmogory, Arkhangelsk province. From an early age, Lomonosov

passionately strived for knowledge. In 1730, he left for Moscow and, overcoming many difficulties associated with his peasant origin, enrolled here in the Slavic-Greek-Latin Academy. In 1735, he was sent to the Academy of Sciences in St. Petersburg, and after some time abroad, from where he returned in 1741. The Academy of Sciences with its foreign domination did not recognise Lomonosov as a scientist for a long time. Only in 1745 was he confirmed in the position of professor of chemistry.

From Lomonosov begins the materialist tradition in the development of advanced Russian philosophy and science. Lomonosov's scientific activity was distinguished by its versatility. Lomonosov's contributions to chemistry and physics are particularly significant. A great scientific achievement of Lomonosov was the discovery of the law of conservation of matter and motion as a universal law of nature and its theoretical and experimental substantiation. Already in his first natural-scientific works, Lomonosov came to the conclusion about the constancy of matter and motion. A detailed substantiation of the law he discovered was given by Lomonosov in 1748: "All changes that occur in nature happen in such a way that as much as is added to anything, as much is taken away from another. Thus, as much matter as is added to one body, as much is taken away from another... This law of nature is so universal that it extends even to the rules of motion." Subsequently, Lomonosov substantiated this law in the work *Discourse on the Solidity and Liquidity of Bodies* and in other works. The law of conservation of matter is rightly called Lomonosov's law. Lomonosov proved this law experimentally by weighing substances before and after a chemical reaction. Lomonosov's proposition on the conservation of motion was confirmed in the concrete form of the law of conservation of energy almost a hundred years later. Thus, priority in discovering the universal law of conservation of matter and motion, which lies at the foundation of modern natural science, especially physics and chemistry, belongs to Lomonosov. Substantiating the proposition on the indestructibility and

uncreatability of matter and motion, Lomonosov thus defended the continuity of matter and motion. Lomonosov applied the law of conservation of matter and motion to the motion of particles of matter. Lomonosov is the founder of chemical atomistics, which revealed the atomic-molecular structure of matter. He believed that "corpuscles" (molecules) consist of the smallest particles — "elements" (atoms).

"Corpuscles," wrote Lomonosov, "are homogeneous if they consist of an equal number of the same elements combined in the same way... Corpuscles are heterogeneous when their elements are different and combined in different ways or in different numbers; on this depends the infinite variety of bodies." Lomonosov's understanding of heat as the mechanical motion of "corpuscles" was based on the law of conservation of motion. In *Reflections on the Cause of Heat and Cold*, Lomonosov developed a theory of the structure of air based on molecular-kinetic concepts, which played a huge role in the further development of science. Lomonosov decisively fought against anti-scientific views that prevailed in natural science in the 18th century, for example, against the metaphysical concept of "caloric." In *Reflections on the Cause of Heat and Cold*, Lomonosov wrote that *"there is a sufficient basis of heat in motion. And since motion cannot occur without matter, it is necessary that the sufficient basis of heat consists in the motion of some matter."* Lomonosov expressed brilliant thoughts that various natural phenomena are caused by different forms of motion of matter. Lomonosov laid the beginning of a completely new science — physical chemistry, which links physical theories and research methods with the solution of chemical problems. Lomonosov paid significant attention to the development of mining and metallurgical affairs. In the field of geology, he was the first to advance the idea of development. He studied the riches of Russia's subsoil and clarified the conditions for navigation along the Northern Sea Route. A supporter of the heliocentric theory in astronomy, the multiplicity of worlds, and the infinity of the universe, Lomonosov was the first to discover the atmosphere around

Venus and, contrary to the teachings of the church, assumed the possibility of life on other planets. He correctly explained the main causes of climate change on Earth, the presence of animal and plant remains in the frozen layers of earth in the North that are not characteristic of northern conditions. Lomonosov predicted that at high air densities, deviations from the Boyle–Mariotte law should be observed. Lomonosov was the first in chemistry to introduce the method of quantitative (gravimetric) technique as a systematic research method, invented a whole series of instruments for application in navigation, meteorology, geodesy, physics, chemistry, etc. Lomonosov created the first chemical laboratory in Russia (1748).

Lomonosov resolved the main question of philosophy in a materialist manner. Through his research, he breached the metaphysical worldview that prevailed at that time; in a number of questions, Lomonosov carried out the idea of development. At the same time, due to the limited nature of knowledge at that time, he considered mainly mechanical regularities and properties of nature. He considered extension, inertia, impermeability, and mechanical motion to be the main properties of matter. Lomonosov contrasted his materialist view on atoms with the idealistic monadology of *Leibniz* (see), which he subjected to sharp criticism. Rejecting Leibniz's spiritual monads, Lomonosov called corpuscles "physical monads." Elements of dialectics are contained in Lomonosov's views. He already considers the world around us as constantly changing and developing. In his work *On the Strata of the Earth*, he speaks of changes and evolutionary development of the plant and animal kingdoms, advances a bold theory on the plant origin of peat, coal, oil, and amber, and an evolutionary theory of the origin of soils. Lomonosov considered the motion of matter to be "ever-existing." In the work *On the Weight of Bodies and the Eternity of Primary Motion*, he writes: "...primary motion can never have a beginning, but must last eternally."

Lomonosov developed a materialist theory of knowledge. He proceeded from the fact that the source of knowledge is the

external world acting on human sense organs. He was a decisive opponent of the Cartesian idealistic theory of "innate ideas" and the Lockean "internal experience." Lomonosov advocated the combination of empirical data with theoretical conclusions. He condemned those who divorced knowledge by reason from sensory perceptions, who metaphysically contrasted synthesis to analysis. In the theory of knowledge, Lomonosov assigned a large place to experience, understanding the latter in a narrow sense—in the sense of scientific experiment and sensory perception of objective reality. Lomonosov subjected the idealistic theory of so-called "secondary qualities" to sharp criticism, proving that "secondary qualities" exist just as objectively as primary ones.

"With Lomonosov," wrote Belinsky, "our literature begins..." Lomonosov was the founder of Russian grammar. Instead of dead, scholastic schemes of old grammars, a new grammar arrived thanks to Lomonosov, based on living spoken Russian speech. As a poet, Lomonosov performed primarily with poems in which he called for the development of sciences and arts in Russia, for the spread of enlightenment among the Russian people. For a number of years, Lomonosov waged a stubborn struggle for the creation of domestic science; he did an extraordinary amount for the development of natural science in Russia, for connecting advanced science with practical tasks. Lomonosov was the first Russian scientist to receive the title of academician. He was the founder of Moscow University (1755) and advocated the transformation of the Academy of Sciences. Lomonosov waged a struggle against the clergy, severely criticising the ignorance of priests. As a historian and patriot, he fought against distortions of Russian history and against the dominance of the reactionary "German party" in the Academy of Sciences. Lomonosov passionately loved his people and believed in the great future of the Russian nation. The latest edition of *Selected Philosophical Works* of M. V. Lomonosov was published in 1950.

LUCRETIUS (Carus, Titus Lucretius) (99–55 BCE) — outstanding Roman poet-philosopher, materialist. In his work *On the Nature of Things*, Lucretius in poetic form expounds the philosophy of atomistic materialism. In complete agreement with the Greek philosophers *Democritus* (see) and *Epicurus* (see), he proclaims the main tenets of materialism: in the world there is nothing except eternally existing matter consisting of small, indivisible particles—atoms. The universe, according to Lucretius, is infinite and consists of countless worlds, eternally arising, developing, and perishing. Lucretius refutes the teaching of idealists and priests of religion about the creation of the world by God. "Nothing is created out of nothing by divine will," he said.

All the diversity of things in the world, according to Lucretius's teaching, is only a diversity of connections of particles of matter, atoms. The destruction of things is only the decay of atoms. Not a single atom can be destroyed. The main condition for the formation of things of nature, according to Lucretius, is the presence of void. Matter and void constitute a unity without which movement is impossible, and consequently, the interlocking and decay of atoms. On issues of theory of knowledge Lucretius stood on positions of the knowability of the objective world. The source of knowledge of the external world is sensory perceptions. Being diverse in form (round, cornered, rough, smooth, etc.), atoms act upon the sensory organs of man, causing various perceptions. Senses serve as a tool of thought, without which knowledge is impossible.

"For if the truth of sense be not maintained, / Reason itself is false, and cannot judge..."

Lucretius came forward with a critique of religious prejudices: religion, in his opinion, is the source of human misdeeds. The roots of religion lie in man's fear before uncomprehended phenomena of nature: "fear first made the gods on earth". Believing that it suffices to explain to man the true causes of natural phenomena for religious prejudices to be destroyed, Lucretius in his poem *On the Nature of Things* paid great attention to describing natural phenomena (thunder,

lightning, rain, etc.). The materialist philosophy of Lucretius and his atheism contributed to the spread of science and exerted a tremendous influence on all subsequent development of materialism. *Giordano Bruno* (see), Vanini, *Gassendi* (see) revived the atomistic materialism of Epicurus and Lucretius. French materialists of the 18th century also paid great tribute to the materialist philosophy of Lucretius Carus. The Roman philosopher was highly praised by *N. G. Chernyshevsky* (see). By his political views, Lucretius was an ideologist of slave-owning democracy, fought against aristocracy, but called slaves to obedience. The development of society, according to Lucretius is a progressive process. The source of this development he saw in reason. Thus, Lucretius's views on society were idealist. The work of Lucretius Carus *On the Nature of Things* reflected the level of knowledge and materialist ideas of that time. This book was published several times in Russian. The latest edition was issued by the Academy of Sciences of the USSR in 1946.

"LUDWIG FEUERBACH AND THE END OF CLASSICAL GERMAN PHILOSOPHY" — a work by F. Engels, published in 1888. In a concise and popular form, Engels shows the origin and development of Marxist philosophy, its relation to preceding philosophy, and gives a deep exposition of the main propositions of dialectical and historical materialism. In this book, Engels criticises the philosophy of *Hegel* (see) and *Feuerbach* (see), showing the fundamental difference of dialectical materialism from the metaphysical materialism of Feuerbach and the idealistic dialectics of Hegel. Chapter I characterises Hegel's philosophy and exposes the main contradiction between his dialectical method and his idealistic system. In Chapter II, Engels formulates the main question of philosophy — concerning the relationship of thinking to being, a question that split philosophers into two large camps: idealists and materialists. Engels reveals the essence and second side of the main question of philosophy: can the human mind know the surrounding

world? Most philosophers answer this question in the affirmative. But there are philosophers who consider the world unknowable. These are agnostics, among whom belong *Hume* (see) and *Kant* (see). Engels showed the close connection of human thinking and cognition with practice. Practice is proof of the fact that we can know the surrounding world. Criticising Kant's agnosticism, Engels points out that all philosophical inventions about the unknowability of the world are shattered by practice itself, by experience, by industry: in the process of cognition and practical activity of people, Kant's elusive "thing-in-itself" becomes a "thing for us" (see *Thing-in-itself* and *Thing for us*).

Engels dwells in detail on the characterisation of Feuerbach, who played a large role in the development of materialism and in the critique of idealism, especially Hegel's idealism. Showing Feuerbach's merits as a materialist, Engels at the same time (in Chapters II and III) reveals the limitations of Feuerbach's metaphysical, contemplative materialism and his idealism in understanding society. Before Marx, all materialists, including Feuerbach, were unable to extend materialism to the phenomena of social life. They were alien to a "correct view of the great historical connection," writes Engels, and history for them "was, at best, nothing more than a ready-made collection of examples and illustrations for the use of a philosopher" (Marx and Engels, *Selected Works*, vol. II, 355). In relations between people, Feuerbach saw only one side — the moral one. He argued that periods of human history differ from one another only by changes in religion.

In Chapter IV of his work, Engels formulated and explained the main propositions of dialectical and historical materialism. Engels' book is an indispensable source when studying dialectical and historical materialism.

LUTHERANISM — see *Protestantism*.

"LYUBOMUDRY" [Lovers of Wisdom]. — In 1823 in Moscow, a literary-philosophical society was formed among noble youth, which received the name of the society of

"Lyubomudry." The members of the society included: V. F. Odoyevsky, D. V. Venevitinov, A. I. Koshelyov, the Kireyevsky brothers, S. P. Shevyryov, M. P. Pogodin, the Decembrist V. K. Kuchelbecker, and others. In 1824–1825, the society published the philosophical-literary almanac *Mnemozina*. The "Lyubomudry" made it their task to wage a struggle against materialist philosophy in Russia and to spread the idealistic philosophy of *Schelling* (see). In ideological terms, the society of "Lyubomudry" as a whole opposed the *Decembrists* (see). It hindered the development in Russia of anti-serfdom ideology and materialist philosophy; therefore, the revolutionary-minded youth followed not the "Lyubomudry," but the Decembrists. Having no success, the society of "Lyubomudry" closed in 1825. The publication of the almanac *Mnemozina* also ceased. After the defeat of the Decembrist uprising and the suppression of the Polish uprising of 1830, reaction intensified in Russia. Among the intelligentsia, the idealistic philosophy of Schelling gained wide acceptance. In these years, V. Odoyevsky becomes an extreme mystic, Pogodin and Shevyryov become ardent reactionaries, proponents of the "theory of official nationality," and I. Kireyevsky and others become propagators of Schellingian philosophy of "revelation." The society of "Lyubomudry" played a negative, though not particularly noticeable, role in Russian social-political and philosophical thought; from its environment came people who, during the years of Nicholaean reaction, headed idealistic trends and spoke out against progressive and revolutionary thinkers.

MABLY, Gabriel Bonnot (1709–1785) — French historian, utopian communist. In his utopian theory, he reflected the aspirations of the most oppressed strata of the "third estate". Following *Rousseau* (see), Mably proceeded from the recognition of the natural equality of people. Social inequality, according to Mably, is the result of the transition from the original community of property to private property. Inequality, in Mably's opinion, is the first link in the chain of human vices. In order to eliminate social contradictions, it is necessary to

establish a community of property. The path to this, Mably believed, lies through enlightenment and moral perfection. From these positions, Mably sharply criticised the contemporary order, in which "justice has two weights and two measures," while virtue and courage are acquired at the cost of gold. However, since private property is established and society is split into hostile classes, Mably considered his ideal practically unattainable. Communism in his conception is a higher, but irrevocably passed stage in the past. Associated with this is the pessimistic tendency of Mably's utopianism. His views are characterised by an ascetic nature. He considered a "modest share" to be a necessary condition for social well-being. He preached petty-bourgeois egalitarianism. Mably was a proponent of the separation of powers, but one under which supreme power would belong to representatives of the people. In philosophy, Mably, following *Locke* (see), opposed the Cartesian theory of *"innate ideas"* (see). Mably's main works: *Observations on the History of Greece* (1778), *Conversations of Phocion* (1763), *Doubts Proposed to the Philosophers and Economists* (1768).

MACH Ernst (1838–1916) — Austrian physicist and idealist philosopher. Mach's subjective-idealistic philosophy is set forth in his works *Analysis of Sensations* (1885), *Knowledge and Error* (1905), and others. Mach viewed things as "complexes of sensations," denying the existence of an external world independent of human consciousness. Similarly, in a subjective-idealistic manner, he interpreted time and space, causality, lawfulness, etc. Machism attempted to revive and update the reactionary ideas of *Berkeley* (see) and *Hume* (see). Mach's philosophy is distinguished by extreme eclecticism. Mach falsified new data of natural science in the interest of fideism's victory over materialism. "The philosophy of natural scientist Mach relates to natural science," Lenin wrote, "as Judas's kiss related to Christ. Mach betrays natural science to fideism, switching essentially to the side of philosophical idealism" (vol. 14, p. 333). Lenin exposed the class tendency

underlying Mach's philosophy, which reduced entirely to subservience to fideists in their struggle against philosophical materialism in general and against historical materialism in particular. Mach's philosophy found support among Western European "Marxists" of the type of F. Adler and O. Bauer, and in Russia—among a section of party intellectuals who considered themselves Marxists, but never stood firmly on the positions of Marxism (Bogdanov, Bazarov, Lunacharsky, Yushkevich, Valentinov, and others). Machist views, which contradict science, were widely spread among bourgeois physicists who adhered to modern "physical" idealism. A crushing critique of the doctrine of Mach and the Machists was given in Lenin's book *"Materialism and Empirio-criticism"* (see).

MACHISM — see *Mach*; *Empirio-criticism*.

MAKHAEVISM — a petty-bourgeois, reactionary trend that preached a hostile attitude toward the *intelligentsia* (see), especially the socialist intelligentsia. It derived its name, an anarchistic, anti-proletarian attitude toward the intelligentsia, from the name of Makhaisky. In the organ of the Makhaevists *"The Mental Worker"*, the first issue of which came out in 1898, Makhaisky claimed that the intelligentsia is a parasitic class exploiting the working class with its tools of labour (knowledge). The very formulation of the question—considering the intelligentsia as an independent class—is unscientific. The intelligentsia constitutes merely a social stratum reflecting the interests of a particular class, and as a rule, is in the service of the dominant class in a given society. According to Makhaisky, the intelligentsia is hostile to the proletariat under all conditions; the Marxist intelligentsia, which seeks to bring socialist consciousness into the working class, is, in Makhaisky's opinion, the chief enemy of the proletariat. Makhaevism was a variety of "economism"; it preached that a wage increase is all that is required for a worker. Makhaevism was directed against socialism, aiming to distract the working

class from political struggle and proletarian revolution. Hostile agitation by Makhaisky against the intelligentsia, merging with the Black Hundreds, was foreign and hostile to advanced workers. The party of the proletariat has always waged a merciless struggle against Makhaevism and continues to fight today against any remnants of Makhaevism that sometimes manifest regarding our Soviet, labour-derived intelligentsia born of the people.

MALEBRANCHE, Nicolas (1638–1715)

— French idealist, ardent enemy of materialism and atheism. He attempted from idealistic positions to eliminate dualism in the system of *Descartes* (see). In Malebranche's philosophy, an exclusive role was assigned to God. God, according to Malebranche, not only creates everything that exists, but also contains everything that exists within Himself; the constant intervention of God is the sole cause of all changes; there are no so-called "natural causes" or "interactions" between extended and thinking substances. Malebranche also stands on idealistic positions in epistemology; man perceives things by no means through their impact on the sensory organs: *"I would prefer to be told that I am hallucinating... rather than agree that bodies are capable of* enlightening me." Malebranche constantly repeats that the senses play no cognitive role. Knowledge, according to Malebranche, is the contemplation by people of the ideas of everything that exists; the source of these ideas is God. Malebranche's main work is *The Search After Truth* (1674–1675).

MALTHUSIANISM —an anti-scientific and reactionary theory put forward by the English priest Malthus (1766–1834), an ardent opponent of the working people. In his work *An Essay on the Principle of Population* (1798), Malthus claimed that while the means of subsistence increase in arithmetic progression (1, 2, 3, 4, 5, etc.), population growth occurs in geometric progression (1, 2, 4, 8, 16, etc.). Malthus declared the gap between population size and the amount of consumer goods

produced to be a natural and eternal law; mitigating its effect is possible only by eliminating overpopulation—i.e., by condemning the working people to starvation and celibacy. Malthusians consequently believe that not capitalism or exploiters, but the working people themselves (due to their overpopulation) are to blame for their misfortunes, hunger, and poverty. Summarising Malthus's conclusions, Marx wrote: *"they are constructed in the interests of the ruling classes in general and reactionary elements of these ruling classes in particular; in other words, for the sake of these interests he falsifies science. The interests of these classes are disregarded for nothing, once it comes to the oppressed classes"* (*Theories of Surplus Value*, Vol. II, Part 1, p. 208). Marx proved that "overpopulation" is by no means an eternal and immutable law of nature, but an exclusively historical law of the capitalist mode of production. In Russia, Malthus's views were held by Struve, Bulgakov, and others. Lenin proved that "overpopulation" in agricultural Russia is explained by the dominance of capital, and not by the lack of correspondence between reproduction and the population's means of subsistence (Vol. 1, p. 458).

Modern bourgeois philosophy revives Malthusian theories, using them as a weapon of struggle against the working people and in the interests of imperialist expansion. Anglo-American pseudo-sociologists (Vogt and others) openly advocate theories of artificial population reduction, i.e., the extermination of the "excess" working population, claiming that this holds the key to overcoming all the evils of capitalism. But the matter is not limited to theories alone. In 37 states of America, laws providing for forced sterilisation of people are in effect. Japanese fascists also moved from words to deeds, passing a law on sterilisation in the Japanese parliament in June 1948.

The real cause of the hardships experienced by the working masses of modern capitalist countries, the cause of unemployment, economic crises, wars, etc., is capitalism, which has outlived its era and is slowing down the further progressive development of society. The law of population is a social, not a

natural law. *" ...To every specific historical mode of production... belong its own specific, historically valid laws of population"* (*Marx, Capital, Vol. I, p. 637*). Socialism in the USSR permanently did away with capitalist "overpopulation," which means nothing other than the lack of means of life for the working people. With the destruction of capitalist orders, "overpopulation" also disappears just like other phenomena of capitalism—economic crises, wars, etc.

"MANIFESTO OF THE COMMUNIST PARTY" —the programmatic document of scientific communism, written by K. Marx and F. Engels and published shortly before the revolution of 1848. This is the first work of scientific communism in which Marx and Engels comprehensively substantiated the worldview of the working class—the theory of Marxism. In the *Manifesto of the Communist Party*, with brilliant clarity and vividness, a new worldview is outlined: consistent materialism covering the sphere of social life, dialectics as the most comprehensive and deep doctrine of development, the theory of class struggle, and the world-historical revolutionary role of the proletariat, the creator of a new, communist society (*Lenin*, Vol. 21, p. 32). The *Manifesto of the Communist Party* consists of four chapters: I. Bourgeois and Proletarians, II. Proletarians and Communists, III. Socialist and Communist Literature, IV. Position of the Communists in Relation to the Various Opposition Parties.

In Chapter I, Marx and Engels, establishing the main law of development of all antagonistic societies—the class struggle—provide a brief overview of the historical succession of slave-owning society by feudal, and feudal by capitalist. Then they analyse the inevitability of the collapse of capitalism due to its internal irreconcilable contradictions and substantiate the ultimate goal of the working class struggle—communism. The downfall of the bourgeoisie and the victory of the proletariat, write Marx and Engels, are equally inevitable. Chapter II of the *Manifesto* is mainly devoted to clarifying the role of the Communist Party as an integral part of the working class and its

vanguard detachment, as well as outlining the program of the Communist Party. The abolition of private property in the means of production and the establishment of public ownership, on the basis of which all opportunities for the free development of the individual and the flourishing of culture and science will be created—such is the main programmatic goal of the communists' struggle. Only a communist revolution will produce a fundamental turning point in economic relations, in social being, and in human consciousness. *"The first step in the revolution by the working class,"* wrote Marx and Engels, *"is to raise the proletariat to the position of ruling class..."* (*Sel. Works, Vol. I, p. 27*). In the *Manifesto*, thus, a formulation of one of the most important ideas of Marxism on the question of the state—the idea of the dictatorship of the proletariat—is given. Chapter III contains a profound critique of various non-proletarian—bourgeois and petty-bourgeois—socialist trends. The final, Chapter IV of the *Manifesto*, outlines the fundamentals of the strategy and tactics of the Communist Party. The *Manifesto* points out that communists everywhere support every revolutionary movement directed against the existing social and political system, up to and including a joint struggle with the bourgeoisie against feudalism. But communists do not for a single minute forget their main task—to instill in workers a clear consciousness of the irreconcilable opposition between the proletariat and the bourgeoisie. Achieving unity and cohesion of democratic forces in all countries, communists openly declare that their goals can be achieved only by the forcible overthrow of the existing capitalist system. In the call with which the *Manifesto* ends—"Proletarians of all countries, unite!"—the international character of the communist movement is expressed.

The victory of socialism in the USSR, won under the leadership of the Communist Party, was a triumph of the ideas set forth by Marx and Engels in their immortal work. The *Manifesto of the Communist Party* is the greatest creation of human genius, the *"song of songs of Marxism"* (*Stalin*).

MAO ZEDONG



— great leader of the Communist Party of China, the greatest theorist of Marxism, organiser of the victory of the Chinese people. Mao Zedong was born into a peasant family on December 26, 1893, in the village of Shaoshan, Hunan Province. From the age of 6, he began working in the field alongside adults. He began studying at the age of 8. In 1911, the revolution began. Mao Zedong joined the ranks of the revolutionary army. The revolution was not crowned with success: instead of the overthrown Manchu dynasty, Chinese warlords came to power. Mao Zedong left the army. In 1912, he became a student at the Hunan Teachers' Seminary in Changsha. Soon he headed the revolutionarily minded students. At the seminary, he organised the student society "Xinmin Xuehui" ("New People"). *"At the seminary,"* Mao Zedong later wrote, "I gradually grouped around myself students close to me in spirit and ideas. Thus a cell was formed, from which an organisation subsequently grew that exerted a great influence on the affairs and fate of China." In 1919, Mao Zedong took an active part in organising the anti-imperialist and anti-feudal "May Fourth Movement" among students.

The Great October Socialist Revolution in Russia had a huge influence on Mao Zedong. *"Under the influence of Marxist revolutionary theory and the experience of the Great October Socialist Revolution in Russia,"* wrote Mao Zedong,

"in the winter of 1920 in Changsha I created the first political organisation of workers. From that time I consider myself a Marxist." In July 1921, the 1st Congress of the Communist Party of China took place, and Mao Zedong as a delegate from Hunan Province was one of its participants. At the 3rd Congress of the CPC, an historic decision was made on the necessity of an alliance of the Communist Party with the Kuomintang led by Sun Yat-sen and cooperation with it in a united front against imperialism and feudal militarists. The Congress condemned the right-opportunist line of Chen Duxiu and the sectarian position of Zhang Guotao, pointing out the need to maintain the organisational and political independence of the communists in a united front with the revolutionary Kuomintang. Mao Zedong was one of the congress delegates who resolutely defended the Marxist-Leninist line of the party. At this congress, he was elected a member of the Politburo of the CPC Central Committee.

After the bloody massacres of Chinese workers, students, and working people in Shanghai by Japanese and British imperialists in May 1925, an anti-imperialist revolutionary wave swept the entire country. A powerful surge of the peasant movement began. In this environment, in the winter of 1925, Mao Zedong went to his homeland in Hunan. In a few months, under the direct leadership of Mao Zedong in Hunan Province, over 20 peasant unions were organised. In March 1926 Mao Zedong wrote the Marxist work *Analysis of the Classes in Chinese Society*. In this work, Mao Zedong pointed out that the peasantry is the most massive and most loyal ally of the Chinese proletariat. He foresaw that in the course of the further upsurge of the revolutionary struggle, a split would occur among the national bourgeoisie, and its right wing would cross over to the camp of imperialism. Mao Zedong warned the party that communists, while in a united national front, must not give the national bourgeoisie the opportunity to disorganise this front. In the spring of 1926, Mao Zedong arrived in Shanghai and headed the peasant department of the Central Committee of the CPC. During this period, right-wing opportunists headed by

Chen Duxiu, to pander to Kuomintang reaction, were curbing the mass movement of workers and peasants. They attacked with particular fury the peasantry, which had risen in heroic struggle. To rebuff the opportunists, Mao Zedong travelled to Hunan and studied the local peasant movement. In his report on this trip, Mao Zedong wrote: "A very short time will pass—and in all provinces of Central, Southern, and Northern China, hundreds of millions of peasants will rise; they will be swift and insurmountable, like a hurricane, and no force will hold them back. They will sever all bonds tying them down and rush toward liberation."

After the counter-revolutionary coup carried out by Kuomintang reaction, an Emergency Conference of the Communist Party was held on August 7, 1927. Mao Zedong took an active part in the work of the conference. The head of the opportunists, Chen Duxiu, was removed from the post of General Secretary of the Central Committee. Implementing the new political line developed at the conference, the party sent Mao Zedong to Hunan to organise a peasant uprising. Mao Zedong, together with Zhu De, created the Chinese Red Army, which was educated and grew on the wise principles of guerrilla warfare: *"The enemy advances—we retreat; the enemy stops—we harass; the enemy tires—we strike; the enemy retreats—we pursue."* Mao Zedong called on Chinese communists to deeply study the experience of the Civil War in Russia. The combat operations of the Red Army covered the entire southern part of Jiangxi Province. Red Army detachments and revolutionary bases were created in other provinces of Central and Southern China as well. In April 1930, leadership of the CPC Central Committee fell into the hands of a group of "left" opportunists headed by Li Lisan, who pushed the party toward an adventure—organising armed uprisings in all major cities of the country. The Communist Party headed by Mao Zedong waged a decisive struggle against this erroneous line. In September 1930, at the third plenum of the Central Committee Li Lisan admitted his mistakes and left the executive work in the Central Committee of the party.

On November 7, 1931, in Ruijin (Jiangxi Province), a workers' and peasants' government was created, headed by Mao Zedong. Fighting against opportunists, Mao Zedong directed all party efforts toward strengthening revolutionary bases and securing the successes of the Red Army. Under his leadership from 1930 to 1933, four campaigns of Chiang Kai-shek were successfully repulsed.

However, further success was hindered by a new group of "left" opportunists led by Wang Ming (Chen Shaoyu). The ruinous policy of Wang Ming's opportunist group led to the fact that Chiang Kai-shek's fifth campaign was not repulsed. In October 1934, the main units of the Red Army began the famous Long March. In January 1935, at a conference of the Central Committee of the Communist Party, Mao Zedong and his comrades-in-arms routed the "left" opportunists. The conference removed them from executive posts and formed a new party leadership headed by Mao Zedong. During this period, under the leadership of Mao Zedong, a group of right opportunists led by Zhang Guotao was also defeated.

After the successful completion of the Long March, Mao Zedong closely addressed the development of tactical questions regarding the struggle against Japanese imperialism. He subjected to sharp criticism the flawed viewpoint of "left" opportunists that the Chinese national bourgeoisie was allegedly incapable of conducting a struggle against Japanese imperialism in alliance with workers and peasants, and comprehensively explained the possibility and necessity of creating a united anti-Japanese national front. Thanks to the correct leadership of Mao Zedong, patriotic forces rallied ever closer around the Communist Party, and the country prepared for armed resistance against Japanese invaders. Under these conditions, it was necessary to summarise the party's multi-year military experience, sum up the struggle against right and "left" opportunism in military matters, and work out a strategic and tactical mindset for conducting revolutionary war in subsequent periods. This task was fulfilled by Mao Zedong in his work *Problems of Strategy in China's Revolutionary War* (1936).

During the period of creating a united anti-Japanese front, when communists emerged from the underground in the Kuomintang rear, it was urgently required to ensure ideological and organisational strengthening of the party ranks. For this, it was necessary to finally expose right and "left" opportunism as an agent of hostile influence in the party ranks and to show the full defectiveness of the ideological basis of anti-party groupings. These tasks were fulfilled by Mao Zedong in his philosophical works *On Practice* (1937) and *On Contradiction* (1937). These works are a remarkable example of the creative resolution of questions of Marxist-Leninist philosophy based on concrete material from the history of China and the liberation struggle of the Chinese people. Applying materialistic dialectics to the resolution of tactical questions of the revolutionary struggle, Mao Zedong in his work *On Protracted War* (1938) outlined concrete paths to victory over Japanese imperialism. In 1940, he published the work *On New Democracy*. In this work, Mao Zedong, exposing the Kuomintang version of the possibility of a "third path" of development for China, points out that the Chinese revolution can achieve victory only with the help and support of the Soviet Union and the entire anti-imperialist camp. China will follow a non-capitalist path of development. Anyone who goes against this historical current, wrote Mao Zedong, will break their own head.

The situation in the country grew complicated. Chiang Kai-shek's clique carried out one anti-communist campaign after another. Kuomintang troops blockaded the Special Region. Against the liberated areas, Japanese invaders pursued a scorched-earth policy. However, all attempts by internal and external enemies were paralysed. By 1943, the liberated areas had significantly strengthened and expanded. Communist forces multiplied. This was achieved as a result of the wise leadership of Mao Zedong.

During this period, of particular importance was the so-called "movement for rectifying the style of work in party ranks," conducted under the direct leadership of Mao Zedong. In his speeches "Reform Our Study" (May 1941), "Oppose

Stereotyped Party Writing" (February 1942), and others, Mao Zedong taught Chinese communists to creatively apply Marxist-Leninist theory in the practice of revolutionary struggle in China, calling on them to abandon the flawed style of mechanical rote-learning of individual Marxist phrases on one hand, and neglect of theory on the other. As a result of the "rectification movement," the party's ideological level rose significantly, which ensured political leadership for the further struggle for the victory of the people's democratic revolution.

The decisive victories of the Soviet people in the Great Patriotic War against the German invaders had a huge influence on the liberation struggle in China. The country's patriotic forces rallied even closer around the Communist Party and decisively demanded the reorganisation of the Kuomintang government on democratic principles. Expressing the aspirations of the people, Mao Zedong delivered a report "On Coalition Government" at the 7th Congress of the CPC (1945). He showed with full clarity two lines in the anti-Japanese war: the line of the CPC toward launching a nation-wide war, and the line of the Kuomintang toward waging war without the participation of the people and against the people. Mao Zedong theoretically substantiated the victory of the first line and the defeat of the second as an historical necessity. In his report, he outlined a concrete program for building a new China.

After the defeat of fascist Germany and imperialist Japan by Soviet troops, Chiang Kai-shek's clique in the summer of 1946, with the help of American imperialists, unleashed a criminal civil war. However, the People's Liberation Army under the leadership of Mao Zedong defeated the multi-million-strong Kuomintang army. The Chinese people were forever rid of the yoke of imperialism. On October 1, 1949, the People's Republic of China was proclaimed, and a People's Government led by Mao Zedong was created. On the eve of this historical victory, he wrote the work *On the People's Democratic Dictatorship*. The new power, established as a result of the defeat of imperialist and feudal reaction, was characterised by him as a people's democratic dictatorship based on an alliance

of workers and peasants, led by the working class. Mao Zedong's work served as the basis for developing the "Common Program" of the People's Political Consultative Council of the People's Republic of China.

Led by the Communist Party of China, the People's Republic of China, relying on the fraternal help of the Soviet Union, achieved gigantic success in a short historical period. Land reform was completed. Inflation was eliminated. Industry and agriculture were not only restored, but received significant development. Broad planned economic construction began. New China under the leadership of the Communist Party led by Mao Zedong turned into a powerful bulwark of the camp of peace and democracy. Led by the Communist Party of China headed by Mao Zedong, the great Chinese people established unbreakable friendship with the Soviet people, ensuring the further successes of peaceful construction of the two great powers and their struggle against imperialist instigators of war.

MARKOVIĆ, Svetozar (1846–1875)



—an outstanding Serbian public figure, democrat, revolutionary, materialist philosopher, and utopian socialist. His worldview took shape during a period when the question of completing the bourgeois-democratic revolution stood acutely

in Serbia. Ideas of the revolutionary democrats of Russia exerted an exceptionally large influence on Marković's worldview. Two and a half years spent by him in St. Petersburg were decisive for the formation of his worldview. *"To be among the Serbian people what Chernyshevsky, Dobrolyubov, and others were among the Russian people"*—such was Marković's life principle. He came forward as an ardent revolutionary, patriot, and internationalist, as a champion of freedom and equal rights for women. *"The Serbian people have no other way out except revolution on the Balkan Peninsula..."* wrote Marković. He advocated the national and social liberation of the oppressed peoples of the Balkan Peninsula, pointing out the inseparable connection of the national question with the social transformation of society. *"Liberating one nation from the tyranny of another is only a link in the chain of other freedoms,"* declared Marković; *"...he who is a slave himself can never liberate another."* An enemy of monarchy, bureaucracy, liberalism, and Greater-Serbian chauvinism, Marković expressed the interests of the ruined peasant masses and artisans.

Despite the fact that Svetozar Marković was familiar with the main works of Marx and Engels and took part in the First International as a correspondent agent of the Russian section, he did not rise to dialectical and historical materialism or scientific socialism and did not understand the historical mission of the proletariat. He mistakenly believed that, relying on the *zadruga* (a large patriarchal family) and the rural commune, one could reach socialism after the victory of the people's revolution, bypassing the capitalist stage of development. Nevertheless, relying on the works of K. Marx, Marković provided a sharp critique of the capitalist economic system. He boldly spoke out in defence of the Paris Commune.

Marković's philosophical views were closely connected with his revolutionary-democratic program and served as its theoretical substantiation. In his main philosophical work *Real Tendency in Science and Life* (1871–1872), he defended the materialist ideas of *Chernyshevsky* (see), whom he called "our

great teacher." Marković defended the principle of the primacy of matter and the secondariness of consciousness, the thesis of the knowability of the world, and expressed dialectical propositions regarding the infinity of the development process of nature. In his writings he used the works of *Darwin* (see) and *Sechenov* (see). Under the influence of *Pisarev's* (see) works, Marković came forward as a populariser of Darwinism. He waged a fierce struggle against religion and for science. Marković viewed the laws governing the development of human society from idealistic positions. Marković's political views are outlined in his work *Serbia in the East*, in the article "Social and Political Struggle in Europe," and others. In his views on art, Marković proceeded from the materialist aesthetics of Chernyshevsky. In the book *Principles of National Economy, or Science of National Well-Being*, which is a translation into Serbian of Chernyshevsky's *Essays on Political Economy*, Marković set forth the economic views of his great teacher.

MARX, Karl

—brilliant founder of scientific communism, great teacher and leader of the world proletariat, inspirer and organiser of the First International—the "International Workingmen's Association."

Karl Marx was born on May 5, 1818, in Germany, in the city of Trier. His father was a lawyer. Upon graduating from the gymnasium in Trier, Marx studied first at Bonn University, and then at Berlin University. In Berlin, Marx joined a group of revolutionarily minded "Young Hegelians." Upon graduating from the university, Marx wrote his doctoral dissertation on the topic "Difference Between the Democritean and Epicurean Philosophy of Nature." In this work, Marx still stood on the positions of idealism. Having brilliantly defended his dissertation and received his doctoral diploma from the faculty of philosophy at Jena University, Marx returned to Bonn; from there in October 1842 he moved to Cologne and became editor-in-chief of the *Rheinische Zeitung*—an organ of the Rhenish

radical bourgeoisie. Lenin characterises the period of Marx's work at the *Rheinische Zeitung* as a period when Marx's transition from idealism to materialism and from revolutionary democracy to communism was taking shape. At the beginning of 1843, the *Rheinische Zeitung*, conducted under Marx's leadership along a revolutionary-democratic line and coming out all the time under the strictest censorship, was banned. In June 1843, Marx married his childhood friend Jenny von Westphalen. At the end of October, he moved to Paris, where he began publishing the *Deutsch-Französische Jahrbücher* together with Arnold Ruge. In this journal were printed remarkable articles by Marx "A Contribution to the Critique of Hegel's Philosophy of Right" and "On the Jewish Question," in which Marx finally transitions from idealism to materialism and from revolutionary democracy to communism. *"In his articles in this journal Marx already appears as a revolutionary, proclaiming 'a ruthless criticism of everything existing' and in particular 'a criticism of weapons,' appealing to the masses and to the proletariat"* (*Lenin, Vol. 21, p. 31*).

In September 1844 in Paris, Marx met Engels, which marked the beginning of their joint struggle for the cause of the working class. They were the first to clarify the world-historical role of the working class as the gravedigger of the bourgeoisie and builder of communism, becoming the teachers and leaders of the proletariat, fighters for the liberation of working people from capitalist slavery. *"Old stories,"* wrote V. I. Lenin, "tell of various touching examples of friendship. The European proletariat can say that its science was created by two scholars and fighters whose relations surpass all the most touching tales of the ancients about human friendship" (*Vol. 2, pp. 11–12*).

In 1845, Marx and Engels wrote the book *The Holy Family* (see), which was directed against the leaders of the Young Hegelians, Bruno Bauer and Co., and which played an important role in the emergence of Marxism. Marx and Engels set forth their new, already formed theory of scientific communism in *The German Ideology* (see). In Paris, Marx engaged in the study of political economy and the history of the

French Revolution. At the same time, he did not cease his extensive revolutionary work. In 1845, at the insistence of the Prussian government he was expelled from Paris as a dangerous revolutionary. Marx moved to Brussels. Here in 1847 he published his work *The Poverty of Philosophy*, directed against the book of the anarchist and petty-bourgeois socialist *Proudhon* (see), *The Philosophy of Poverty*. Here in Brussels, Marx joined the secret propaganda society "Communist League," took a leading part in its II Congress, and on its assignment Marx and Engels drafted the program of the League. Thus was born the famous *Manifesto of the Communist Party* (see), which came out in February 1848 with the great international call: *Proletarians of all countries, unite! "This little booklet is worth whole volumes: its spirit gives life to and moves the entire organised and fighting proletariat of the civilised world to this day"* (*V. I. Lenin, Vol. 2, p. 10*). While in Belgium, Marx continued the struggle against the Prussian government. When the February Revolution of 1848 occurred in France, the Belgian government, frightened by the popular unrest that had begun in Brussels, expelled Marx, sending him under guard to the French border. Marx moved to Paris. After the March Revolution of 1848 in Germany, Marx moved to Cologne, where he founded the *Neue Rheinische Zeitung*. After the victory of counter-revolution in Germany, Marx was put on trial, and then expelled from the country. He went back to Paris, but after the June demonstration of 1849 was expelled from there as well. Marx moved to London, where he lived until his death.

After the coup d'état in France, Marx published his works *The Class struggle in France*" and "*The Eighteenth Brumaire of Louis Bonaparte*", in which he summarised the results of the revolution of 1848–1851. The years following the revolution were for Marx years of intense work on the creation of his major scientific work, *Capital* (see). The first fruit of Marx's many years of economic research was the work *A Contribution to the Critique of Political Economy*, published in 1859. This work contained the first systematic exposition of the Marxist

theory of value, the doctrine of money. Eight years later, in 1867, Volume 1 of *Capital* was published in Hamburg, outlining the foundations of Marx's economic and socialist views, as well as the foundations of his critique of existing society, the capitalist mode of production, and its consequences. The years of Marx's work on *Capital* were at the same time years of his vigorous revolutionary-practical activity. In connection with the growing working-class movement in the early 1860s, Marx set about realising his idea of creating an association of workers to develop a unified tactic for the proletarian struggle. In 1864, the "International Workingmen's Association" — the First International — was founded in London. Marx was its inspirer and ideological leader. He drafted the Inaugural Address of the International and wrote almost all of its most important documents. By founding the First International, Marx laid the foundation of an international proletarian organisation for the revolutionary struggle for socialism. Leading the International, Marx fought to overcome the dispersion of the working-class movement. "The International was established to replace the socialist and semi-socialist sects with a real organisation of the working class for struggle" (Marx and Engels, Vol. XXVI, p. 174). In an irreconcilable struggle against opportunism in the working-class movement, against anarchists (Proudhonists, Bakuninists), and others, Marx developed the revolutionary tactics of the working-class struggle. In 1871, Marx wrote his famous work *The Civil War in France*, in which he analysed the experience of the Paris Commune, assessing it, in Lenin's words, "deeply, accurately, brilliantly, and actively, revolutionarily..." (Vol. 21, p. 33).

In connection with the reaction that set in after the fall of the Paris Commune, the General Council of the First International, by decision of the Hague Congress (1872), was temporarily moved to America, and subsequently announced its dissolution. After the Hague Congress, Marx worked intensively on finishing *Capital*, clearly understanding the full significance of this work for the proletarian revolution and for

the international working class. In 1875, Marx wrote his famous work *Critique of the Gotha Programme* (see).

Marx followed the development of the Russian liberation movement with immense attention, starting in the 1860s. He specially learned the Russian language in order to be able to familiarise himself directly with Russian literature reflecting social relations in Russia. With great joy Marx noted that his *Capital* was translated into Russian. "...In Russia," Marx wrote, "where *Capital* is read and appreciated more than anywhere else, our success is even more significant" (*Selected Letters*, p. 339). He highly valued the great Russian revolutionary democrats — *Chernyshevsky* (see) and *Dobrolyubov* (see). On the basis of a deep study of economic and political shifts in Russia Marx and Engels prophetically foresaw the inevitability and proximity of the first great revolution in Russia after the Paris Commune of 1871. "When the Paris Commune fell after the savage slaughter organised by the defenders of 'order,'" wrote Marx and Engels on March 21, 1881, "the victors never imagined that not even ten years would pass before an event would occur in far-off Petersburg that in the end must inevitably lead, even if after a long and fierce struggle, to the creation of a Russian Commune..."

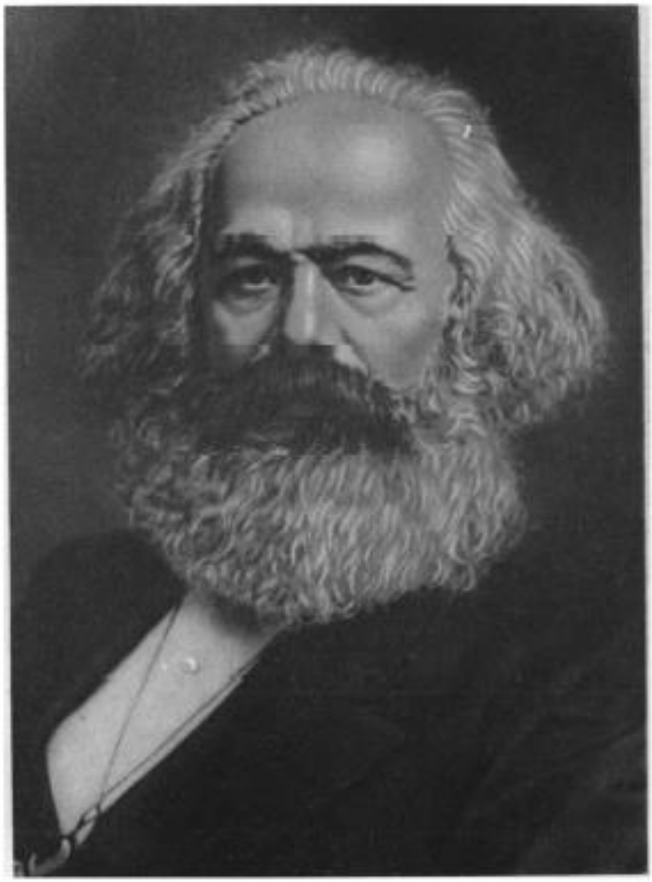
Thus, the Commune, which the rulers of the old world considered wiped off the face of the earth, "lives!" (*Selected Letters*, p. 348). V. I. Lenin pointed out that Marx and Engels were full of the brightest faith in the Russian revolution and in its world-wide significance.

Exiles to which Marx was periodically subjected by reactionary governments, dire need from which he did not emerge all his life and which was only partially alleviated by the material support of Engels, the fierce struggle against diverse non-proletarian and anti-proletarian currents, intense theoretical work — all this undermined Marx's strength, and on March 14, 1883, the life of this brilliant man ended, embodying the brain and heart of the proletariat — the most advanced class in human history, called upon to carry out a radical turn in world history. "And he died," said Engels, "revered, loved,

mourned by millions of revolutionary comrades in arms throughout Europe and America, from the Siberian mines to California...” (Marx and Engels, *Selected Works*, Vol. II, p. 159). Marx discovered the laws of development of human history. He was the creator of the theory and tactics of the proletarian revolution.

Together with Engels, he created the revolutionary worldview of the proletariat — *dialectical materialism* (see). Extending the new worldview to the study of the history of society, Marx created *historical materialism* (see) — the science of the laws of social development and the laws of class struggle. The creation of dialectical and historical materialism was a genuine revolutionary upheaval in the history of philosophy. In contrast to the old philosophers, Marx and Engels were not simply the originators of any philosophical “school,” but the living leaders of a living proletarian movement that grows and strengthens with each passing day. Having thoroughly studied the economic and political life of bourgeois society, Marx revealed the process of the emergence of capitalism, the laws and trends of its development, and the inevitability of its ruin. Marx proved the historically transient nature of the capitalist system and the inevitability of the victory of a new system — the system of communism. Marx created the theory of scientific communism in opposition to the various theories of *utopian socialism* (see) that existed before him. All aspects of Marx’s teachings are internally and inextricably linked with one another. “Marx’s teaching is omnipotent because it is true. It is complete and harmonious, providing people with an integral worldview irreconcilable with any superstition, any reaction, or any defence of bourgeois oppression” (Lenin, Vol. 19, p. 3).

The teaching of Marx is immortal. After the death of Marx and Engels, it received its further creative development in the works of their great continuers — V. I. Lenin and J. V. Stalin, in Leninism (see *Marxism-Leninism*) — Marxism of the era of imperialism and proletarian revolutions.



Karl Marx

“MARXISM AND PROBLEMS OF LINGUISTICS” — a work written by J. V. Stalin in 1950 in connection with the discussion in *Pravda* on issues of linguistics. In this work, J. V. Stalin subjected Marr’s anti-Marxist theory of language to profound critique, which attempted to push Soviet linguistics off the correct path. Proceeding from the basic tenets of dialectical and historical materialism, J. V. Stalin deeply and comprehensively substantiated and developed the Marxist-Leninist theory of linguistics.

Marr’s main premises were that language is a superstructure over an economic basis, that language has a class character and its development allegedly occurs in the form of periodic explosions, that language is not a means of communication between people, but an instrument of struggle of one class against another, and other non-Marxist, vulgarising premises that hindered the correct resolution of the main issues of linguistics. J. V. Stalin showed that language is not a superstructure. Unlike the superstructure, which changes together with the economic basis and is the product of one epoch, language lives incomparably longer than any basis and any superstructure, being the product of a whole series of epochs. It is generated not by one basis or another, as a superstructure is, but by the whole course of the history of society’s development over centuries. Unlike production, which is connected to production only indirectly, through the basis, language directly reflects changes in production. Therefore, it is erroneous and harmful to classify language among class-based phenomena. Marr’s attempt and that of his followers to declare language a class category contradicts the Marxist understanding of a nation, for one of the characteristic features of a nation is a common language.

J. V. Stalin revealed and substantiated the laws of language development. He rejected Marr’s worthless theory of stadialism, which contradicted facts, according to which the old language at a given stage suddenly disappears by means of an explosion, and in its place arises a new language allegedly corresponding to the new economic basis. “Marxism,” wrote J. V. Stalin, “does

not recognise sudden explosions in language development, the sudden death of an existing language, and the sudden construction of a new language" (*"Marxism and Problems of Linguistics"*, pp. 27–28).

J. V. Stalin revealed the laws of interaction among various languages in the past and showed how the process of language merging into one common language will occur in the future Communist society. J. V. Stalin's work on linguistics pointed out a clear path for Soviet linguistics and laid a deep theoretical foundation under the practice of language building in our country — one of the most important links in building a socialist culture. He debunked harmful views regarding the linguistic heritage and showed that Marr's "doctrine," which denied continuity in the development of language, is a variation of Proletkult and RAPP-style vulgarisation.

J. V. Stalin gave a definition of the basis as the economic system of society at a given stage of its development. Defining the superstructure as the political, legal, religious, artistic, and philosophical views of society and their corresponding political, legal, and other institutions, J. V. Stalin characterised the features of the superstructure and showed the interaction between *basis and superstructure* (see).

Great importance attaches to J. V. Stalin's guidance on the question of the dialectical law of transition from an old quality to a new one. Criticising Marr's theory of language development by means of explosions, J. V. Stalin showed that the "law of transition from an old quality to a new one by means of an explosion is inapplicable not only to the history of language development — it is not always applicable to other social phenomena of a basis or superstructure nature" (p. 28). A leap in the form of a revolutionary explosion and the replacement of an existing system with a new one is obligatory only for a society consisting of antagonistic classes, for example, in the transition from a capitalist system to a socialist system. But a leap in the form of an explosion is not at all obligatory for a society that does not have hostile classes. An example is the collectivisation of agriculture in the USSR — an

upheaval that was accomplished through a gradual transition from the old to the new.

In J. V. Stalin's work *"Marxism and Problems of Linguistics"*, the question of the historical approach to reality received its further development. This work deals a blow to dogmatism and Talmudism in analysing social phenomena. "Marxism does not recognise," points out J. V. Stalin, "immutable conclusions and formulas binding for all epochs and periods. Marxism is the enemy of any dogmatism" (p. 55).

In the work of J. V. Stalin, the national question found its further development. J. V. Stalin showed the patterns of development of nations and national languages before and after the victory of socialism throughout the world.

J. V. Stalin's work *"Marxism and Problems of Linguistics"* is of immense importance for the Marxist theory of knowledge. J. V. Stalin showed that it is impossible to sever language and thought, as Marr did. Taking thought outside of language means landing in the swamp of idealism. Language is the "natural matter" of thought, and thought can exist only on the basis of language. Such a truly Marxist understanding of the relationship between language and thought equips Soviet scientists in the struggle both against those idealists who sever thought from language and against those idealists who turn language into something self-contained and consciously blur the fact that language is closely tied to thought, registering and consolidating the work of thought. In modern bourgeois reactionary philosophy, widespread use is made of so-called semantic idealism (see *Semantic Philosophy*), which is fundamentally opposed to class worldviews and ideology, reducing the opposition between materialism and idealism to the "inaccuracy" of linguistic terms and expressions, etc. By such a technique, bourgeois reactionaries in philosophy try to defend the hopeless cause of idealism. The Marxist position that there is no thinking without language, that language registers and consolidates in words and in the combination of words in sentences the results of the work of thought in comprehending objective reality, exposes the charlatan tricks of bourgeois

philosophers. In J. V. Stalin's work, a close connection is shown between the philosophical doctrine of cognition and the science of language, and the importance of language for the theory of knowledge.

In his work, J. V. Stalin emphasised the importance of discussions and the clash of opinions, without which no science can develop and prosper.

The work of J. V. Stalin *"Marxism and Problems of Linguistics"* is a creative development of Marxism-Leninism, a new word in the Marxist doctrine of linguistics.

This work of J. V. Stalin raised the entire science of language to a new level and seriously enriched Marxism.

"MARXISM AND THE NATIONAL QUESTION" — a work by J. V. Stalin, which is a programmatic document of Marxism on the national issue. Written in late 1912 – early 1913 abroad, where J. V. Stalin travelled to meet with V. I. Lenin and participate in a meeting of the Central Committee with party workers. First printed under the title "The National Question and Social-Democracy" in Nos. 3–5 of the Bolshevik journal *Prosveshcheniye* for 1913, and in 1914 published as a separate pamphlet by the publishing house *Priboy* (Petersburg). Learning that the journal's editorial board intended to consider the article open for discussion, Lenin strongly objected: "Of course, we are absolutely opposed. The article is very good. The question is a vital one, and we will not yield a single inch of our principled position against the Bundist scum" (Vol. 35, p. 60).

In J. V. Stalin's work, the Marxist theory of the *nation* (see) is developed, and the foundations of a communist approach to solving the national question as part of the general question of revolution are formulated, substantiating the principle of the international consolidation of workers. By developing a Marxist program on the national question, J. V. Stalin dealt a crushing blow to the opportunist and nationalist program of the Second International. Subsequently, characterising the situation in which the work *"Marxism and the National Question"* appeared, J. V. Stalin wrote that the article "reflects a period of

principled discussions on the national question in the ranks of Russian Social-Democracy in the era of landlord-tsarist reaction eighteen months before the outbreak of the imperialist war, in the era of the growth of the bourgeois-democratic revolution in Russia. Two theories of the nation fought then and, accordingly, two national programs: the Austrian one, supported by the Bund and the Mensheviks, and the Russian, Bolshevik one" (Vol. 4, p. 370). J. V. Stalin's work *"Marxism and the National Question"* exposed the Austrian theory of the nation and gave a substantiation of the Marxist theory of the nation. The significance of this work is defined in the *Short Biography of J. V. Stalin*: "Stalin's work *Marxism and the National Question* was the major Bolshevik statement on the national question in the international arena before the war. It was a theory and programmatic declaration of Bolshevism on the national question. In this work, two methods, two programs, two worldviews on the national question were sharply and forcefully opposed — the Second International and Leninism. Stalin, together with Lenin, routed the opportunist views and dogmas of the Second International on the national question. Lenin and Stalin developed a Marxist program on the national question." This program found its practical realisation and was further developed by J. V. Stalin under the conditions of the victory of the socialist revolution in our country. (See also *Nation*; *National Question*.)

MARXISM-LENINISM — "the science of the laws of development of nature and society, the science of the revolution of oppressed and exploited masses, the science of the victory of socialism in all countries, the science of building a communist society" (Stalin, *Marxism and Problems of Linguistics*, pp. 54–55). The emergence of the Marxist doctrine was the result of the greatest revolution in the history of the development of social thought. Marxist doctrine provided answers to the questions that the advanced thought of humanity had raised, but could not solve. Marxism arose as a direct expression of the fundamental interests of the most revolutionary class of capitalist society —

the proletariat. The main constituent parts of Marxism are Marxist philosophy, Marxist political economy, and the theory of scientific communism.

Dialectical and historical materialism is the theoretical foundation of Marxism. The radical distinction of Marxist philosophy from all preceding philosophical systems is expressed in Marx's *"Theses on Feuerbach"*: "The philosophers have only *interpreted* the world in various ways; the point, however, is to *change* it." Dialectical and historical materialism is a powerful theoretical weapon in the struggle for the revolutionary transformation of society. Utilising everything valuable and advanced that was in the old philosophy, Marx and Engels created the only scientific worldview. The soul of Marxism is materialist dialectics. With the help of materialist dialectics, the founders of Marxism reworked philosophical materialism, overcame the limitations of old, metaphysical, and mechanical materialism, and created the highest form of materialism — *dialectical materialism* (see). Deepening and developing philosophical materialism, Marx and Engels carried it to its logical conclusion, extended its principles to the knowledge of human society, and thereby created *historical materialism* (see).

In opposition to idealistic theories that recognise ideas and reason as the basis of social development, Marx and Engels proved that the economic structure is the basis upon which the political and ideological superstructure rises, and that the driving force of development in societies divided into antagonistic classes is class struggle.

Applying dialectical and historical materialism to economic science, Marx accomplished a revolution in views on the economic life of society, creating the only scientific political economy. Marx's main work, *Capital*, is devoted to the study of the economic structure of capitalist society. Where old economists saw relations between things (the exchange of commodity for commodity), Marx uncovered and demonstrated social relations between people. In his theory of surplus value, Marx laid bare the source of profit and the wealth of the

capitalist class. “The doctrine of surplus value is the cornerstone of Marx’s economic theory” (Lenin, Vol. 19, p. 6). Having investigated the laws of development of the capitalist mode of production, Marx substantiated the inevitability of the collapse of capitalism and the victory of communism.

Capitalism, which replaced the feudal system, did not eliminate the exploitation of man by man, but merely replaced one form of exploitation and oppression of the working people with another. As a reflection of protest by the exploited against capitalist oppression, various socialist theories began to emerge. Initial socialism was unscientific, utopian (see *Utopian Socialism*). Utopian socialists sharply criticised and condemned capitalist orders, dreamed of a better system where there would be no exploitation, but could not point out a real way out of capitalist slavery.

Marx and Engels were the first to turn socialism from a dream into a science. They clarified the world-historical role of the working class as the gravedigger of capitalism and the creator of a communist society. The main thing in Marxism is the *doctrine of the dictatorship of the proletariat*. Marx wrote that between capitalist and communist society lies the period of the revolutionary transformation of the former into the latter, and that the state of this period can only be the state of the dictatorship of the proletariat. Marxism armed the working class in its struggle against the bourgeoisie with a revolutionary theory, giving a socialist direction to the working-class movement, which had previously developed spontaneously.

As soon as the influence of Marxist ideas on the masses became evident, all the forces of old Europe united to persecute communism. The bourgeoisie fought and continues to fight Marxism not only with violence. “The dialectic of history is such that the theoretical victory of Marxism forces its enemies to disguise themselves as Marxists. Liberalism, rotten within, tries to revive itself in the form of *socialist opportunism*” (Lenin, Vol. 18, p. 546). In doing so, opportunism does not always mean a direct denial of Marxist theory or its individual tenets and conclusions. Opportunism sometimes manifests in

attempts to dogmatically cling to individual tenets of Marxism that have already become outdated, thereby delaying the further development of Marxism and, consequently, delaying the development of the revolutionary movement of the proletariat. Marxism grew, took shape, and strengthened in a merciless struggle against opportunism — this arch-enemy of the working class.

Marxism is a creative science. The founders of Marxism always viewed their theory as a guide to action, developing as a theory. After the death of Engels, the greatest theorist Lenin, and after Lenin — Stalin and other disciples of Lenin, were the only Marxists who not only mercilessly exposed opportunists of all stripes and defended Marxism from distortion, but also advanced Marxist theory, enriching it with new experience in new conditions of the class struggle of the proletariat. Marxism-Leninism is a unified, scientific, integral ideology of the working class. Marx and Engels lived and worked in the period of pre-monopoly capitalism, capitalism that was still developing on an ascending line, during the period of preparing the proletariat for revolution. Lenin and Stalin, brilliant disciples and continuers of the teachings of Marx and Engels, came forward in the period of imperialism, i.e., decaying and dying capitalism, in the period of the direct storming of capitalism, in the period of proletarian revolutions, in the period when the proletarian revolution had already triumphed in one country and opened the era of the Soviets, the era of building socialism. Summarising the experience of the struggle of the Communist Party for the socialist revolution and for building socialism in the USSR, Lenin and Stalin and their associates and disciples creatively applied Marxism to new conditions. Leninism is the further development of Marxism. Leninism is the Marxism of the era of imperialism and proletarian revolutions, it is the theory and tactics of the proletarian revolution in general, the theory and tactics of the dictatorship of the proletariat in particular. Lenin did not abolish or “add” any new principles to Marxism. Entirely and fully relying on the principles of Marxism, Lenin developed all aspects of Marxism as applied to

new conditions of the class struggle of the proletariat, to a new, imperialist phase of capitalism.

Exposing the revisionism of Bogdanov, Yushkevich, Bazarov, Valentinov, and their philosophical teachers — Avenarius and Mach, who attempted in their works to present a refined and disguised idealism as an offset to Marxist materialism, Lenin resolutely defended the theoretical foundations of Marxism and, in his book *Materialism and Empirio-Criticism* (see), gave a brilliant generalisation of everything essential that had been gained by science, and primarily by natural science, over an entire historical period after the death of Engels. Summarising the world-historical experience of the struggle of the international working class, Lenin further developed the theoretical foundations of the Marxist party — dialectical and historical materialism, laying the groundwork for a new, Leninist stage in the development of Marxist philosophy.

Lenin developed the question of imperialism as a new, highest, and final stage of capitalism. Lenin showed that imperialism is the eve of the socialist revolution. On the basis of this analysis, Lenin made a major discovery, proving that under new conditions, under conditions of uneven, leap-like development of capitalism, the victory of socialism is initially possible in a single, separate capitalist country, and that the simultaneous victory of socialism in all countries is impossible.

Marx and Engels gave basic outlines of the idea of the hegemony of the proletariat in revolution. Lenin developed them further and created a harmonious doctrine of the hegemony of the proletariat, of the leadership of the working class over the working masses of town and country not only in the overthrow of tsarism and capitalism, but also in the building of socialism after the victory of the dictatorship of the proletariat. Relying on Marx's ideas on the national-colonial question, Lenin applied them to the new era, brought together and gave a cohesive system of views on national-colonial revolutions in the era of imperialism. Lenin showed that the resolution of the national-colonial question is inextricably

linked with the overthrow of imperialism, and that this question is part of the general question of the socialist revolution.

V. I. Lenin developed Marx's idea of the dictatorship of the proletariat, discovering Soviet power as the best state form of the dictatorship of the proletariat, defining the dictatorship of the proletariat as a special form of class alliance of the proletariat with the exploited masses of non-proletarian and semi-proletarian classes (peasantry, etc.), and pointing to the alliance of the working class with the peasantry as the highest principle of the dictatorship of the proletariat. Lenin showed that the proletarian dictatorship is the highest type of democracy, a form of *proletarian democracy* expressing the interests of the majority (the exploited), in contrast to *capitalist democracy*, which expresses the interests of the minority (the exploiters). The main thing in Leninism is the doctrine of the dictatorship of the proletariat; "...Leninism is an international doctrine of the proletarians of all countries, suitable and mandatory for all countries without exception, including capitalistically developed ones" (Stalin, Vol. 8, p. 18). Lenin developed the question of the forms and methods of successful socialist construction in a country surrounded by capitalist states.

Marx and Engels gave brilliant sketches of the party. The greatest historical achievement of Lenin consists in the fact that he was the first in the history of Marxism, in the fight against international opportunism and centrism, to develop and give the Russian working class and the working class of the entire world a harmonious doctrine of the party as the leading organisation of the proletariat, as the principal weapon in the hands of the proletariat, without which it is impossible to win in the struggle for socialism. V. I. Lenin, in a merciless fight against the enemies of Marxism-Leninism, developed the ideological, organisational, tactical, and theoretical foundations of a party — a party of a new type, fundamentally different from the parties of the Second International, which had long since become the main social support of the bourgeoisie.

The theory of Marx–Engels–Lenin received further creative development in the works of J. V. Stalin.

On the basis of generalising the gigantic experience of the development of the revolutionary movement of the proletariat, especially the experience of recent decades, the experience of building socialism in the USSR, as well as on the basis of generalising the latest achievements of science, J. V. Stalin enriched Marxist philosophy — dialectical and historical materialism — on a number of issues. Of great significance for the further creative development of Marxist philosophy is J. V. Stalin's elaboration of the question of how general dialectical laws of development manifest and operate in a new way in socialist society. Stalin developed Lenin's idea of the immense role of *criticism and self-criticism* (see) in building socialism and communism as a new form of struggle between the dying and the emerging. He showed that under socialism, the transition from an old qualitative state to a new one is carried out not in the form of revolutionary explosions, but through gradual transitions.

J. V. Stalin further developed Marxist political economy. Continuing the creative development of the Leninist theory of imperialism, J. V. Stalin discovered the *basic economic law of modern capitalism* (see), showing all the features of the development of modern bourgeois society, all the contradictions and ills of capitalism. J. V. Stalin's work *"Economic Problems of Socialism in the USSR"* (see) is a direct continuation and development of Marx's *Capital* and Lenin's work *Imperialism, the Highest Stage of Capitalism*. This work gave a deep development of the laws of the political economy of socialism. In this work, the *basic economic law of socialism* (see) is theoretically substantiated, and it is shown that under socialism, in contrast to the capitalist law of anarchy of production and competition, the law of *planned (proportional) development of the national economy* operates (see); light is shed on the question of the specifics of commodity production under socialism as commodity production of a special kind, showing

the limited sphere of action of the law of value under socialism, etc.

J. V. Stalin developed and substantiated the Leninist doctrine of the possibility of the victory of socialism in one country, of the paths, means, and methods of building socialism. He comprehensively developed the central question of Marxism — the question of the dictatorship of the proletariat, revealed the main functions and phases of development of the Soviet state, and pointed out the necessity of further preserving and strengthening the state even under conditions of full communism, if capitalist encirclement still remains.

In the works of J. V. Stalin, especially in *"Economic Problems of Socialism in the USSR"*, a program for the gradual transition from socialism to communism in the USSR is outlined.

More than 100 years have passed since the emergence of Marxism. During this time, dozens and hundreds of bourgeois governments, imbued with hatred for Marxism, have tried to "destroy" Marxism. But bourgeois governments came and went, while Marxism remained. How is this explained? It is explained by the fact that Marxism is the scientific expression of the fundamental interests of the working class. Just as it is impossible to destroy the working class, so it is impossible to destroy Marxism. Marxism has become the dominant ideology in a number of countries in Europe and Asia, and has penetrated deeply into the minds and hearts of hundreds of millions of working people in capitalist countries. The successes of the working class and the successes of communist parties are explained by the fact that they are guided by the all-conquering teaching of Marxism-Leninism.

The communist parties of the world have become an indestructible global force because they arose on the granite foundation of the theory of Marxism-Leninism, were tempered in an irreconcilable struggle for the purity of the ideas of Marxism-Leninism, and are constantly guided in their activity by the immortal ideas of Marx – Engels – Lenin – Stalin.

The greatest model of a party that bases its activity on the granite foundation of Marxism-Leninism is the Communist Party of the Soviet Union, created and nurtured by Lenin. Its entire half-century history is Marxism-Leninism in action. The experience of its activity has immensely enriched and continues to enrich Marxism-Leninism. The Communist Party is the brain and soul, the inspirer and organiser of the entire forward movement of Soviet society toward communism. The leadership of the party is the pledge and guarantee that communism will be built in our country.

One of the most important links in the chain of historical tasks during the period of socialism, during the period of transition from socialism to communism in the USSR, is the task of mastering Marxist-Leninist theory. To master Marxism-Leninism means to grasp its essence, to learn how to use it in various historical conditions, to know how to enrich it, develop it, and advance it in accordance with the new historical situation and new tasks. Throughout its existence, Marxism-Leninism grew and developed in the struggle against bourgeois ideology, against reformism and opportunism, against anarchists, Kautskyites, Mensheviks, Trotskyites, Zinovievites, Bukharinites, and other enemies of the proletariat. In this struggle, it was tempered and rose to new, higher stages. And at present, the condition for the further development of Marxist-Leninist teaching is a merciless and consistent struggle against any and all manifestations of bourgeois and reformist ideology.

MARXIST DIALECTICAL METHOD — the only scientific method of cognition, created by Marx and Engels and developed in new historical conditions by Lenin and Stalin. The Marxist dialectical method is a constituent part of Marxist philosophy — dialectical and historical materialism, a guide in revolutionary practical activity of the party of the proletariat. The significance of materialist dialectics for the creation of the theory of scientific communism, for the elaboration of the strategy and tactics of the Communist Party, and for generalising the results of the development of science was

exhaustively expressed by Lenin in the article "Correspondence of Marx with Engels": "If one tries to define with one word, so to speak, the focus of the whole correspondence — that central point to which the whole network of expressed and discussed ideas converges, that word will be *dialectics*. The application of materialist dialectics to the reworking of all political economy, from its foundations — to history, to natural science, to philosophy, to the policy and tactics of the working class — this is what interests Marx and Engels most of all, this is where they make their most essential and newest contribution, this is their brilliant step forward in the history of revolutionary thought" (Vol. 19, p. 503).

The Marxist dialectical method was created and developed in the struggle against the anti-scientific metaphysical method (see *Metaphysics*). Marxist dialectics was also created in the struggle against Hegel's idealistic *dialectics* (see). Utilising the "rational kernel" of Hegelian dialectics, Marx and Engels created a new dialectical method, fundamentally opposite to the idealistic dialectics of Hegel. The opposition of the Marxist dialectical method and Hegel's method is an expression of the opposition of proletarian and bourgeois worldviews. Hegel's dialectics was not a scientific form of a dialectical worldview. It was an idealistic dialectic that mystified real development, asserting that it is not the real world that develops, but a certain mystical "absolute idea". It treated nature as a certain "lower" entity compared to the spirit and on this basis denied development in the material world. Applied to the history of society, Hegel's dialectics recognised development only in the past, denying development in the present and future. It proceeded from the premise that at a certain stage the development of human society ceases, and this highest stage of all development, its crown, Hegelian philosophy considered the reactionary Prussian-Junker state of the late 18th — early 19th centuries.

In contrast to Hegelian dialectics, Marxist dialectics is materialist. This means that as the basis of development it places the real objective world, material nature, considering

consciousness and ideas to be merely a reflection of this world, a reflection of nature. Materialist dialectics, in complete accordance with reality, extends the principles of development to nature as well. In their works, the classics of Marxism revealed the dialectical character of nature, generalising the great achievements of natural science. In contrast to Hegelian dialectics, the Marxist dialectical method is revolutionary from beginning to end, and with its edge is directed toward the present and future of human society. It rejects as an absurd assertion the idea that at some stage the development of society ceases. Applying the weapon of revolutionary dialectics to the analysis of the capitalist mode of production, Marx in his main work — *Capital* — showed the inevitability of the ruin of capitalism and the transition of humanity to communism.

The Marxist dialectical method is characterised by the following main features: 1. The dialectical method considers nature as a connected, single whole, where objects and phenomena depend on each other and condition each other; *everything is in connection and interaction* — such is the assertion of dialectics. 2. The dialectical method considers nature as a state of continuous movement, change, and renewal, where *something always arises and develops, and something disintegrates and outlives its era; everything is in movement and change*, teaches dialectics. 3. The dialectical method considers the development of nature as a process in which, as a result of the accumulation of imperceptible and gradual quantitative changes, a leap-like transition from insignificant, hidden quantitative changes to open, radical, qualitative ones occurs; *quantitative changes pass into qualitative ones* — such is one of the main propositions of dialectics. According to dialectics, development is not a simple repetition of the past, but a progressive movement from a lower stage to a higher one, a movement not in a circle, but along an ascending line. 4. The dialectical method proceeds from the premise that the objects and phenomena of nature inherently possess internal contradictions, that everything has its negative and positive side, its outliving and developing side, and that the struggle

between the outliving and the developing constitutes the internal content of the development process, the transformation of quantitative changes into qualitative ones; *the struggle of opposites leads forward*, states one of the most important propositions of dialectics.

These propositions of the dialectical method concerning the development of nature apply entirely to the development of society. Every socio-economic formation (for example, slaveholding system, feudalism, capitalism, socialism) represents a single whole where individual sides and phenomena (the mode of production of material wealth, political structure, spiritual processes of life) are bound together, in interaction. Social ideas and political institutions, having their roots in the economic basis of society, exert in turn a reverse influence on it, with the basis of this interaction being the economic basis of society. The fact that in the history of society some socio-economic formations replaced others speaks to the fact that in social life, too, everything is in movement and change. In society, as in nature, only that which arises and develops is insurmountable. The replacement of one socio-economic formation by another is a leap-like, revolutionary transition from one qualitative state of society to another qualitative state as a result of the accumulation of quantitative changes. Thus, the gradual accumulation of the forces of the proletariat (growth in its numbers, organisation, class consciousness, growth of its connections with all working and exploited people) is completed, given the objective prerequisites created by the whole course of economic development under capitalism, by a leap, by the victory of the socialist revolution, and by the transformation of the proletariat from an oppressed and exploited class into the ruling class that directs the development of society toward communism. Each new historical formation represents a more progressive, higher stage in relation to the preceding social formation: capitalism is a higher social system than feudalism; socialism represents an incomparably higher stage of social development compared to capitalism. The internal content of this process of development

from one socio-economic formation to another is the struggle between classes occurring in all class, antagonistic formations, expressing the contradiction in the very mode of production, the contradiction between the productive forces and relations of production. Thus, the history of society, like the history of nature, testifies that everything in the world develops dialectically.

Marxist dialectics teaches the correct approach to the phenomena of nature and society. The paramount requirement of the Marxist dialectical method is the verification of acquired truths in practice, accounting for all changes associated with the practical activity of people, with the emergence of new historical conditions replacing the old ones that have outlived their era.

Lenin and Stalin call materialist dialectics the soul of Marxism. Applying dialectics to the analysis of new historical conditions of the era of imperialism and proletarian revolutions, to the analysis of building a socialist society, Lenin and Stalin defended Marxist dialectics against the encroachments of opportunists and reformists, creatively developed it, and raised it to a new, higher stage. The new historical conditions of the era of imperialism and proletarian revolutions, the conditions of building socialism, brought questions of dialectics to the forefront. Without creative elaboration of the Marxist method, it was impossible to figure out the radical turn that history made into a new era, and impossible to clearly define the tasks of the proletariat and its revolutionary party in this new period, or to work out a correct strategy and tactics for their struggle. The entire heroic activity of the Communist Party of the Soviet Union is an example of the creative application of materialist dialectics and Marxist philosophy as a whole to defining the strategy and tactics of the working-class struggle for the socialist revolution and for socialism.

In contrast to metaphysics, which is the methodological basis of bourgeois theories regarding the eternity of capitalism and reformist theories of the "peaceful growing" of capitalism into socialism, Marxist dialectics arms proletarian

revolutionaries and fighters for communism with a clear knowledge of the objective laws of development and the revolutionary transformation of society. It teaches that to conduct a correct revolutionary policy, one must orient oneself toward those strata of society that are developing and have a future; one must look forward, not backward, be a revolutionary, not a reformist, not gloss over contradictions, but expose and overcome them, and conduct an irreconcilable proletarian class-struggle policy. Marxist dialectics substantiates the necessity and law-governed nature of revolutions of oppressed classes and teaches that only a revolutionary leap—a social revolution—is capable of radically destroying the foundations of the exploiting system and achieving the transition to building a socialist society.

In the works of V. I. Lenin and J. V. Stalin and their disciples and comrades-in-arms, new features and new forms of manifestation of the general laws of dialectical development after the victory of the proletarian revolution in the USSR were revealed. If Marx in his *Capital* gave the dialectics of capitalist society, then Lenin and Stalin in their works on building socialism in the USSR investigated the dialectics of the transition from capitalism to socialism, and the dialectics of the development of socialism itself. The Communist Party in all its activity in building communism relies on knowledge of the objective dialectical laws of development. Generalising the practice and experience of the party is of invaluable importance for the further development of the Marxist method.

The Marxist dialectical method is of immense importance for the sciences of nature. Dialectics is the only scientific method of modern natural science, an indispensable tool for the scientific investigation of nature. The victory of Michurinist biology over Weismannism-Morganism and its achievements in investigating the laws of the development of organic life are the direct result of the conscious application of the dialectical method to biology. The latest data of all sciences about nature fully confirm the correctness of the Marxist dialectical method, which is becoming the property of increasingly broad circles of

advanced scientists not only in the Soviet Union, but throughout the world. (See also *Universal Connection of Phenomena*, *Interaction*, *Movement*, *The New and the Old*, *Transition of Quantitative Changes into Qualitative Ones*, *Struggle of Opposites*, *Leap*).

MARXIST PHILOSOPHICAL MATERIALISM

— the highest, only scientific form of materialism, created by Marx and Engels and developed further by Lenin and Stalin. The creation of Marxist philosophical materialism as a constituent part of dialectical and historical materialism dealt a final defeat to the anti-scientific line in philosophy — idealism — and marked the full triumph of materialist philosophy in its centuries-long struggle against all religious-idealistic worldviews. Marxist philosophical materialism arose as a direct continuation of the best traditions of old, pre-Marxist materialist philosophy. But old materialism had a number of serious shortcomings that prevented it from rising to the level of a consistently scientific philosophy. Old materialism was mechanical materialism; it attempted to reduce complex forms of the motion of matter to the laws of the simplest, mechanical form of motion. Marxist materialism, relying on the achievements of science that studies all forms of the motion of matter, recognises the qualitative uniqueness of each form of motion and the specificity of the laws of their development; it considers the mechanical form as one of the diverse forms of motion, and as the simplest one at that. Old materialism was metaphysical materialism, i.e., it viewed the world in a state of rest and immutability. Marxist materialism is dialectical materialism, as it views nature and society in their continuous development and renewal. Old materialism could not materialistically explain social phenomena. Marxism for the first time applied the tenets of dialectical materialism to the explanation of society and substantiated a materialist understanding of history. Old materialism was contemplative materialism, as it did not understand the transformative role of human practical activity. Old materialists understood the human

essence abstractly, and not as the ensemble of social relations. They only explained the world when it was a matter of changing it, i.e., they did not understand the significance of revolutionary practical activity. Marxist philosophical materialism is a powerful weapon for knowing and transforming the world. By its class roots, Marxist materialism differs radically from previous forms of materialism. 17th–18th century materialism was the ideology of the then revolutionary bourgeoisie. The most advanced representatives of pre-Marxist materialism — the Russian materialists of the 19th century: *Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), *Dobrolyubov* (see), and others — expressed the interests of the peasantry in their struggle against serfdom. Pre-Marxist bourgeois materialists were merely the originators of some philosophical "school." Only Marxist philosophical materialism became the theory of the most advanced class — the proletariat, its banner.

The main features of Marxist philosophical materialism are: 1) recognition of the materiality of the world, recognition that the world develops according to the laws of the movement of matter; 2) recognition of the primacy of matter and the secondary nature of consciousness; 3) recognition of the knowability of the material world and its laws, the objective truth of scientific knowledge. Marxist philosophical materialism proceeds from the fact that the world by its nature is material, that phenomena in the world represent various forms of moving matter. Marxist materialism proves that all diverse bodies of nature — from the smallest particles of the atom to giant planets, from the smallest bacteria to higher animals and man — represent matter in various forms and at various stages of its development. In contrast to idealism, which holds that the world is created by God or that the world is the embodiment of an "absolute idea," "world spirit," or "consciousness," Marxist philosophical materialism proceeds from the premise that matter exists eternally, is uncreated by anyone, that the world develops according to objective laws of the movement of matter, and needs no "world spirit". In contrast to idealism, which considers that only consciousness really exists, while the

material world, being, and nature exist only in consciousness and sensations, Marxist philosophical materialism proceeds from the premise that matter, nature, and being represent objective reality existing outside and independently of consciousness, that matter is primary while consciousness is secondary and derivative, since it is a reflection of matter, and that thought is a product of matter that has reached a high degree of perfection in its development — a product of the brain.

Marxist philosophical materialism consistently resolves the other side of the fundamental question of philosophy: whether our thought is capable of knowing real world. In contrast to idealism, which disputes the possibility of knowing the world and its laws, denying the reliability of our knowledge, Marxist philosophical materialism proceeds from the premise that the world and its laws are fully knowable. Marxist materialism asserts that human practice is the decisive proof of the truth of our knowledge, and that there are no things in the world that cannot be known by the forces of science and practice.

Dialectical materialism developed the only scientific theory of knowledge. Old, pre-Marxist materialism did not understand the active role of thought in the process of cognition. As Marx pointed out, idealism developed the active side of thought, but idealism distorted the real process of cognition. Only Marxist materialism for the first time in the history of philosophy placed the theory of knowledge on a solid scientific foundation, applied the dialectical method to cognition, revealed the historical character of knowledge at each given stage, showed the interconnection of absolute and relative truth in cognition, etc. Marxist philosophical materialism is alien to contemplative materialism: it showed that any step in cognition is connected with practical and above all with the production activity of people. Including revolutionary, practical-critical activity of people in the theory of knowledge, Marxist philosophical materialism accomplished a genuine turn in philosophy. “Social life is essentially practical. All mysteries which lead theory into mysticism find their rational solution in human practice and in

the comprehension of this practice" (Marx and Engels, *Selected Works*, Vol. II, p. 385). The unity of theory and practice is the guiding star of the party of the proletariat.

Immense importance attaches to the application of the propositions of Marxist philosophical materialism to the history of society and to the practical activity of the Communist Party. Applied to society, Marxist philosophical materialism means that the conditions of the material life of society, social being, are primary, while ideas and social consciousness are secondary. "The strength and vitality of Marxism-Leninism lies in the fact that it relies in its practical activity precisely on the needs of the development of the material life of society, never detaching itself from the real life of society" (Stalin, *Problems of Leninism*, p. 585). The practical activity of the Marxist party is based not on the requirements of "reason," "universal morality," etc., but on the study of objective laws of social development that exist independently of the will and consciousness of people. "Marx's philosophy," pointed out Lenin, "is a finished philosophical materialism which has provided humanity, and the working class in particular, with powerful instruments of knowledge" (Vol. 19, p. 5).

In the works of Lenin and Stalin, Marxist philosophical materialism received its further development and concretisation. In his work *Materialism and Empirio-Criticism* (see), Lenin summarised the achievements of science, especially physics, over the period after the death of Engels and gave a new form to Marxist philosophical materialism, raising it to a new stage. In this work, Lenin developed all aspects of Marx's materialism: the doctrine of the materiality of the world, of consciousness as a function of the brain, of cognition as a reflection of the objective world, deeply and exhaustively formulated the basic principles of the Marxist theory of knowledge, showed the complex dialectics of the process of knowing objective truth, and gave a devastating critique of the latest varieties of idealism — Machism, pragmatism, etc. J. V. Stalin in the work *"On Dialectical and Historical Materialism"* and in other works vividly showed the opposition of the materialist worldview to

the idealistic one and, on the basis of generalising the latest data of science and the historical practice of human society, further developed the main propositions of Marxist philosophical materialism, showing its significance for the practical struggle for communism. In *"Economic Problems of Socialism in the USSR"* (see), J. V. Stalin expounded and further developed one of the most important propositions of Marxist philosophical materialism — regarding the objective character of the laws of science. This proposition is of immense importance in the struggle against modern idealistic philosophy, which views scientific laws as an arbitrary construction of the human mind, as symbols allowing one merely to order human sensations. It is of huge significance for the practice of communist construction, as it requires being guided in practical activity not by random motives or subjective wishes, but by objectively operating laws of the socialist formation — such laws as the *basic economic law of socialism* (see), the *law of planned (proportional) development of the national economy* (see), etc. In his work, J. V. Stalin dealt a blow to the remnants of the Machist interpretation of laws that took place among a portion of Soviet economists, philosophers, and lawyers, and provided an example of a materialist approach to pressing problems of science and practice.

Marxist philosophical materialism stands opposed today to the global idealistic reaction as the only scientific philosophical theory providing a scientific picture of the world, defending scientific principles and methods of explaining nature and society, and arming working humanity with an instrument of struggle for communism. Marxist philosophical materialism is the theoretical basis for the development of modern natural science. On the basis of Marxist materialist world understanding, Michurinist biology achieved victory over the idealistic pseudo-science of Weismannism-Morganism. On the basis of materialism, Soviet physicists and all progressive scientists of the world conduct a struggle against "physical" idealism, which holds back the progress of science and reconciles science with religion. For figures in all branches of

science, Marxist philosophical materialism gives the only correct guiding ideas that aid in achieving practical success. The Marxist materialist world understanding is a great weapon for the communist education of the working masses, for combating religious prejudices and remnants, and an instrument for the fastest penetration of science into the masses. Marxist materialist world understanding is partisan from beginning to end. It is hostile to idealism, under whatever guise it may hide. This is especially important now, when the "latest" numerous currents of modern bourgeois philosophy, fighting against materialism, slander it, try to hide behind "non-partisanship," and stand "above" the struggling parties in philosophy. Exposing open and hidden "credentialed flunkeys of fideism," guided by the great ideas of Marxism-Leninism — such is the task and duty of Marxist philosophers.

MARXIST-LENINIST PHILOSOPHY —see *Dialectical Materialism*; *Historical Materialism*; *Marxist Dialectical Method*; *Marxist Philosophical Materialism*; *Marxism-Leninism*.

MATERIALISM — one of the two main directions in philosophy, giving the only correct, scientific answer to the fundamental question of philosophy — regarding the relationship of thinking to being. Materialism, in contrast to idealism, recognises matter as primary, and consciousness and thinking as secondary. The highest form of materialism is *Marxist philosophical materialism* (see), which overcame all the shortcomings and weaknesses of previous materialist doctrines. Materialism in its development relies on science, on natural science. Throughout the history of philosophy, philosophical materialism was the worldview of advanced social classes fighting for progress and interested in the development of sciences.

Materialism originated in the countries of the ancient East — in Babylonia and Egypt, in India and China — and developed further in the Ionian colonies of ancient Greece in the

late 7th and early 6th centuries BCE, during the era of the formation of ancient Greek city-states and the intense development of crafts and trade in them. The materialist worldview of ancient Greek thinkers was closely linked to the first steps of science. Ancient Greek philosophers were simultaneously naturalists. Representatives of the so-called Ionian philosophy with its main core — the Miletian school (Thales, Anaximander, Anaximenes) — developed a spontaneously materialist and naively dialectical worldview. The main problem of their philosophy was the problem of the primary origin, the primary matter. *Thales* (see) considered water to be the primary origin of all things, Anaximander — indefinite matter (*apeiron*), Anaximenes — air. Later, *Heraclitus* (see) taught that the world was, is, and will be an ever-living fire, regularly kindling and regularly dying out. Engels, characterising the philosophy of the Ionians, wrote: "...Here already fully outlined before us is the initial spontaneous materialism, which at the first stage of its development quite naturally considers the unity in the infinite diversity of natural phenomena to be self-evident and seeks it in something definite-corporeal, as Thales does in water" (*Dialectics of Nature*, 147). Taking various material principles as the basis of the world, ancient Greek philosophers viewed the world as a single whole, as an endless process of change and transformation of these primary substances. All these philosophers were, in Engels's words, natural-born dialecticians, and their concept of the connection of phenomena was the result of direct contemplation. This naive, but essentially correct dialectical view of the world was expressed most vividly by Heraclitus. The further development of materialism is linked mainly with the names of *Anaxagoras* (see), *Empedocles* (see), *Democritus* (see), *Epicurus* (see), and Lucretius *Carus* (see). Democritus, Epicurus, and Lucretius were representatives of the atomistic materialism of antiquity. As the basis of everything, they took atoms — indivisible, impenetrable, minute material particles that move in an infinite void. From all possible combinations of these particles,

different in shape, is formed, in their opinion, the entire diversity of natural phenomena. An infinite number of worlds exists. They arose from a vortex movement of atoms. Some worlds arise, while others are destroyed. The atomistic materialism of Democritus, Epicurus, and Lucretius was directed against the idea of interference by gods in the fate of the world and against superstition in general. These philosophers denied the immortality of the soul, believing that the soul is material and consists of the lightest atoms.

In the Middle Ages, idealism and scholasticism dominated. Philosophy was turned into a handmaiden of theology. Certain materialist tendencies in scholasticism manifested among nominalists (see *Nominalism*, *Occam*). Nominalists asserted that general concepts do not exist outside of things, as extreme realists taught, but are merely names for individual concrete things. The development of sciences and the revival of materialism are linked with the decomposition of feudal society and the formation of a new, capitalist mode of production. The great geographical discoveries of the late 15th and early 16th centuries (discovery of America, sea route to India, circumnavigations) proved the spherical shape of the Earth. The Polish scientist *Copernicus* (see) rejected the church-defended notion of the immobility of the Earth, allegedly located at the centre of the universe. He developed a heliocentric system of the world and thereby dealt a crushing blow to the church worldview of the Middle Ages. The works of Kepler (1571–1630) and *Galileo* (see) developed, in contrast to the Ptolemaic system, the heliocentric system as a scientific one, despite the prohibition of this teaching by the church and the brutal persecution of its defenders.

The new materialist philosophy, summarising the achievements of scientific thought, fought against scholasticism and church authorities, turning to experience as the true teacher, and to nature as the true object of philosophy. This materialist philosophy expressed the ideology of the new, bourgeois class that replaced the feudal lords. The founder of modern materialism was the English philosopher *F. Bacon* (see). Bacon

spoke out against scholasticism and in defence of empirical knowledge; he considered sensations and experience to be the source of our knowledge. Bacon's materialism, while containing mechanistic tendencies, had not yet taken on a one-sidedly mechanical character. In *Hobbes* (see), who was the systematiser of Baconian materialism, materialism assumed a pronounced mechanical character. Marx wrote that in Hobbes sensuousness "is transformed into the abstract sensuousness of the geometer. Physical movement is sacrificed to mechanical or mathematical movement, and geometry is proclaimed the main science" (Marx and Engels, Vol. III, 157). The French philosopher *Descartes* (see) in his physics developed mechanical materialism, while remaining in philosophy on positions of dualism. The philosopher *Gassendi* (see) revived the atomistic materialism of Epicurus and fought against the idealistic metaphysics of Descartes. The prominent Dutch philosopher *Spinoza* (see) overcame Descartes's dualism. Spinoza took a single substance — nature — as the foundation. Extension and thinking he considered as necessary and inherent properties (attributes) of this single substance. The desire to understand the unity of the world and explain the world out of itself found expression in Spinoza in the doctrine of substance as *causa sui* (cause of itself). Despite a number of weak sides and shortcomings, Spinoza's philosophy represented a major step forward in the development of the materialism of that time. The philosophy of *Locke* (see) exerted an influence on the development of the materialist theory of knowledge of the 18th century; while not free from concessions to idealism and agnosticism, it developed the materialist proposition that perceptions received by the sense organs from the external world are the source of knowledge. Significant influence on the development of materialism was also exerted by the English philosopher *Toland* (see), who viewed movement as the main attribute of matter. French materialism (see *La Mettrie*, *d'Holbach*, *Diderot*, *Helvétius*, etc.) summarised the successes of natural science in the 17th and 18th centuries and emerged on the eve of the French bourgeois revolution of 1789 as a

theoretical weapon in the struggle of the revolutionary bourgeoisie against feudal ideology, bearing a militant, progressive character. French materialists came forward as fighters for scientific progress, against religious obscurantism, and against idealistic metaphysics. French materialism did not go beyond metaphysical materialism and a mechanical understanding of movement, however. All changes in nature French materialists considered as purely quantitative growth. French materialists, like all preceding materialists, were idealists in their explanation of social phenomena.

A huge historical role in the development of philosophical materialism and materialist science in the 18th century was played by the great Russian scientist *Lomonosov* (see) and the outstanding Russian philosopher *Radishchev* (see). The law of conservation of matter and motion discovered by Lomonosov, as well as his other discoveries in the fields of physics, chemistry, and other sciences, had a strictly materialist orientation and undermined the foundations of idealism. In the propositions developed by the great Russian scientist, essential elements of a dialectical view of the world were contained. A serious defeat was dealt to idealism by the fighter against serfdom Radishchev, who developed materialist ideas in his book *On Man, His Mortality and Immortality*, despite... certain concessions to idealism (recognition of the immortality of the soul).

A major representative of pre-Marxist materialism was the German philosopher *Ludwig Feuerbach* (see). Fighting against Hegel's *idealism* (see), Feuerbach asserted that nature exists independently of consciousness, and that man is a product of nature. However, Feuerbach viewed man abstractly, as man in general, and not as a concrete socio-historical man who changes his surrounding world. Having not risen to an understanding of the significance of social practice, Feuerbach remained on positions of contemplative materialism, and in explaining social phenomena — an idealist. Feuerbach made a sharp critique of religion. However, he was unable to expose the social roots of religion and arrived at the assertion of a new religion — a

religion of the heart, a religion of love. Rejecting Hegel's idealism, he also discarded his dialectics.

The highest stage and highest form of all pre-Marxist materialism was the materialism of the great Russian thinkers of the 19th century — *Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), *Dobrolyubov* (see). These thinkers, reflecting in their ideas the best revolutionary qualities, heroic past, and great potential of the Russian people, were fighters against serfdom and bourgeois exploitation. It is precisely this circumstance that explains the fact that in their philosophical views they were able to overcome many of the shortcomings and limitations of the materialism preceding them. The materialism of Chernyshevsky and Dobrolyubov was not passive or contemplative, but militant materialism, the theoretical banner of the revolutionary struggle against the oppression of the people, the ideology of the peasant revolution. Russian materialists did not throw away Hegelian dialectics like Feuerbach did, but using its valuable sides, strove to rework it in a materialistic spirit. They were consistent fighters against religion. They hold major credit for creating materialistic aesthetics, revolutionary ethics, etc. However, due to objective circumstances, these thinkers were also unable to completely overcome the metaphysical limitations of the old materialism, spread philosophical materialism to the explanation of social life, and rise to dialectical materialism. Only Marx and Engels—the ideologists of the only consistently revolutionary class, the proletariat—having critically reworked all that was valuable in preceding scientific and philosophical thought, created the highest and only scientific form of materialism—*dialectical materialism* (see).

The emergence of Marxist philosophical materialism was not a simple continuation of the old materialism. It was a leap in the development of human thought from an old qualitative state to a new qualitative state. The materialism of Marx and Engels, having assimilated all the value contained in the old materialism, overcame its limitations.

Marxist materialism is organically linked to the dialectical theory of development. This materialism is *dialectical*. After

Marx and Engels, bourgeois philosophers and scientists made individual weak attempts to resurrect former, mechanistic, metaphysical forms of materialism, giving them a simplified, vulgar character (the vulgar materialists—Büchner, Vogt, Moleschott, who emerged in Germany in the 1850s). Marx and Engels fought against such flat, vulgar materialism. These forms of materialism were subjected to crushing criticism by Lenin and Stalin. Marx and Engels were the first to extend materialism to the understanding of society, creating *historical materialism* (see). The essence of Marxist materialism as the ideology of the revolutionary proletariat is vividly expressed in one of Marx's *Theses on Feuerbach*: "Philosophers have only interpreted the world in various ways; the point, however, is to change it" (*Marx and Engels, Selected Works*, Vol. II, 385). From the essence of Marxist philosophical materialism flows its revolutionary efficacy, its partisanship, its organic link with proletarian socialism.

"MATERIALISM AND EMPIRIO-CRITICISM" — a work by V. I. Lenin that marked a new era in the development of the philosophy of dialectical materialism.

This book served as a theoretical preparation for the Marxist party of a new type. The book was written by Lenin in 1908 and was published in May 1909. The immediate occasion for Lenin to create this philosophical work was the need to expose the Russian Machists who came out during the years of reaction against Marxist philosophy under the banner of "defending Marxism". Before revolutionary Marxists stood an urgent task—to give a rebuff to all renegades in the field of Marxist theory, expose them to the end, and defend the theoretical foundations of the Marxist party. Lenin fulfilled this task in his book *"Materialism and Empirio-criticism"*. However, Lenin's work went far beyond the scope of this task. Lenin not only exposed double-dealing and the reactionism of Machists, but defended and developed the theoretical foundations of the Marxist party, summarised everything essential that had been acquired by science, and primarily by

natural science, over the entire historical period following the death of Engels. This book is a brilliant example of creative Marxism. In its content, *"Materialism and Empirio-criticism"* covers the entire set of problems in Marxist-Leninist philosophy.

In the introductory chapter "In Place of an Introduction," Lenin shows that all the "discoveries" of empirio-criticism and other reactionary trends are a repetition of the subjective-idealistic philosophy of the English bishop *Berkeley* (see). Lenin dedicated the first three chapters of his book to presenting the core issues of the theory of knowledge of dialectical materialism and criticising empirio-criticism. The central question of Chapter 1 is the question of the primacy of matter and the secondariness of consciousness. Machists asserted that sensations, or in Machist terminology, "elements," are primary. Lenin refuted these absurd assertions of the Machists. Materialism, in contrast to any idealism, in full agreement with natural science, takes matter as the primary given, considering sensation and thinking secondary. The entire history of natural science confirms the correctness of this fundamental position of philosophical materialism. In this same chapter, Lenin further develops Engels's ideas about the origin of organic matter from inorganic.

In Chapter II, Lenin criticises the agnosticism of *Kant* (see), the fideism of the Machists, and substantiates the Marxist doctrine of the knowability of the world and its regularities, objective truth, and practice as the criterion of truth. Lenin draws a sharp line between agnosticism and idealism on one side, and materialism on the other, revealing their fundamental opposition. Agnosticism, as Lenin showed, does not go beyond sensations. It stops short on this side of phenomena, refusing to see anything reliable beyond sensations. Agnosticism categorically states that we cannot know anything reliable about things. Under the guise of criticising agnosticism, Machists generally made common cause with the rejection of "things-in-themselves" (see *"Thing-in-itself" and "thing-for-us"*). Denying the existence of "things-in-themselves," i.e., the

objective, real world, Machists asserted that what is directly given is only a sensation, while the external world is a complex of sensations. Exposing the fraudulent schemes of the SR [Socialist Revolutionary] Chernov and other Machists who deliberately distorted Engels's views, Lenin gave a comprehensive exposition of the Marxist theory of knowledge. Lenin formulated three main epistemological conclusions:

1) Things exist objectively, independently of our consciousness; 2) There is no fundamental difference between the phenomenon and the "thing-in-itself"; the difference is between what is known and what is not yet known; 3) Cognition of reality develops from ignorance to knowledge, from incomplete, inaccurate knowledge to fuller and more accurate knowledge. Lenin gave an exhaustive definition of matter: "Matter is a philosophical category denoting objective reality which is given to man by his sensations, and which is copied, photographed, reflected by our sensations, existing independently of them" (vol. 14, p. 117).

The question of the materiality of the world and its laws is detailed by Lenin in Chapter III. V. I. Lenin showed that behind the Machist gibberish lurks subjective idealism. Mach wrote: "What we call matter is only a certain law-governed connection of elements (sensations)". Other implications followed from this idealistic premise. Necessity, causal connection, and lawfulness were also declared subjective categories and derived not from the external world, but from consciousness, reason, and logic. Subjective-idealistic were also Machist views on space and time. "Space and time," Mach argued, "are... ordered systems of series of sensations". An obvious absurdity resulted—not man with his sensations exists in space and time, but, on the contrary, space and time exist in man, in his sensations. All such reasoning, Lenin wrote, means recognition of priestcraft. "Philosophical idealism is only disguised, embellished priestcraft" (vol. 14, p. 170). From the recognition of the objective existence of matter and nature flow other materialistic positions: recognition of the objective character of causality and

lawfulness in nature, recognition of space and time as objective forms of being.

In Chapter IV of his work, Lenin examines empirio-criticism in its historical development, connection, and relationship with other philosophical trends. In this same chapter, Lenin criticises in detail varieties of Machism—*empirio-symbolism* (see), *empirio-monism* (see), and the *immanent school* (see *Immanent School in Philosophy*). Lenin devotes a special place to the critique of Bogdanov's empirio-monism. Bogdanov considered primary the chaos of "elements" (sensations), out of which human psychological experience arose; followed by human physical experience; and finally, "knowledge arising from it". In opposition to Bogdanov's idealistic twists, Lenin gives a materialistic picture of the world: the physical world exists independently of human consciousness and existed long before man; psychological experience, consciousness, is the highest product of matter, a function of the human brain.

Chapter V of the book *"Materialism and Empirio-criticism"* is devoted to the analysis of the revolution in natural science and the critique of "physical" idealism. In this chapter, Lenin primarily uncovers the roots of the crisis in natural science. In the 19th century, classical physics reached the peak of its development. Materialism triumphed in physics. However, a number of major scientific discoveries at the turn of the 20th century fundamentally changed the old physical picture of the world. Previously, natural scientists understood the properties of matter metaphysically; physicists believed that matter possessed once-and-for-all given and immutable properties (impenetrability, inertia, mass, etc.). New discoveries revealed new properties of matter. For example, it turned out that the electron does not possess mass in the ordinary, mechanical sense of the word, and that its mass is electromagnetic. The atom, which previously seemed an indivisible particle of matter, turned out to be an immeasurably more complex phenomenon. The discovery of radioactivity led to the conclusion about the convertibility of elements,

previously considered immutable, into one another. The greatest successes of natural science, the newest discoveries of physics, did not fit within the frameworks of old, mechanistic concepts. The way out lay in the conscious transition of natural scientists to the positions of materialistic dialectics. However, brought up in the spirit of a bourgeois idealistic worldview, many physicists drew idealistic conclusions from new discoveries, asserting that "matter has disappeared," etc. Among natural scientists, idealistic schools ("physical" idealism of Ostwald, etc.) arose that attempted to interpret the latest achievements of physics in an idealistic manner. "The *essence* of the crisis in contemporary physics consists in the breakdown of the old laws and basic principles, in the rejection of objective reality outside consciousness, i.e., in replacing materialism with idealism and agnosticism" (Lenin, vol. 14, p. 245).

In *"Materialism and Empirio-criticism"*, Lenin summarised the latest discoveries of physics, exposed the essence of the crisis in natural science, indicated the materialistic way out of it, and showed the boundless prospects for the further development of natural science. In connection with the newest major discoveries in physics, Lenin creatively developed Marxist philosophical materialism, giving it a new form. Lenin brilliantly applied dialectics to the theory of knowledge and deeply developed the Marxist theory of knowledge as a whole on a number of essential questions (reflection theory, objective, absolute, and relative truth, the relationship between theory and practice, etc.).

Lenin's generalisation of scientific achievements and Lenin's critique of Machism are of immense importance for the modern development of natural science. The further development of physics and other natural sciences fully confirmed the profound analysis given by Lenin. Contemporary physics made a number of new discoveries that not only confirm dialectical materialism, but can be understood and explained only in light of the Leninist ideas developed in *"Materialism and Empirio-criticism"*. Such are, for example, discoveries in nuclear physics, *quantum mechanics* (see), etc.

But today's "physical" idealists use these discoveries for the purpose of fighting against materialism. Modern "physical" idealists, even more fiercely than the former "physical" idealists, oppose science, perverting it, attempting to subordinate its task to the defence of mysticism, idealism, and the "refutation" of dialectical materialism. They interpret the release of energy during the decay of the atom as the "disappearance of matter"; the fact of photon transformation into a material pair—electron and positron—and the reverse transformation of this pair into a photon is again interpreted as the birth of matter from "nothing" and as the "annihilation" of matter, i.e., its destruction; its transformation into "pure" energy. The *theory of relativity* (see) is used for a subjective-idealistic interpretation of space and time, etc.

Lenin's *"Materialism and Empirio-criticism"* equips Soviet and all progressive scientists of the world in the struggle against modern bourgeois obscurantism in science and philosophy, pointing out to them the only way in which science will reach new heights in its development.

In Chapter VI of his book, Lenin criticises the subjective idealism of Machists in questions of social cognition, and further develops and enriches the historical materialism of Marx and Engels. The Machist Bogdanov reduced social life to the activity of consciousness, to mental activity, arriving by force of this at an idealistic identification of social being and social consciousness. Brilliantly applying philosophical materialism to the knowledge of social life, Lenin gave the Marxist formula of the interconnection between social being and social consciousness: "Materialism in general recognises objectively real being (matter) independent of consciousness, sensation, experience, etc., of humanity. Historical materialism recognises social being independent of the social consciousness of humanity" (vol. 14, p. 312).

In this chapter, Lenin deeply develops the idea of partisanship in philosophy, subjecting to crushing critique the attempt of bourgeois philosophers to stand "above" the main fighting parties in philosophy. In the "Conclusion," Lenin

formulates general conclusions: a comparison of the theoretical foundations of empirio-criticism and dialectical materialism shows the thorough reactionism of Machism; representatives of this trend in philosophy, starting from Kant, went on to *Hume* (see) and *Berkeley* (see), i.e., to subjective idealism; Machism is closely linked to "physical" idealism in natural science. Lenin further points out that behind all terminological trickery, one must be able to find two main directions in solving philosophical problems, exposing the struggle of parties in philosophy.

Lenin's book *"Materialism and Empirio-criticism"* is permeated from beginning to end with deep principledness, communist partisanship, and militant irreconcilability to any deviation from revolutionary Marxism. Every word of Lenin in this book represents a "striking sword destroying the adversary" (*Zhdanov*). In his work, Lenin gave a profound elaboration of the question of partisanship in philosophy, branded any manifestation of conciliationism in the camp of materialism in philosophy against the idealist camp, any semblance of an objectivist, "non-party" approach to philosophical theories. Lenin's work serves as a model of creative development of Marxist philosophy, an example of communist principledness in theoretical issues.

MATERIALISTIC UNDERSTANDING OF HISTORY — see *Historical materialism*.

MATRIARCHY (mother clan) — a historical stage in the development of the *primitive-communal system* (see), characterised by the dominant role of women in the economy. The flourish of the primitive-communal system was at the same time the flourish of matriarchy. The basis of matriarchy is, therefore, the mode of production of the primitive-communal system, with which it is inextricably linked. Matriarchy arose due to the following main reasons. Under group marriage, which took place among all peoples at lower stages of development, the father of children was unknown; only the

mother was known. Since origin could be established only on the mother's side, only the female line of kinship was recognised. The woman, upon marriage, remained in her clan, while the man moved to the wife's clan. This circumstance determined the immense organisational role of women. The primary cause of matriarchy's existence was that the woman held the entire economy of the clan in her hands. Hunting did not provide reliable means of subsistence. In agriculture, labour was more productive. Agriculture at first was engaged in mainly by women. The role of the woman increases upon the transition to a settled way of life, when home management proper emerges. Care of the dwelling, maintenance of the domestic hearth, stocking up supplies, work in the garden, preparation of food, etc.—such were the functions performed by the woman. In the primitive-communal system, domestic management played an immense role. It was public in nature, and the woman was the house ruler. With the emergence and development of cattle breeding, the woman's role diminishes, and the man becomes the main productive force in society. All wealth, tools of production, livestock, and later slaves, gradually pass into the ownership of the man. The woman is pushed into second place, as domestic management becomes merely an adjunct to main production. The hitherto free woman transforms into a servant to her husband. "The overthrow of mother-right was the *world historical defeat of the female sex*". The man seized the reins of government at home as well, while the woman lost her honourable position, was transformed into a servant, a slave to his lust, a mere instrument for childbearing (*Marx and Engels, Selected Works*, vol. II, 204).

Bourgeois vulgar historical science denies the existence of matriarchy. By denying it, it thereby denies the primitive-communal system as the primary socio-economic stage in the historical development of all peoples. Bourgeois "scholars" believe that *patriarchy* (see) is the original institution. The reasons for such an assertion are clear: patriarchy is linked to private property, and if it is original, then private property is original and eternal. The vast abundance of ethnographic

material confirming the existence of matriarchy, forced bourgeois "scholars" to retreat from positions of naked denial of matriarchy. They began asserting that matriarchy was allegedly characteristic only of "lower," non-white races, whereas among peoples of the "higher" race, patriarchy had always existed, according to them. The falsity of such a view has been fully proven by Marxism on the basis of strict scientific data. At a certain stage of development of the primitive-communal system, matriarchy existed among all peoples without exception.

MATTER — The world by its nature is material. The observable diversity of phenomena in nature represents various forms of moving matter. Matter is the sole source and ultimate cause of all processes in nature. The atom, the living cell, the organism, thinking man—are all diverse types of matter. Matter is eternal in time and infinite in space. It does not disappear and is not created anew; it is uncreated and indestructible; matter only changes its forms. Engels wrote that in the cycle in which matter moves, "nothing is eternal except eternally changing, eternally moving matter and the laws of its movement and change" (*Dialectics of Nature*, p. 18). To the generalised conclusion about the unity of the material world, people arrived as a result of long historical development of philosophy and natural science. The materiality of the world is proven not by a couple of juggling phrases, as Engels points out, but by the long and difficult development of philosophy and natural science. Even the first ancient Greek philosophers recognised matter as the basis of reality, but they identified matter with its individual forms. *Thales* (see) considered water the basis of all, Anaximenes understood infinite matter as air, and *Heraclitus* (see) took fire as the primary cause of all. They all recognised the unity of natural phenomena despite their diversity, and sought it in something specific (in water, air, fire). For the first time, the concept of matter was created by ancient atomists (Leucippus, *Democritus*—see, Epicurus—see). Democritus

taught that the world is an infinite set of indivisible atoms, identical in substance, but differing in size and shape.

In the 17th century, the atomistic view of the structure of matter was developed by the French philosopher *Gassendi* (see). He also believed that the world consists of atoms that possess absolute properties such as hardness and impenetrability. Another viewpoint on matter was developed by the French philosopher *Descartes* (see). He opposed the atomistic theory and defended the idea of the continuity of matter. Descartes denied the indivisibility of atoms and believed that matter is divisible to infinity. French materialists of the 18th century came out, on the one hand, against Descartes, who identified matter with extension, and on the other hand, against *Newton* (see), who understood matter as something passive and inert. French materialists viewed matter in unity with motion. But their views did not go beyond the metaphysical view, as they believed that matter consists of immutable, identical particles, and reduced motion to simple displacement in space. "The recognition of any immutable elements, of an 'immutable essence of things,' etc., is not materialism, but *metaphysical*, i.e., anti-dialectical materialism" (Lenin, vol. 14, p. 248).

Tremendous importance for the development of scientific concepts of matter and its laws of motion was held by the discoveries of the great Russian scientist Lomonosov (see), especially his discovery of the law of conservation of matter and motion, proving the indestructibility of matter and motion. A major contribution to the scientific understanding of matter was made by the philosophical teachings of Russian 19th-century thinkers—*Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), and *Dobrolyubov* (see), who opposed the metaphysical view of matter and viewed it in continuous development and change.

However, only dialectical materialism was able to fully overcome metaphysical representations and give a scientific view of the essence of matter. A deep and exhaustive definition of matter was given by Lenin: "Matter is a philosophical category denoting objective reality which is given to man by his

sensations, and which is copied, photographed, reflected by our sensations, existing independently of them" (vol. 14, p. 117). This definition is a generalisation of scientific achievements about matter and gives natural scientists a firm materialistic point of support for their concrete research. It is directed against idealists who attempt to use every new discovery in the field of atomic structure to refute materialism and prove that matter is a fiction, a symbol, a concept, but not an objective reality. Meanwhile, no matter how human representations of the structure of the atom may change, nothing can refute the main point, namely that matter exists independently of human consciousness and that everything in existence is a diverse manifestation of matter. The definition of matter as a philosophical category answers the question of objective reality and the primacy of matter, and encompasses all known and yet unknown forms of matter's existence.

Matter possesses a number of essential properties, the chief of which is motion. Matter exists in space and time. The latter are objective forms of matter's being. Representations of the structure of matter are determined by the historical level of scientific development; they cannot fail to change with the development of scientific knowledge, with the deepening of human cognition, and with human's ever-deeper penetration into the secrets of nature. Thus, in connection with new scientific successes at the end of the 19th and beginning of the 20th centuries, knowledge about the structure of matter underwent changes, enriched by new discoveries (radioactivity, electron theory, etc.). Contemporary physics revealed that not only does the atom have a complex structure, but its nucleus as well, which turned out to consist of particles of two kinds—protons and neutrons (see *Atom*; *Atomic nucleus*).

However, the "mutability" of scientific knowledge regarding the structure and forms of motion of matter does not refute the objective reality of the external world (Lenin, vol. 14, p. 163). Bourgeois natural scientists among the major discoveries in physics at the end of the 19th and beginning of the 20th centuries drew an idealistic conclusion. The breakdown

of old, concrete representations of matter was interpreted by them as the disappearance of matter itself. Fighting against "physical" idealism and Machism, Lenin pointed out that it is not matter that disappears, but the limit up to which we knew matter until now. Our knowledge goes deeper and reveals new properties of matter. The concept of matter does not grow obsolete; what can grow obsolete and indeed grows obsolete are human representations of the structure of substance, the chemical composition of food, the atom, and the electron.

Modern bourgeois philosophers have declared a crusade against matter, perverting new discoveries in the field of the microworld, i.e., the world of the smallest material particles. Only dialectical materialism supplies a firm philosophical foundation for modern knowledge about matter. Marxism teaches that one must not identify the definition of matter as a philosophical category with particular physical theories about the structure of matter: a change in our ideas about the structure and properties of matter cannot refute the fact of matter's objective reality. At the same time, Marxism emphasises the unity, the connection of philosophy with other sciences, and fights against their severance. Engels pointed out that with every major discovery in natural science, materialism assumes a new form. Thus, for example, immutable is the position of dialectical materialism that space and time are objective forms of matter's being. But modern physics has enriched and deepened our concrete ideas about the interrelationships of matter and motion, space and time; and outside these ideas, the concepts of space and time cannot be considered today. Equally immutable is the position of dialectical materialism on motion as an inherent property, a mode of matter's existence. But modern achievements of physics—the theory of the relationship between mass and energy, of the change in mass with increasing velocity, etc.—have deepened and concretised our concepts of motion, forcing us to discard outdated ideas about it. Outside modern physical doctrine about motion, the concept of motion cannot be considered. Consequently, dialectical materialism demands consideration of the philosophical doctrine of matter

in close connection with the concrete achievements of science. Otherwise, philosophy transforms from a creative science into a dogmatic science incapable of generalising new data of science.

MEANS OF PRODUCTION — objects used in the production process that serve as its material condition. Means of production consist of: 1) objects of labour, and 2) instruments of production (means of labour). Objects of labour are things that undergo processing in the production process and serve as the object of human labour application. Instruments of production are things with the help of which man acts upon nature in order to produce material goods — tools, machines, agricultural implements, etc. Thus, means of production are land, forests, waters, mineral wealth, raw materials, instruments of production, production buildings, means of transport and communication etc. Among the means of production, the main role is played by instruments of production. "When Marxists speak of the production of means of production, they mean primarily the production of instruments of production —that which Marx calls 'mechanical means of labour, the totality of which may be called the bone and muscular system of production,' which constitutes 'the characteristic distinguishing features of a specific epoch of social production.' To place on the same level a part of the means of production (raw materials) and means of production including instruments of production means to sin against Marxism, for Marxism proceeds from the decisive role of instruments of production compared to all other means of production" (*Stalin, Economic Problems of Socialism in the USSR*, p. 54).

The creation and application of instruments of labour was the decisive condition for separating man from the animal kingdom. Over many millennia, the development and perfection of instruments of labour took place, and along with this grew the degree of human mastery over nature. Technology plays a huge role in the development of human society. Changes and developments in productive forces, and above all in instruments of production, lead to changes in the mode of producing

material goods and to changes in the entire social system. The significance of instruments of production for the life of society was evaluated by Marx as follows: "Economic epochs are distinguished not by what is produced, but by how it is produced, with what instruments of labour. Means of labour are not only the meter of the development of human labour power, but also an indicator of those social relations under which work is performed" (*Capital*, vol. I, p. 187).

MEASURE — a concrete expression of the unity of the qualitative and quantitative sides of items. The qualitative and quantitative sides of items do not exist isolated from one another; they are in an inseverable connection, in unity. The concept of measure reflects this interconnection. Measure is such a unity of the quantitative and qualitative sides of items in which a *definite* quality is necessarily bound to a *definite* quantity, where the qualitative and quantitative sides correspond to one another; here, the quantitative side of an item can change and be different, but only within certain boundaries determined by the given quality of the item. Thus, for example, the qualitative determinacy of water corresponds to a definite quantitative composition of its constituent chemical elements: for one part by weight of hydrogen, there are eight parts by weight of oxygen. One needs to double the amount of oxygen to obtain hydrogen peroxide. Here, new quantitative proportions already correspond to the new quality.

Measure is a *contradictory unity of quantitative and qualitative sides of an item*. The imperceptible growth of quantitative changes at a certain stage of an item's development no longer fits within the existing quality, enters into contradiction with it, violating the measure of the item, and leads to a qualitative change in the item. An increase or decrease in quantity "causes a qualitative leap at certain nodal points, as, for example, in the case of heating or cooling water, where the boiling and freezing points are those nodes at which the leap into a new aggregate state takes place—where,

consequently, quantity transforms into quality" (Engels, *Anti-Dühring*, 43).

MECHANISTIC (MECHANICAL) MATERIALISM

— one of the stages and forms in the development of materialist philosophy. Mechanistic materialism attempts to explain all natural phenomena using the laws of mechanics and reduce all qualitatively diverse processes and natural phenomena (chemical, biological, mental, etc.) to mechanical ones. It views motion not as change in general, but as mechanical displacement of bodies in space resulting from external influence—an impact of one body upon another. Mechanistic materialism denies internal sources of movement in items, their qualitative change, leap-like development, and development from lower to higher or simple to complex. The rudiments of mechanistic materialism were present as early as the philosophy of *Democritus* (see). The heyday of mechanistic materialism falls in the 17th–18th centuries (*Hobbes*—see, *Descartes*—see, *Spinoza*—see, English and French materialists of the 18th century). At that time, it was a historically necessary and progressive stage in the development of materialist philosophy. This form of materialism was conditioned by the fact that of all sciences, only mechanics and mathematics had reached a relatively high level of development at the time. This also determined the limitations of materialism during that period. Marx and Engels, drawing on the development of natural science, overcame the mechanistic limitations of old materialism and created the doctrine of dialectical materialism, which qualitatively differs from all previous forms of materialism. Marxism has always waged a most resolute struggle against attempts to revive mechanistic materialism.

In the Soviet Union, a small group of mechanists (L. Axelrod, Varyash, and others) attempted to revise dialectical materialism from a mechanistic viewpoint. This group distorted science and waged a struggle against Marxist dialectics from mechanistic positions; on a number of issues (especially in the theory of knowledge—defending the "theory of hieroglyphs"),

it merged with idealism. Mechanistic philosophy, with its "equilibrium theory," theory of "letting things drift," etc., was utilised by enemies of Leninism—Bukharinites, Trotskyites, and others—to fight against the line of the Communist Party. The group of mechanists in philosophy was exposed as anti-Marxist.

MECHANISTS —adherents of *mechanistic (mechanical) materialism* (see).

MECHNIKOV Ilya Ilyich (1845–1916)



— an outstanding Russian biologist, one of the founders of microbiology, comparative embryology, and pathology; theorist of Darwinism who creatively developed this doctrine. Mechnikov's worldview was formed under the influence of revolutionary, anti-serfdom sentiments and the advanced ideas of the great revolutionary democrats of the 1860s. Mechnikov was one of the progressive figures in Russian materialist science and a fighter against ideological reaction in science. He made an immense contribution to the development of zoology, embryology, microbiology, pathology, anthropology, Darwinism, etc. In the field of zoology, he described new species of annelid worms and suctorian infusoria, and developed biological methods for controlling agricultural pest insects (grain beetles) using fungal larva infection (green muscardine). Together with A. O. Kowalevsky, Mechnikov was

a founder of evolutionary embryology. He authored remarkable works studying the embryonic development of various animal groups (sponges, hydromedusae, insects, etc.). As a result of these studies, general regularities in embryonic development across animal groups were established, proving their genetic kinship and unity of origin. A major contribution was thus made to the creative development of *Darwin*'s (see) doctrine. Mechnikov also creatively developed Darwin's theory on the issue of inflammation and immunity. Based on twenty years of research, he created a well-rounded phagocytic theory of inflammation and immunity. Prior to Mechnikov, inflammatory phenomena were explained through Virchow's metaphysical cellular pathology theory. Virchow was an enemy of Darwinism and fought against its spread in science. Mechnikov, on the contrary, proved the fruitfulness of Darwinist ideas and their historical method in elabourating problems of pathology. While passionately propagating and defending Darwinism, Mechnikov did not approach it dogmatically. He criticised the reactionary Malthusian idea of overpopulation adopted by Darwin to explain the causes of the struggle for existence and selection. On issues regarding the theory of knowledge, Mechnikov opposed idealism and metaphysics. He rejected the religious-priestly doctrine of the soul and its immortality. "Science," he wrote, "cannot admit the immortality of a conscious soul, as consciousness is the result of the activity of the elements of our body, which do not possess immortality". Mechnikov never left unanswered various attacks of obscurantism in science: vitalists, spiritualists, telepaths like Gustave Le Bon and Oliver Lodge, and other mystics. He passionately fought against "fashionable" reactionary philosophers—*James* (see), Bergson (see), Hartmann, and *Nietzsche* (see)—considering them the most harmful ideologists of bourgeois reaction. The difficult working conditions created as a result of constant harassment by the ruling reactionary circles of Tsarist Russia forced Mechnikov to emigrate abroad. For 28 years, he lived in a foreign land. However, living far from his motherland, he remained its ardent patriot and did not break close ties with his friends in Russia.

He was a passionate advocate for the emancipation of women, advocating for women's education and social rights.

Mechnikov illuminated socio-political issues from incorrect positions. He mistakenly believed that science alone was the decisive force for eliminating social evil and injustice. Fighting against political and ideological reaction, he failed to see the actual forces of social development and did not understand the laws of society. In his interpretation of social problems, he approached from idealist and positivist positions. Mechnikov's main works: *The Nature of Man* (1903), *The Prolongation of Life* (1907), *Forty Years of Searching for a Rational World View* (1912), collection *On Darwinism* (USSR Academy of Sciences Press, 1943).

MEDIATION — as applied to the cognition of the objective world, mediation signifies the generalisation by thinking of sensory material. Data of sensations are the direct result of the external world acting upon our sense organs. Therefore, sensory knowledge is direct knowledge. Abstract thinking is mediated knowledge: it relies on data of sensations and living contemplation, and without them it is unthinkable.

As applied to objective reality, mediation signifies that everything is connected with another thing and exists thanks to this connection. Everything, Lenin points out, is "mediated, bound into one, connected through transitions" (*Philosophical Notebooks*, p. 77).

MEDIEVAL PHILOSOPHY —the philosophy of feudal society. The dominant ideology in the Middle Ages was religion. Actions by peasants and townspeople against exploitative feudal orders simultaneously bore the character of "heresies," i.e., struggles against the official (Catholic) Church as the bulwark of the feudal system. The first attempt to substantiate the dogmas of the Christian faith belonged to *patristics* (see), the philosophy of the "church fathers." Religious narrow-mindedness, sharp hostility toward scientific knowledge, justification of class oppression, and hypocritical

calls for asceticism were inherent features of patristics. “I believe because it is absurd,” declared one of its representatives, Tertullian (c. 160–230). “Blessed” *Augustine* (see), constructing his system on the basis of mystical-idealist *neoplatonism* (see), proclaimed the supremacy of spiritual authority over secular authority and conducted cosmopolitan propaganda for the world domination of the Catholic Church.

During the 8th–10th centuries in Western Europe, the main trend of medieval philosophy arose — *scholasticism* (see), which was fully formed in the 11th century on the basis of the consolidation of *Catholicism* (see). This was a religious-idealist philosophical school of the ruling class of feudal lords, which reigned supreme in the system of education. Scholastics adapted an eclectic mishmash of falsified ancient idealist systems to the demands of Christian doctrine. At first, Platonism enjoyed the greatest influence; starting in the 13th century, a distorted Aristotelianism was used. “Popery,” wrote Lenin, “killed what was living in Aristotle and perpetuated what was dead” (*Philosophical Notebooks*, p. 303); churchmen made “dead scholasticism” out of Aristotle’s logic. Philosophy as the handmaiden of theology — that was how the Church defined the place and role of scholastic philosophy. The class task of this philosophy was to instil in the popular masses that the order of feudal exploitation was created and sanctified by God Himself, and that fighting against this system was equivalent to rebelling against the divine will. Striving to substantiate and defend official church ideology, scholastics resorted to purely formal, artificial subtleties. They shunned experience, engaged in empty verbalising, and collated texts of all kinds of false authorities.

The scholastic system of *Thomas Aquinas* (see) enjoyed the greatest influence; he attempted to reinforce Catholic dogmatics with a falsified Aristotelianism and to “philosophically substantiate” the prevailing feudal order. At the end of the 19th century, the Roman Pope declared the teaching of “Saint” Thomas to be the “only true philosophy” of the Catholic

Church. Contemporary obscurantists in bourgeois philosophy also champion Aquinas.

Class struggle within the developing *feudalism* (see) was reflected in the emergence and collision of various groupings in medieval philosophy. Of greatest significance was the struggle of *nominalism* (see) with *"realism"* (see *Realism, Medieval*), which arose in the 10th–11th centuries. "Realists" asserted that general concepts, or "universals," exist as real spiritual entities or prototypes preceding individual things. Nominalists held that only individual, particular things exist, while universals are mere names or labels (*nomen*) that people assign to individual phenomena.

In the struggle of nominalism against "realism," behind the theological husk characteristic of that era, the embryonic demarcation of two main parties in philosophy — materialism and idealism — was taking shape. Nominalism was the first expression of materialism. Lenin noted that "in the struggle of medieval nominalists and realists there are analogies with the struggle of materialists and idealists" (vol. 20, p. 173). Nominalism, which was linked with opposition to the official Church, was a peculiar reflection of the ideology of the rising urban artisan-commercial strata, who leaned toward empirical knowledge and a certain free-thinking. This trend found its expression in the teaching of *Abelard* (see).

The same social forces stimulated interest in natural science and mathematics—sciences that were completely neglected by representatives of official scholasticism. In England, against the backdrop of a rapidly developing economy and intensified class struggle, the advanced doctrine (for its time) of *Roger Bacon* (see) arose. R. Bacon paid special attention to natural-scientific and technical problems. For his advanced views, R. Bacon was subjected to persecution and hounding by the Catholic Church. Vague materialist tendencies were also present in the teachings of nominalists. Duns Scotus (c. 1270–1308), explaining matter's ability to think through an "unsearchable" divine will, simultaneously attempted to break the chains binding philosophy to theology. These tendencies

reached their highest development in the teaching of nominalist *William of Ockham* (see). Ockham energetically fought against the Roman Papacy on the side of the Emperor and advanced townspeople who hated robber-knights and tried to weaken popish dominance.

Later, scholasticism fully decayed, but its corpse was long galvanised by all sorts of reactionaries and obscurantists. Scholasticism was the dominant, but not the only, variety of medieval philosophy. Certain influence, particularly among "heretics," was enjoyed by various mystical teachings that reduced knowledge to direct "illumination" of man or the "merging" of his soul with the divine principle. Mysticism, which rejected experience and logic, was clearly harmful and reactionary, but under the peculiar historical conditions of the Middle Ages, certain social views of mystics — for example, their declaration of the uselessness of the church organisation (as a "mediator" between God and man), the falsehood of scholastic teachings, etc. — could temporarily play an opposition role relative to the dominant ideology. Engels counts mysticism as one form of opposition to feudalism.

By the 15th–16th centuries, the history of medieval philosophy effectively came to an end. The emergence and development of bourgeois relations brought forward a new ideology characteristic of the epoch known as the Renaissance. Eastern culture — the culture of the peoples of the Caucasus, Central Asia, Arabs, etc. — surpassed the culture of Western Europe in the Middle Ages (up to the 13th century). Advanced figures of Eastern culture occupied themselves with questions of natural science, medicine, mathematics, geography, and technology. The Arabs and peoples close to them in language and culture introduced into European life the magnetic needle, gunpowder, paper, etc. Eastern philosophy, represented by its most advanced and prominent figures — the Tajik *Ibn Sina (Avicenna)* (see), the Spanish Arab *Ibn Rushd (Averroes)* (see), and others — exerted a strong and largely positive influence on Western European philosophy.

In the philosophy of the most advanced thinkers of the East, strong materialist tendencies broke through the thicket of idealism: for example, the assertion of the eternity of matter, the mortality of the individual soul, the law-governed nature reigning in nature, etc. Bourgeois historiography tones down and distorts the role and significance of Eastern culture in order to assert the anti-scientific, reactionary idea of absolute superiority and primacy of Western European "Aryan" and "Nordic" civilisation. In our day, bourgeois ideologists attempt to resurrect the corpse of medieval scholasticism and use its reactionary "theories" in the interests of imperialist reaction.

MENDELEEV Dmitry Ivanovich (1834–1907)



— great Russian chemist, creator of the periodic system of chemical elements. He did much for the development of industry in Russia, first advancing the idea of underground coal gasification, later highly valued by Lenin. A revolutionary in science, Mendeleev fought for the connection of theory with practice, for the application of science to needs of Russia's

industrial development. As a philosopher, Mendeleev considered himself a "realist". Mendeleev's "realism" is essentially materialism combined with spontaneous dialectics. "...Nowadays, not a single minute particle of substance is conceivable without original movement... movement has become a concept inextricably linked with the concept of matter..." (Mendeleev). Mendeleev fought against spiritualism and energism. On February 19, 1869, Mendeleev discovered the *periodic law of chemical elements*, which formed the basis of his periodic system. This law states that *the properties of simple bodies, as well as the forms and properties of compounds of elements, are in a periodic dependence on the magnitude of the atomic weights of the elements*. By establishing a link between the qualitative and quantitative characteristics of elements, between chemical properties and their atomic weight, Mendeleev developed *Lomonosov*'s (see) chemical atomistics and virtually applied to chemical elements the law of the transition of quantitative changes into qualitative ones. Arranging the elements in order of increasing atomic weights, Mendeleev noticed that after a certain number of elements, properties repeat. Therefore, Mendeleev placed similar elements one below the other. In Mendeleev's system, a universal, law-governed connection between all elements and their mutual conditionality is revealed. In the table of elements compiled by Mendeleev, empty spaces were found; to fill them, there had to be elements not yet discovered. Mendeleev theoretically calculated the most important properties of the latter, deriving them as averages from the properties of neighbouring elements. The elements predicted by Mendeleev were discovered by Lecoq de Boisbaudran (1875), Nilson (1880), Winkler (1886) and named gallium, scandium, and germanium. Their properties coincided almost exactly with those predicted by Mendeleev: thus, the atomic weight of germanium is 72.6, while it was assumed to be 72. Mendeleev, unconsciously applying the dialectical law of the transition of quantitative changes into qualitative ones, accomplished a scientific feat.

By proving in practice the reliability of human knowledge about the laws of the objective world, Mendeleev dealt a crushing blow to agnosticism; at the same time, the revelation of the objective lawfulness of chemical elements contributed to driving chance out of chemistry. Without the periodic law, Mendeleev writes, the discovery of new elements "...was a matter of a single observation... And therefore only blind chance and special foresight and attentiveness led to the discovery of new elements... The law of periodicity opens up a new path in this latter respect...". The priority of Mendeleev in the discovery of the periodic law was groundlessly disputed by a number of foreign chemists. Defending the leading role of Russian science in this great discovery, Mendeleev showed that all these chemists came forward later. For example, L. Meyer, who claimed this discovery, did not consider the periodic law an objective law of nature at all and did not risk making theoretical predictions and conclusions based on it; moreover, being a mechanist, L. Meyer took into account only the external, purely quantitative side of the relationships between elements, ignoring their qualitative side—consequently, the very essence of the periodic law.

In physics, Mendeleev holds the discovery of the "critical temperature," which eliminates the former metaphysical gap between liquids and gases, and the introduction of corrections to the Boyle–Mariotte law, showing the relative nature of this law. These discoveries by Mendeleev were praised by Engels in his work *Anti-Dühring*.

In the 20th century, the development of views on the structure of matter—primarily the electron theory of atomic structure—relied entirely on Mendeleev's periodic system. If we renumber the elements sequentially as arranged in Mendeleev's system, the atomic number of each element will equal the positive charge of its atomic nucleus; the chemical properties depend primarily on the groupings of electrons around the nucleus. With an increase in the nuclear charge by one unit and a corresponding increase in the number of electrons in the atomic shell, the types of electronic groupings

repeat, causing periodicity in the variation of atomic properties. Therefore, in the latest formulation, Mendeleev's law states that *the properties of elements are in a periodic dependence on the atomic number or charge of the atomic nucleus*. The mass of an atom is closely tied to the nuclear charge; therefore, Mendeleev was able to discover his law using atomic weights. Mendeleev's system reflects not only connection, but also real processes of the transformation of chemical elements and their compounds. Nuclear reactions and radioactive decay of atoms are expressed as shifts (from place to place) in Mendeleev's system ("displacement law"). The fission of heavy element nuclei (uranium, etc.) also occurs in accordance with Mendeleev's periodic law; this law currently helps master methods of utilising atomic energy. The evolution of matter in stars and the distribution of chemical compounds in the process of Earth's development are expressed by Mendeleev's system. Mendeleev's law, being thus a law of the development of matter in inorganic nature, plays a huge role in substantiating the dialectical-materialist view of nature. Mendeleev is rightly considered the founder of modern doctrine of substance, atoms, and elements. Mendeleev's main work—*Principles of Chemistry*, vol. I–II (1st ed. 1869–1871; 13th ed. 1947); *Collected Works* in 25 volumes.

MENDELISM — a false, metaphysical doctrine of heredity created by the Austrian monk Gregor Mendel in the 1860s and adopted by modern bourgeois science on heredity. According to this theory, laws of heredity exist that are identical for all organisms, from peas to humans. Hereditary properties (factors) do not depend on changes in the organism and its living conditions; they pass in an unchanged form from ancestors to descendants in a free, independent combination, forming a random mosaic of properties. According to Mendelism, individual traits of ancestors reappear in descendants in an unchanged form, and the distribution of parental traits among offspring is identical for all living beings, regardless of differences and complexity in their organisation.

For every descendant with paternal hereditary traits, there is one with maternal traits and two of an intermediate type. The latter contain both paternal and maternal "factors," and thus, according to Mendel, a "segregation of traits" occurs in a ratio of 1:2:1. Mendelism followed a formal path of counting traits in offspring, rather than studying the process, causes, and conditions for the development of these traits. Therefore, on the basis of Mendelism, it is impossible to control heredity. The assertion of Mendelism regarding the identity and immutability of the "factor" in parents and offspring denies development and is metaphysical. The numerical ratio of traits in offspring proposed by Mendelism, allegedly identical for all living beings, does not correspond to reality, since in different parental forms under different conditions of their development, the degree of diversity in offspring is not identical. Mendelism is not a biological, but a purely statistical theory that does not reveal the real laws of heredity, but replaces biological study with formal mathematical research methods. Cognition of the regularities of an organism's development allows for increasingly controlling the formation and development of traits in offspring.

A crushing critique of Mendelism as a false doctrine of heredity was given in their works by K. A. *Timiryazev* (see), I. V. *Michurin* (see), and T. D. Lysenko. Timiryazev gave a crushing rebuff to the group of Mendelians (Bateson, Punnett, etc.) who attempted to reject Darwin's materialist theory of the origin of species through natural selection and replace it with Mendel's reactionary doctrine. On this occasion, Timiryazev wrote: "Evidently, the cause of this unscientific phenomenon must be sought in circumstances of an unscientific order... The sources of this infection, before which the future historian of science will stop in bewilderment, must be sought in another phenomenon running not only parallel, but undoubtedly in connection with it... This phenomenon is the intensification of clerical reaction against Darwinism". Michurin, in his published 1915 article *"On the Inapplicability of Mendel's Laws to Hybridization"*, brilliantly proved on the basis of his

experiments the inapplicability of the notorious "pea" laws of Mendel to the analysis of hereditary phenomena in fruit and berry plants. Experiments by Academician Lysenko on various wheat varieties showed that with appropriate selection of crossed forms and under proper breeding conditions corresponding to the nature of hybrids, complete uniformity of offspring can be achieved. Lysenko, in his work *Agrobiology* (1948), presents a large amount of experimental data completely refuting Mendelism and its pseudo-laws. (See also *Weismannism-Morganism*).

MENSHEVISING IDEALISM — an anti-Marxist, anti-party, idealistic trend in Soviet philosophy of the late 1920s and early 1930s, led by A. Deborin and others. Menshevising idealists waged a struggle against the line of the Communist Party in philosophy and resurrected one of the most harmful dogmas of the Second International—the severance of theory from practice. Menshevising idealists denied Leninism as the further creative development of Marxism, the Leninist stage in the development of Marxist philosophy, and the Marxist-Leninist thesis on the partisanship of philosophy. They ignored the role of the practice of socialist construction in our country in developing theoretical issues, attempting to replace Marxist-Leninist materialist *dialectics* (see) with Hegelian idealist dialectics. In the field of natural sciences, Menshevising idealists preached reactionary, idealistic views of Weismannism-Mendelism-Morganism, the pseudo-science of *eugenics* (see), etc. In the struggle against the party line, many Menshevising idealists turned into direct enemies of the people, participants in anti-Soviet Trotskyite-Bukharinite bands. The Communist Party exposed and smashed the Menshevising idealists as an agency of the enemies of socialism on the philosophical front.

METAPHYSICAL MATERIALISM —see *Materialism*; *Metaphysics*.

MESLIER Jean (1664–1729) — French materialist and atheist, utopian communist. He was a parish priest. After Meslier's death, his work was discovered in the form of an address to his parishioners—*"Testament"*, in which he expressed an angry protest against religion, clergy, nobility, and the entire feudal system of his time. Meslier saw the main social evil in the disproportionate distribution of wealth among people, and the cause of this evil—in private property. Kings, nobles, and priests seized all the wealth of the land, leaving the people with nothing but labour, deprivation, and suffering. Religion, particularly Christianity, is a vile fable invented by priests solely to keep the people in dense ignorance and submission. People are equal by nature. In order to destroy inequality, the poor must unite and overthrow the rule of tyrants. Meslier envisioned the future just system as a federation of communities whose members all work and enjoy the products of their labour on equal terms. By his social views Meslier belongs to the ideologists of peasant, petty-bourgeois, egalitarian communism. Meslier's general philosophical views were formed under the influence of ancient materialism (*Epicurus*—see, *Lucretius*—see), and among philosophers of recent times, he was influenced by *Spinoza* (see). Nature, according to Meslier, is the only reality existing of itself according to the laws of internal necessity, and not the product of a creator—God. Matter, in Meslier's opinion, "has in itself its own existence and its own motion," and therefore there is no need to seek outside it the principle of its existence and motion. Meslier, like Spinoza, sharply criticises the dualism of *Descartes* (see), recognising the materiality and mortality of the soul. Meslier's materialism, closely linked to his militant atheism, is, like all pre-Marxist materialism, metaphysical and limited. His views on society are idealistic. The suffering of the people occurs, in Meslier's view, due to the lack of enlightenment, due to deception on the part of rulers and clergy. Meslier's *"Testament"* first appeared in 1730 in manuscript copies, and in 1762 extracts from it made by Voltaire were published. It saw the light in its entirety only in 1864. A full

translation of *"Testament"* into Russian was published in the USSR in 1937.

METAPHYSICS —an unscientific method of approaching natural phenomena as isolated, detached from one another, and immutable; i.e., a method directly opposite to dialectics, which views phenomena in their development, change, and mutual connection. The metaphysical method was historically conditioned by the stage in the development of human knowledge. The decomposition of nature into its individual parts, the separation of various phenomena and items in nature into definite classes, was an extremely important condition for the tremendous successes achieved by natural science in the 15th–18th centuries. But this method of study left behind habits by virtue of which items and phenomena were viewed outside their connections, outside development and change. "For the metaphysician, things and their mental reflections i.e., concepts, are discrete, immutable, rigid objects given once and for all, subject to investigation one after another and independently of one another. He thinks in continuous, unmediated antitheses; his speech consists of 'yes—yes, no—no; for whatsoever is more than these cometh of evil'" (Engels, *Anti-Dühring*, 21). Metaphysicians saw in nature a random heap of items and phenomena independent and isolated from one another. Characteristic of metaphysicians is the view of nature as a state of rest, immobility, stagnation, and immutability. They consider the process of development a simple process of growth, where quantitative changes do not lead to qualitative ones. Metaphysics denies the internal contradictoriness of items; for it, the source of development is the collision of external opposing forces.

With the creation of dialectical materialism by Marx and Engels and the development of scientific natural science, the metaphysical worldview suffered a complete collapse. But reactionaries of all kinds continued and continue to cling to metaphysics, desperately striving to defend the old and turn back the wheel of history. The metaphysical method serves as a

theoretical weapon in defence of dying capitalism and in the struggle against the revolutionary movement of the masses and against socialism. Therefore, inveterate metaphysicians are both overt bourgeois ideologists and reformist lackeys of capitalism. Bourgeois theorists never tire of "proving" the "naturalness" of capitalism, the "eternity" of the current state of capitalist society, torn apart by irreconcilable contradictions. The victory of socialism in the USSR and the development of the People's Democracies on the path to socialism attest most vividly to the approach of the final ruin of the capitalist system. Using the metaphysical method, right-wing socialist leaders strive to gloss over the glaring contradictions of the capitalist system and prove that the transition from capitalism to socialism (which they acknowledge in words only to deceive the masses) must occur without leaps, without proletarian revolution, through the "peaceful growing" of capitalism into socialism. The metaphysical method, completely refuted by Marxist dialectics, is the theory of the reactionary forces of modern society.

In old, pre-Marxist philosophy, metaphysics was understood as that part of philosophy dealing with questions beyond the realm of experience (about God, the soul, free will, etc.). The term *metaphysics* stems from the fact that in *Aristotle*'s (see) works, his doctrine of philosophy was placed by systematisers of his works *after* (meta) his works on physics.

METHOD — a mode of approaching reality, a mode of studying and investigating natural and social phenomena. In its understanding of method, Marxist philosophy radically differs from idealist philosophy. For idealists, a method is a set of rules arbitrarily created by the human mind for the sake of "convenience" of cognition. Method is therefore viewed by all kinds of idealists as a purely subjective category. For example, the Machists advanced the so-called "principle of economy of thought," from the perspective of which a person must think "economically". "Economically," for instance, from the Machists' perspective, means considering matter non-existent, as human sensations alone are given to man. Recognising

existing sensations as "more economical" than recognising matter—so say the Machists. The subjectivism of such an approach to researching reality was exposed by Lenin in his book *"Materialism and Empirio-criticism"* (see).

"Is it 'more economical' to think of the atom as indivisible, or as composed of positive and negative electrons?" Lenin wrote. "Is it 'more economical' to think of the Russian bourgeois revolution as being conducted by the liberals or as being conducted against the liberals? One has only to put the question to see the absurdity, the subjectivism of applying the category of 'economy of thought' here". Human thinking is "economical" when it correctly reflects objective truth, and the criterion for this correctness is practice, experiment, industry (vol. 14, p. 157).

From these words of Lenin, it follows that the approach to reality, the method of investigation, cannot be an arbitrary creation of the human mind. An idealist understanding of method allows bourgeois ideologists to distort reality in their interests. For example, *pragmatism* (see), widespread in modern bourgeois philosophy, requires approaching the cognition of reality with a single criterion: whether a given phenomenon is useful or useless. Clearly, such a "method" of cognition is anti-scientific, as it ignores the objective laws of nature and society.

For Marxism, the mode or method of knowing reality can only be scientific if it reflects the objective laws of reality itself. Only knowledge of these laws allows one to correctly approach natural and social phenomena and properly investigate them. Therefore, Marxist philosophy understands method not as a sum of rules arbitrarily created by the human mind, but as the science of the most general laws of nature, society, and thought. The principles of scientific method, categories of method, and thinking are not a human crutch, but an expression of the lawfulness of nature and man (Lenin, *Philosophical Notebooks*, 65). The laws of logic are a reflection of the objective world in human consciousness.

It is precisely such a method that constitutes the Marxist dialectical method. This method teaches, for example, to take

phenomena in their development and change not because it is "useful" or "economical," but because development is an objective law of nature, society, and thought. It requires considering development as a struggle of opposites for the very same sole reason that such is the objective law of reality. Herein lies the power of this method: by correctly reflecting the objective laws of the world, it equips science and practice with an instrument for investigating real reality, an instrument of practical activity.

The dominance of one method or another in different historical periods is determined by the historical level of knowledge development. Thus, the dominance of the metaphysical method in the 17th–18th centuries is explained by the insufficient level of knowledge at that time, by the nature and tasks of science during that period when the primary task was that of analysis and the mental decomposition of nature into individual parts, along with the cognition of these parts outside their connection and mutual conditionality. The emergence of the Marxist dialectical method in the 1840s became possible thanks to a significantly higher level of science, thanks to the greatest discoveries proving that there is nothing immutable or given once and for all in nature, and that everything in it is in a state of development, change, mutual connection, etc.

The doctrine of method also has its class roots. Modern science provides no objective grounds for the existence of the metaphysical method, which acts as a brake on scientific development. Nevertheless, in capitalist countries, it is precisely the metaphysical method, long past its time, that dominates. This is explained entirely by the fact that the anti-scientific metaphysical method allows bourgeois ideologists to defend the system of capitalist slavery, "prove" the eternity and immutability of capitalism, distort the science of nature, etc. Hence the hatred of bourgeois ideologists and their accomplices from the camp of right-wing socialists toward Marxist dialectics, which is revolutionary-critical by its very nature and leaves no stone unturned of theories regarding the "eternity" and "immutability" of capitalism. The Marxist dialectical

method is the expression of the proletarian worldview, in which communist partisanship is organically combined with the requirement of consistently scientific cognition of reality.

METHODOLOGY — a) the doctrine of *method* (see), the mode of investigation; b) the set of techniques and research methods applied in a particular science.

MICHURIN BIOLOGY — a new, highest stage in the development of materialist Darwinian science regarding living nature, named after the great transformer of nature Ivan Vladimirovich Michurin *(cm.)*. The most essential distinguishing feature of Michurin biology compared to preceding theories is that its creators consciously and consistently applied the Marxist-Leninist worldview—dialectical materialism—to understanding and studying the laws of development of the organic form of matter. None of the preceding biologists used dialectics as a method or instrument of scientific research. Therefore, only with Michurin biology does a new stage in the development of biological science begin. Michurin biology is a dialectical-materialist theory of the development of the organic form of matter. Being a new and highest stage in the development of scientific biology, Michurin biology creatively continues and develops all that was progressive and best in the teachings of outstanding materialist biologists of the past — *Lamarck* (see), *Darwin* (see), etc., purging the materialist core of their teachings from metaphysical and idealist accretions. The most important theoretical source and component of Michurin biology are the scientific discoveries of outstanding Russian materialist biologists — *Mechnikov* (see), *Sechenov* (see), the Kovalevsky brothers, *Pavlov* (see), *Timiryazev* (see), who developed the materialist theory of organism development and defended it from the onslaught of reactionary theories in biology (neovitalism, psycholamarckism, mechanicism, Weismannism-Morganism — see). Experimental studies and theoretical generalisations of Russian materialist biologists prepared a new

stage in the development of biological science, which became possible only under conditions of socialism, on the basis of the philosophy of dialectical materialism.

The dialectical-materialist essence of Michurin biology is expressed consistently in all its theoretical generalisations relating to the laws of life's development. According to Michurin biology, life is a form of motion and development of matter, possessing its own inherent regularities of development. Proceeding from the fact that living matter arose from non-living matter, and the variety of animals and plants is the result of their continuous change and development, Michurin biology revealed the nature and forms of life's development, as well as those factors and driving forces that lie at the foundation of the development of organisms and species. Considering the development of living nature as a unified material law-governed process, Michurin biology revealed and explained the complex and diverse connections forming this process. The most important of these is the interdependence of the organic form of matter and inorganic nature. Proceeding from the proposition that the discovery of the regularities of interactions of organisms with external environmental conditions is the main task of agrobiology, Michurin biology considers the organism and its living conditions in dialectical unity. The main law of organism development is the variability of organisms under the influence of environmental conditions and the inheritance of acquired changes by organisms. The individual development of organisms occurs on the basis of historically acquired properties and traits by a given species. Hence the unity and interdependence of historical (phylogenesis) and individual (ontogenesis) development in the process of life's evolution. Historical development, i.e., the heredity of an organism, is the result of development and changes over a series of preceding generations in accordance with changing environmental conditions. Michurin biology discards as a reactionary invention the chromosome theory of Weismannists-Morganists with its mystical genes. Heredity is reproduced in the development of an individual of a given species if the appropriate external

conditions exist. In the absence of these conditions, the organism changes, and heredity as a property of a living body changes as well. New changes, given appropriate conditions, are fixed and thereby enter phylogenesis. Thus, considering organisms in dialectical unity with conditions of existence, Michurin biology explained the basis of the law-governed process of life's development. Darwin was unable to find the causes of individual changes in organisms. He failed to pay attention to this crucial question, without resolving which it was impossible to turn biology from a science explaining natural phenomena into an effective science arming practitioners with the ability to consciously reshape nature. Michurin biology was the first to solve this task.

In accordance with the teaching of materialist dialectics, Michurin biology proved that the development of organisms proceeds in two forms — quantitative and qualitative changes. Quantitative changes, gradually accumulating, regularly lead to fundamental qualitative changes. Michurin biology draws a strict distinction between the concepts of growth and development: without the transformation of one qualitative state into another, there is no development, but only a quantitative increase or decrease — there is only growth. Only such an understanding of development fully corresponds to the objective dialectics of living nature. Thereby, Michurin biology overcame the limitation of Darwinian theory, which denied leaps in nature. Relying on practice and overcoming the one-sidedness of flat evolutionism, Michurin biology develops a new theory of species and speciation. According to this theory, continuous continuity in the development of living forms is not observed not because mutual competition, as Darwin thought, leads to the extinction of intermediate forms, but because such continuous continuity cannot exist in nature. Development is a unity of continuous and discontinuous, evolutionary and revolutionary forms of movement. Gradual quantitative changes lead to the formation of a qualitatively new species with its inherent laws of development. Of enormous significance for the further development of the scientific theory of speciation is the

Marxist dialectical proposition that the transition from an old quality to a new one can take various forms; that qualitative changes can occur both in the form of a sudden rapid change and in the form of a gradual dying off of elements of the old quality and an increase of elements of the new quality.

Based on the understanding of development as a transition of quantitative changes into fundamental, qualitative ones, Michurin biology developed a theory of stage-by-stage development of the organism. This theory showed that organisms in the process of their individual life pass through qualitatively different steps — stages. The teaching on the regularities and sequence of passing through stages, the localisation of stage development in specific cells — growth points — and especially the irreversibility of the process of stage development serve as a vivid confirmation of the transition of quantitative changes in the individual life of an organism into fundamental, qualitative ones.

Proceeding from the dialectical method, Michurin biology rejected all kinds of idealist and mechanistic distortions in understanding the development of life and revealed the main contradictions that are the driving forces of the development of organisms and species. Weismannism-Morganism, driving biology into the embrace of idealism and metaphysics, invented non-existent genes, a gene pool, and a hypothetical amoeba-ancestress of life upon which life and development of organisms allegedly depend. Mechanists, on the other hand, explained the development process of an organism by external conditions, viewing the organism as a passive element. Michurin biology, discarding all these fabrications, directed its research toward uncovering the internal driving contradictions of organism development. Michurin biology expelled Malthusianism from Darwin's teaching, which was an anti-scientific addition to evolutionary theory passed off by Weismannists-Morganists as the "cornerstone of Darwinism". Michurin biology proved that contradictions driving the development of organic matter flow from contradictions in metabolism between the organism and the environment,

contradictions in the unified process of assimilation and dissimilation — creation and destruction within the organism. Precisely due to this contradictory process of metabolism, a qualitatively new element arises, and a "struggle" takes place between the old and the new, the dying and the emerging in the organic world. Natural selection, highlighting and preserving everything adapted and corresponding to environmental conditions, directs the process of life's development, simultaneously destroying everything unadapted and non-compliant.

A characteristic feature of Michurin biology is its effectiveness, its revolutionary attitude toward reality. Its close connection with practice, answering its demands, testing theory in practice, and generalising practice are the criteria of truth and the foundation of Michurin biology. All theoretical generalisations and conclusions of Michurin biology are the result not only of the finest experiments, but also of the generalisation of the practice of farming and animal husbandry. Vegetative hybridisation, the mentor method, the intermediary method, selection of pairs for crossing, rearing organisms in a specific direction, vernalisation, conversion of winter crops into spring crops and spring into winter crops, Michurin methods of acclimatisation, the theory of stage development, and other discoveries of Michurin biology became a most important means of increasing yields in socialist fields and livestock productivity, as well as methods for obtaining new plant varieties and animal breeds. Michurin biology is a science of the people; it penetrated deeply into the collective-farm masses, and on its basis, leaders in agricultural production achieve the highest indicators in the world.

Michurin biology grew and strengthened in the struggle against idealism and metaphysics in biology — Weismannism-Morganism. Having taken the path of materialist dialectics, the creators of Michurin biology waged an uncompromising struggle against all deviations from materialism in biology. Michurin biology is permeated with intolerance toward any clericalism in science. It is the only theory that correctly reflects

the regularities of organic matter development and indicates the paths for the conscious reshaping of nature in the interests of working people. Michurin biology is of enormous importance for the further development and consolidation of the natural-scientific foundations of the Marxist-Leninist worldview. Michurin biology as the only scientific materialist theory of living nature, as the highest stage in the development of Darwinism, achieved a complete victory over the reactionary pseudo-science of Weismannism-Morganism. The Communist Party provided support to advanced Soviet Michurin scientists.

MICHURIN, Ivan Vladimirovich (1855–1935) — a great biologist who raised Darwinist, scientific biology to a new, higher level. The name Michurin is associated with a new, highest stage in the development of materialist science regarding living nature. Michurin's life is divided into two sharply differing periods — pre-revolutionary and Soviet.



Before the Great October Socialist Revolution, Michurin lived and worked carrying out all experiments at his own expense, without any encouragement. His deeply folk cause — the breeding of new plant varieties — he conducted on a tiny homestead plot at his own risk and peril. His brilliant ideas were not recognised under czarism. American businessmen, learning

about the wonderful new varieties of fruit plants he bred, offered him a move to America. But the great patriot refused this offer. Only the October Socialist Revolution gave him the opportunity to deploy his scientific and practical work. Michurin's plot was transformed into a giant nursery. Research institutes were created to develop and introduce Michurin's ideas into agricultural practice. In 1934, Michurin wrote: "The dream of my whole life is coming true: new valuable varieties of fruit plants bred by me moved from experimental plots not to individual wealthy kulaks, but to the masses of collective and state farm orchards, replacing low-yielding, bad, old varieties".

If *Darwin* (see) only explained the laws of the organic world, Michurin created a materialist theory about the pathways for changing this living world. In his scientific creativity and worldview up to 1917, Michurin directly developed militant materialism and the democratism of the great Russian materialists and revolutionary democrats of the mid-19th century. Having become acquainted after 1917 with the works of the creators of Marxism-Leninism, Michurin became a conscious dialectical materialist, an active fighter for socialism and communism. From the standpoint of dialectical materialism, he illuminated and solved problems of agrobiology. Michurin used to say that the roots of natural science lie in nature, that natural science spontaneously draws toward dialectics. In the preface to the third edition of the book *Principles and Methods of Work*, Michurin wrote: "For dialectics 'there is nothing final, absolute, sacred once and for all. It reveals the inevitable downfall of everything and in everything, and nothing can withstand it except the uninterrupted process of becoming and destruction, of endless ascent from the lower to the higher' (F. Engels). This principle is always the main principle in my works, running like a red thread through all my numerous experiments that I set up in improving existing and breeding new varieties of fruit and berry plants". Always and in everything Michurin was guided by the idea of development. Every individual organism, he wrote, develops to the fullness of its specific properties, and then

gradually loses them, ages, and finally dies. A species changes in the same way as everything in nature — "everything flows, everything changes". Michurin was convinced of the omnipotence of science and practice, of the possibility of knowing nature and mastering all the secrets of species formation. He built his theory as a consistently materialist theory that did not compromise with any concessions to idealism. Michurin considered the organism in close connection with its conditions of existence, recognizing the decisive importance of metabolism between the organism and nature. He contemptuously discarded the idealist entanglements of Weismannist-Mendelist-Morganists with their unknowable "things-in-themselves," mystical genes, and glorification of chance in science and practice, refuting these reactionary, pseudo-scientific ideas through all his work. As a true revolutionary in science, he was not afraid to point out the weak and erroneous sides of Darwin's teaching. Michurin creatively developed materialist biology—Darwinism.

A supreme experimenter, Michurin created and developed scientific methods for the conscious management of plant life and the practical transformation of living nature. The teaching created by Michurin includes: 1) the theory and methods of artificial hybridisation (sexual and vegetative, intraspecific and distant), 2) the theory and methods of directed rearing of organisms, 3) the theory and methods of artificial selection. All these three aspects of Michurin's teaching constitute an inseparable unity and are a model of the creative application of dialectical materialism to understanding the essence of heredity and variability of organic forms, to the practice of breeding new plant varieties in the interests of socialist society.

All his life Michurin dedicated to the working people. He considered his nursery a workshop for creating new varieties that would more fully meet the "needs of the life of working people". "My achievements belong to a classless socialist society," Michurin wrote in 1932. "Our goal," he said, "is to reshape the properties of plants in a direction desirable for working people". Michurin, proceeding from Marx's famous

thesis: “Philosophers have only interpreted the world in various ways; the point is to change it,” formulated the task of biological science: “We cannot wait for favours from nature; to take them from her is our task”. Realising this revolutionary principle, Michurin devoted his entire life to reshaping the nature of plants. The creation of new varieties cost Michurin decades of persistent and systematic labour. His main method, as he himself wrote, consisted in a constant “striving forward, in strict verification and restructuring of experiments...” The great scientist bred more than 300 new varieties of fruit and berry plants. But his most valuable legacy is his theory, *Michurin biology* (see).

Michurin was a patriot of his Motherland. Even before the revolution, he branded those scientists and figures who placed all hopes in the matter of improving Russian horticulture on help from abroad. “It is a shame,” he wrote, “to consider that everything best can be obtained only from abroad...” He was deeply grateful to the Communist Party and the Soviet state for the conditions created for his work. “The Bolshevik Party and Soviet power,” he wrote, “have done everything for the flourishing of the cause I started”. The works of I. V. Michurin, vols. I–IV, were published in 1948.

MIGNET François Auguste (1796–1884) — see *French Historians of the Restoration Era*.

MIKHAILOVSKY, Nikolai Konstantinovich (1842–1904) — Russian sociologist and publicist, leader of liberal Narodnism, enemy of Marxism. In the journals edited by him, *Otechestvennye Zapiski* and *Russkoye Bogatstvo*, Mikhailovsky waged a fierce fight against Marxism. A proponent of the *subjective method in sociology (cm.)*, Mikhailovsky argued that society represents a “crowd” with uniform, grey, mundane ideas. “A heroic personality” organises the “crowd,” introduces a temporary connection into it, and inspires it to fight. The idealist theory of “heroes” and “the crowd” served as a justification for the Narodnik tactics of individual terror.

Against these tactics of the Narodniks and their reactionary idealist theories, Lenin and Plekhanov waged a merciless struggle (V. I. Lenin in his book *What the "Friends of the People" Are and How They Fight Against the Social-Democrats?* — see *cm.*, and in other works; G. V. Plekhanov in his book *On the Question of the Development of the Monistic View of History* — see *cm.*). Lenin protested against attempts by liberals and bourgeois democrats "to pass Mikhailovsky off as a socialist and to prove the compatibility of his bourgeois philosophy and sociology with Marxism" (Lenin, vol. 20, p. 99). In reality, wrote Lenin, not only in the field of economics, but also in philosophy and sociology, Mikhailovsky's views were bourgeois-democratic views covered up with a "socialist" phrase. A characterisation of the essence of Narodnism and the erroneousness of Narodnik views is also given in the *History of the CPSU(B)-Short Course*.

MILESIAN SCHOOL — the earliest materialist school in ancient Greek philosophy, which received its name from the city of Miletus. In the 6th century BCE, together with other cities of the Ionian coast of the Mediterranean Sea, Miletus was a centre of trade, crafts, seafaring, and culture in ancient Greek slave-owning society. Milesian philosophers were simultaneously natural scientists. Some natural-scientific ideas were borrowed by them from the peoples of the East and developed further independently. The Milesians made the first scientific discoveries in geometry, geography, astronomy, and mathematics. They viewed nature as matter, eternally in motion and development, attributing to it universal animation (see *Hylozoism*). The world was not created by gods, the Milesians asserted. On the first natural-philosophical doctrines of the Milesians—*Thales* (see), *Anaximander* (see), and *Anaximenes* (see)—Engels said: "...Here we see already completely drawn the original naive materialism which, at its first stage of development, quite naturally takes for granted the unity in the infinite diversity of natural phenomena, and seeks it in something definite and corporeal, as Thales does in water"

(*Dialectics of Nature*, 147). Anaximander took as the primary basis an indefinite and boundless matter—material particles (*apeiron*) in motion. Anaximenes considered air to be the primary basis of all that exists. Representatives of the Milesian school attempted to solve the question of the relationship between primary matter and concrete natural phenomena, the question of how real natural objects arise from air, fire, or water. In this formulation of the question of the relation between the one and the many, the naive dialectics of the Milesian philosophers was reflected; with it are connected the first attempts to find some kind of lawfulness in nature.

MODE OF PRODUCTION OF MATERIAL GOODS — the method of obtaining the means of life (food, clothing, housing, instruments of production, etc.) necessary for human existence, so that society can live and develop. The mode of production forms the basis of the social system and determines the character of that system. Whatever the mode of production is, such is society itself. Every new, higher mode of production signifies a new, higher stage in the history of humanity.

Since the emergence of human society, a series of modes of production have existed and succeeded one another: the *primitive communal system* (see), *slave-owning system* (see), *feudalism* (see), and *capitalist system* (see). In the contemporary historical epoch, the age of capitalism—which has outlived its era—is being replaced by a new, socialist mode of production, which has already triumphed in the USSR (see *Socialist System*).

The mode of production has two sides. One side of the mode of production consists of the *productive forces* (see) of society. They express the relationship of man to the objects and forces of nature used to create vital material goods. The other side of the mode of production consists of *production relations* (see)—the relations between people in the process of social material production. The state of these relations provides the answer to the question: in whose ownership are the means of production—at the disposal of all society, or at the disposal of

individual persons, groups, or classes who use them to exploit other persons, groups, or classes. Marxism subjected to sharp criticism the notion that the mode of production reduces solely to productive forces, and that the latter can allegedly exist without production relations. Such, for example, is the Bogdanov-Bukharin concept, which reduces the mode of production to productive forces and technology, and the laws of social development to the "organisation" of productive forces.

In reality, in the mode of production, its two sides are inseparably linked and cannot exist one without the other. Every historically defined mode of production is a unity of productive forces and production relations. But this unity is dialectical. Arising on the basis of productive forces, production relations exert immense influence on the development of the productive forces themselves. They either accelerate their development or hinder it. In the course of the development of the mode of production, production relations naturally lag behind productive forces, which are the most mobile element of production. By virtue of this, at a certain stage of development of the mode of production, a contradiction arises between its two sides. Outdated production relations begin to hamper the further development of productive forces. The contradiction between the new level of productive forces and the old production relations can be overcome only through the replacement of old production relations with new ones corresponding to the new productive forces. New production relations are that main and decisive force which determines the further powerful development of productive forces.

The contradiction and conflict between productive forces and production relations within the framework of a single mode of production forms the deepest foundation of social revolutions in antagonistic formations. Under socialism, the contradiction between the two sides of the mode of production does not turn into an opposition and does not reach the point of conflict. The socialist state and the Communist Party, proceeding from objective economic laws of development, have the opportunity to timely overcome emerging contradictions between old

production relations and new productive forces by bringing production relations into line with the new character and level of productive forces. (See also *Law of Obligatory Conformity of Production Relations to the Character of Productive Forces*).

MODUS — a philosophical term used in pre-Marxist philosophy to denote a property of an object inherent to it only in certain states, as distinct from an *attribute* (see), which is an indispensable property of an object in all its states. In Spinoza's *philosophy* (see), modes are all transitory states of substance that have the cause of their being not in themselves, but in substance and its attributes; in modes, an infinite multiplicity of things and their transitory qualities are expressed, in which the single, eternal, and infinite material *substance* (see) finds its manifestation.

MONAD (Greek *monas* — unit) — a philosophical term (in pre-Marxist philosophy) to denote the simplest, indivisible unity. In Greek philosophy, the term "monad" was used to denote unity as one of the principles of being. In modern philosophy, in the system of Leibniz (see), monads are the basis of everything existing; they represent independent spiritual entities possessing self-movement. Their connection among themselves is a manifestation of pre-established divine harmony. In Leibniz's idealist teaching, there were also dialectical elements.

MONISM (Greek *monos*—single)—a philosophical teaching which, in contrast to *dualism* (see), takes one principle as the foundation of everything existing. It exists as both materialist and idealist monism. Materialists consider matter to be the principle and foundation of the world. Idealists, on the contrary, consider spirit to be the single principle of all phenomena. One of the representatives of idealist monism is *Hegel* (see), who considered the absolute idea to be the single principle of everything existing. Idealist monism is a direct justification of religion and priestcraft. The scientific monistic

philosophy is only dialectical materialism, created by Marx and Engels. Materialist monism proceeds from the fact that the world by its nature is material, that all phenomena in the world represent various forms of moving matter. Marx and Engels were the first in history to extend the materialist teaching to the life of society. The main force determining the development of society, as the classics of Marxism-Leninism showed, is the mode of production of material goods.

MONOTHEISM — belief in a single god, as opposed to polytheism — belief in many gods. At the first stages of the development of religious beliefs, during the period of the tribal system, each gens had its own god. At the highest stage of development of the gens, a cult of several deities appears; each of them has its own name, its own "sphere of activity." The further development of religious beliefs is connected with the division of society into classes and with the formation of the state. In established states, a cult of a single god (monotheism) is established. With the appearance of kings, representations of kings of heaven arise. Engels wrote that "a single god — is only a copy of a despot-king; a single god could never have been realised without a single king..." (Marx and Engels, Vol. XXI, p. 45). However, monotheism in modern religions is highly relative: belief in God the Father, God the Son, God the Mother of God, holy prophets, etc., is in essence polytheism.

MONTESQUIEU, Charles Louis (1689–1755) — French sociologist, expresser of the political sentiments of the French bourgeoisie of the mid-18th century. Montesquieu's most important works — *Persian Letters* (1721), *Considerations on the Causes of the Greatness of the Romans and Their Decline* (1734), *On the Spirit of the Laws* (1748) — achieved wide distribution. They enjoyed, alongside the writings of Rousseau, great popularity, in particular among the figures of the French bourgeois revolution of 1789. All three works were translated into Russian back in the 18th century. In the first of them, Montesquieu gave a sharp critique of absolutist orders under

Louis XIV; in the other two works, he attempted to reveal the origin of the state system, to explain the nature of laws, and on this "natural" basis to compose a plan of social reforms. Montesquieu advanced the idea of the law-governed development of all phenomena. Laws, according to Montesquieu's definition, are "the necessary relations arising from the nature of things"; in this sense, everything that exists has its laws, asserts Montesquieu. Regularity dominates also in the sphere of social relations.

Montesquieu was one of the founders of the "geographic direction" in *sociology* (see). The moral character of a people, the character of its laws, and the form of government are conditioned, according to Montesquieu, by climate, soil, size of the territory on which it lives. No, in this way, absolutely expedient, rational state system, religion, laws, or rights exist. Everything depends on the conditions of life of a people, by which Montesquieu understood geographic conditions. However, laws, from Montesquieu's point of view, are not a consequence of objective social relations. Laws are established by reason, which must take into account the spirit of peoples, determined by the geographic conditions of their life. Thus, his teaching on laws has an idealist character; it is far from a scientific understanding of the laws of social development. Nevertheless, his idea of regularity in human history — the main idea of the work *On the Spirit of the Laws* — was progressive. In contrast to *Hobbes* (see), for Montesquieu the natural state of people is peace and equality among them. Montesquieu was foreign to the view of the state as an ahistorical category. As the best form of government, he considered a constitutional monarchy. Montesquieu is the creator of the popular liberal theory of the separation of powers into legislative, executive, and judicial. Montesquieu is one of the authors of the so-called "quantity theory" of money. Although Montesquieu was not an atheist, in his works he subjected the church and clergy to sharp critique.

MORE, Thomas (1478–1535) — one of the founders of utopian socialism and an outstanding scientist-humanist. Born in London to a judge's family, he received his education at Oxford University. Under King Henry VIII, he held major state posts. He was executed on charges of "high treason." In history, More entered as the author of a remarkable work which he published in 1516 under the title *A Truly Golden Little Book, No Less Beneficial Than Entertaining, of the Best State System, and of the New Island Utopia*. Speaking in the era of initial capitalist accumulation, More in his book subjected emerging capitalist relations to critique and showed the suffering of the people. To him belongs the famous saying: "sheep ate people," characterising the barbaric methods of the emergence and development of capitalism in England, when landlords drove peasants from their lands, enclosed peasant fields, and arranged pastures for sheep on them. More sees the root cause of all social calamities in private property. To a system based on private property, he opposes the ideal social system of the fantastical country of Utopia, at the foundation of which lies public property, public production, and appropriation, i.e., a socialist system. More was the first in history who attempted to depict an ideal socialist society. He gave the happy island the name "Utopia," which literally means "place that does not exist" (from this word came the word "utopian" to denote initial, pre-scientific socialism). The state of Utopia represents a union of 54 cities. To each city are attached fields where people engage in agriculture. All adult people, men and women, are engaged in productive labour, except for persons performing public functions and persons engaged in scientific activity. The main production cell is the family, the numerical composition of which changes depending on the character of its production activity. Each family is engaged in some specific trade. There is no special rural population; all Utopians by turn must work two years in agriculture. In this way, More attempts to eliminate the *opposition between town and country* (see). Everything that Utopians produce belongs to society. Thanks to the absence of parasitism, all products are in abundance and are distributed

according to the needs of the citizens. The labour of Utopians is limited to six hours. Free time they devote to sciences and arts. Utopia is governed on the basis of democratic principles.

Although More in his depiction of the future society expressed brilliant guesses, nevertheless his views were extremely primitive and untenable. Thus, the economy of Utopia is built on craft production. To More, the notion that socialism would have as its basis highly developed technology and technical progress was foreign. In Utopia, the satisfaction of all needs of inhabitants is tied to a certain limitation of these needs, for example in housing, in clothing. Since More did not know machines that could perform heavy and unpleasant work for humans, he allowed slavery in Utopia. And this violates equality. More dreamed of accomplishing the transition to the new system by peaceful means, and not by revolutionary ones — in this was revealed the historical and class limitation of his utopianism. More's book exerted a great influence on the subsequent development of socialist thought.

MORAL-POLITICAL UNITY OF SOVIET SOCIETY — one of the most important driving forces of Soviet society, formed as a result of the liquidation of exploiting classes and the victory of socialism, on the basis of the community of interests and cooperation of workers, peasants, and intelligentsia. The moral-political unity of Soviet society is the expression of the fact that the working class, peasantry, intelligentsia, and all nations and peoples of the Soviet country unanimously support the policy of the Communist Party and the Soviet government and actively fight for its implementation into life. It means that the basic rules of socialist morality have become the rules of the broad masses of the people.

The moral-political unity of Soviet society was formed, developed, and strengthened by the party in the course of the struggle for the destruction of capitalism and the building of socialism. The economic basis of the moral-political unity of Soviet society is the socialist mode of production. Having liberated the productive forces from the shackles of private

property in the means of production, socialism brought with it a flourish of creative activity among the working masses, their initiative, and enthusiasm in work. On the basis of public property in the means of production in the country, socialist production relations were established and developed — relations of creative cooperation and mutual aid among working people. Private property in the means of production divides people. Socialist public property unites people together, develops in them a feeling of collectivism, mutual cooperation, and mutual aid. Ensuring maximum satisfaction of the material and cultural needs of society — such is the main requirement of the *basic economic law of socialism* (see). Having cognised this law and using it in the interests of society, Soviet power and the Communist Party united Soviet society in the name of achieving the high goal of communism.

The driving force of the development of capitalist society is the irreconcilable class struggle between exploiters and the exploited. Deceiving the people, apologists of imperialism preach the impossible — "social unity," "class harmony" under conditions of capitalism. Back then, Marx and Engels in the *Manifesto of the Communist Party* (see) showed that the oppressor and the oppressed stand in constant opposition to one another, conduct an irreconcilable struggle between themselves. In the capitalist world there can be neither political nor moral unity of society, since the antagonistic classes of capitalist society cannot be reconciled. The dictatorship of the working class, the liquidation of exploiting classes, and the building of socialism — such is the only path to creating a society united into a single friendly collective, free from class conflicts and united by the single idea of struggle for communism. The greatest factor of the moral-political unity of Soviet society is the alliance of workers and peasants, which has now turned into friendship between them.

The Soviet state system constitutes the political basis of the moral-political unity of Soviet society. The Soviet state is a state of the people themselves, their main tool in the cause of building communism, in the cause of defending the country

from enemies. Soviet socialist democracy ensures the constant and decisive participation of the broadest masses of working people in governing the state. In deed, it provides full equality of rights to all working people. Only personal labour for the good of the Motherland and personal abilities determine the position of a Soviet person in society. Millions-strong masses have been drawn into active political activity in the Soviet country. The Soviet state is internationalist by its very nature. For the first time in history, it established friendship and cooperation between peoples and nations that form part of the USSR. The friendship of the peoples of the USSR is a mighty, cementing force of the moral-political unity of Soviet society, the most important basis of this unity. In capitalist society there can be no moral-political unity also for the reason that the bourgeois system incites hatred of some peoples toward others, and conducts a policy of racial discrimination. Only the USSR demonstrated for the first time an example of a multinational state in which all large and small peoples are united into one and build their life on the basis of full mutual trust and mutual cooperation.

A great force holding together the moral-political unity of Soviet society is *Soviet patriotism* (see), in which national traditions of peoples and common vital interests of all working people are harmoniously combined.

The ideological basis of the moral-political unity of Soviet society is the worldview of the Communist Party, the teaching of Marxism-Leninism, tested in numerous battles and having found its brightest confirmation in the building of socialism in the USSR. The deepest expression of the moral-political unity of Soviet society and a condition of this unity is the cohesion of the entire Soviet people around the Communist Party. The entire history of the Communist Party showed the people that the party is a consistent and faithful expresser of the interests of working people, their leader, director, and organiser of the masses. In the person of the Communist Party, the Soviet people see their recognised leader. Not a single party had or has such

authority among the popular masses as the Communist Party of the Soviet Union.

The moral-political unity as a driving force of Soviet society found its concrete expression in the victory of the Soviet Union in the Great Patriotic War, in the heroic feats of Soviet people at the fronts of the war and in the rear. It finds its expression now in free socialist labour, in the successful implementation of plans of economic and cultural construction outlined by the Communist Party and state. The labour and political activity of Soviet people, working jointly on the implementation of the program of building communism, is a vivid demonstration of the moral-political unity of Soviet society. In the process of gradual transition from socialism to communism, with the erasure of essential differences between town and country, between mental and physical labour, and the overcoming of existing class boundaries between workers and peasants, the moral-political unity of Soviet society will grow even stronger. This unity is the guarantee of building complete communism in the USSR.

MORALITY — see *Morality, Morals*.

MORALITY, MORALS — rules, norms of social life, behaviour of people, determining their duties and attitude toward each other and toward society, one of the forms of social consciousness. Idealists consider morality to be completely independent of the material conditions of human life. Marxism-Leninism in its understanding of morality and its requirements proceeds not from general and abstract definitions, but from concrete historical conditions. Morality, taken outside human society, Marxism teaches, does not exist — this is a deception. In a class society, morality has a class character. Morality is not an abstract, but a historical category. With a change in the form of the social system, with a change in the economic base, morality also changes. Thus, with the victory of the bourgeois system over the feudal system, feudal morality gives way to bourgeois morality. "...The system of appropriation of surplus

labour of serf peasants attached to the land created serf morality; the system of 'free labour,' working 'for someone else's account,' for the owner of money, created in exchange its bourgeois morality" (Lenin, Vol. 1, p. 363). The victory of the proletarian revolution brought the victory of a new morality — the morality of communist society.

Communist morality is subordinated to the interests of the class struggle of the proletariat. From the point of view of communist morality, only that is moral, ethical, which contributes to the destruction of the old world of exploitation and poverty, only that which strengthens the new, socialist system. The victory in our country of a new, socialist morality over bourgeois morality is a fact of world-historical significance. Bourgeois ideologists strive to assert the principles of predatory, capitalist "morality" as "eternal" and "unshakeable" principles corresponding allegedly to human nature itself. The experience of the Soviet Union shows that these principles are transitory, as is capitalism itself. The destruction in the USSR of private property in the means of production and the victory of socialist property, the establishment of new forms of labour, and new relations among people — all this led to the emergence of a new moral character of the Soviet person. In contrast to philistine, bourgeois individualism, which places narrow personal, selfish interests of man above all else, the Soviet system educates in man an understanding of the primary importance of public interests, and the combination of personal interests with public ones. The Soviet person relates in a new way to public property, to labour. The socialist principle "he who does not work, neither shall he eat," socialist forms of labour are the source of forming a new morality free from bourgeois parasitism. The Soviet system forms in man the morality of a citizen, a Soviet patriot, a fighter for communism, for the happiness of all humanity.

Soviet patriotism (see) — the deepest manifestation of a new, communist morality, of a new psychology of a person of a socialist country — is a mighty stimulus for unprecedented feats of Soviet people in the name of the Motherland. Cleansing

the consciousness of man from remnants of capitalist morality, the Soviet socialist system forms and educates in the human character new moral qualities: a communist attitude toward labour, toward public property, devotion to one's socialist Motherland, honesty, a spirit of innovation, persistence in achieving goals, strong will, etc.

The Soviet system cleanses human morality from one of the most disgusting traits instilled by capitalism in man — from nationalistic hatred toward other peoples, toward people of other races and nations. The consciousness of Soviet people is penetrated with the spirit of *proletarian internationalism* (see), with respect toward other peoples. This trait of socialist consciousness and morality manifested itself brightly during the years of the Great Patriotic War, when Soviet people accomplished their great liberating mission, delivering the peoples of Europe from fascist enslavement. This trait brightly manifests itself now, when the Soviet people stand in the advanced positions of the general front of the struggle of the peoples of the world against imperialism. Traits of the new, communist morality find their manifestation also in Soviet everyday life in the family, in the attitude toward women. Soviet power did for the equal rights of women what the old, bourgeois society could not do over centuries of its existence.

The Communist Party teaches that only in the struggle between the old and the new, in the struggle against remnants of the old, bourgeois morality does the new morality grow and develop. We still have remnants of private-property psychology and morality; there are still living carriers of these remnants. The party teaches to conduct an irreconcilable struggle against all remnants of the old that retard our development. The party obligates its members to be an example of an advanced Soviet person, to provide a model of fulfilling the requirements of communist morality. In the Statute of the Communist Party of the Soviet Union, approved by the 19th Party Congress, in the section on duties of party members, the most important principles of communist morality are formulated. The party requires from its members to be active fighters for the

implementation of party decisions, to be an example in labour, to guard and strengthen public, socialist property as the sacred and inviolable foundation of the Soviet system, daily to strengthen ties with the masses, to work on raising one's consciousness, to master the foundations of Marxism-Leninism, to observe party and state discipline, to develop self-criticism and criticism from below, to be truthful and honest before the party, etc. (See also *Communist education of working people*; *Remnants of capitalism in the consciousness of people*.)

MORELLY — a major French utopian communist of the 18th century. Biographical data about him are absent (there are not even dates of birth and death). All works of Morelly were published anonymously. In the poem *The Basiliade* (1753) and especially in his main work *Code of Nature, or the True Spirit of Its Laws* (1755), he describes a future communist system. Morelly is a bright representative of the democratic line in the French Enlightenment movement. His main idea is a decisive requirement for the destruction of private property. Private property is the source of all social evils; it must be abolished, says Morelly; "there, where there would be no property, not a single one of its disastrous consequences could exist." The most important cause of the emergence of private property Morelly explains idealistically: by insufficient enlightenment of people, an error committed by legislators, etc. Understanding the true meaning of the laws of human nature, according to Morelly, is the guarantee of returning to the natural order. Communism is a system corresponding to the "code of nature." Its basis is public property. In understanding the necessity of public property lies the major historical service of Morelly.

In his utopian state, trade and exchange are absent. Everyone receives necessary products. All citizens have the right to labour, rest, education, medical treatment, as well as material support in old age. Labour bears a universally obligatory character, but upon reaching a certain age, every person can engage in any kind of labour. Morelly attaches great importance to the public upbringing of children. Starting from

age 5, all children are placed in special houses where they are brought up under completely equal conditions (girls and boys separately). The main task of upbringing is the formation of high civic qualities. Theoretical training is supplemented by production training. The historical limitation of Morelly's views was brightly expressed in the primitive egalitarianism preached by him (up to the point that all houses must be of uniform shape and all people from 10 to 30 years old must wear clothing of identical material). In all this, as well as in the lack of understanding of real conditions for the destruction of private property and revolutionary paths to changing the old system, was revealed the undeveloped state of socio-economic class relations in the era of Morelly. The utopian theory of Morelly exerted a great influence on the views of Babeuf, *Fourier* (see), *Cabet* (see), and others.

MORGAN, Lewis Henry (1818–1881) — American scientist ethnographer, archaeologist. Over many years of studying the life of American Indians, Morgan laid the factual basis for a scientific history of primitive society. To Morgan belongs also an attempt to create a periodisation of the history of pre-class society. Although his division of primitive society into periods of savagery, barbarism, and civilisation is unacceptable from a modern point of view, valuable in his periodisation was the effort to link each period with the development of production techniques. Relying on vast factual material, Morgan established that the family is a historical category that changes with the development of society, in particular that the monogamous family arises from a polygamous family as a result of the decay of the gens, with the appearance of class society. By this, Morgan dealt a blow to reactionary-clerical views on the family as an unchangeable category. Marx and Engels highly valued Morgan. Marx made an abstract of Morgan's main work *Ancient Society*, published in 1877. Engels wrote that Morgan "instinctively," "in his own way," re-discovered the "materialist understanding of history discovered by Marx..." (Marx and Engels, Sel. Works, Vol. II, p.

160). Working on the book *The Origin of the Family, Private Property and the State* (see), which represents a most important theoretical contribution to the teaching of Marxism on society, Engels used critical analysis of Morgan and other researchers of primitive society. In this work, as Engels himself points out, he did not simply "objectively" set forth Morgan's data, who was far from a revolutionary understanding of the social process, but reworked them on the basis of the proletarian revolutionary theory of Marxism.

MOVEMENT — the mode, form of existence of matter, its most essential and inalienable property. Movement, like matter, is eternal, uncreated, and indestructible. The world is moving matter. Matter without movement is just as unthinkable as movement without matter. The source of movement lies in matter itself, and movement therefore needs no explanation by means of a primary push or "engine" in the form of a creator, God, or other mysterious forces. New discoveries in the field of physics made in the late 19th and first half of the 20th century fully confirm the Marxist doctrine of movement. Such, for example, is the physical law of the interrelation of mass and energy. According to this law, there is no mass without energy, and conversely, every mass corresponds to a certain amount of energy, and every energy corresponds to a certain amount of mass; with the acceleration of an electron's movement, its mass also grows. Consequently, modern science has destroyed that gap between matter and movement which was characteristic of old, metaphysical natural science, which viewed matter outside of movement as a inert, inert mass.

Modern idealists in philosophy and physics, using new discoveries, attempt to assert the view that movement is non-material, and attempt to revive idealistic "energism", which was exposed by Lenin in *"Materialism and Empirio-criticism"* (see). Such a fact, for example, as the transformation of a photon near a nucleus into a material pair—an electron and a positron—is viewed as the birth of matter from pure, non-material energy of movement, while their reverse

transformation into photons is characterised as the destruction of matter and the birth of pure energy, pure movement. In reality, this fact brilliantly confirms the doctrine of dialectical materialism about movement and matter, about their indivisibility, for photons, electrons, and positrons are material and are in a state of movement; their transformation into one another is a transformation of moving matter from one form into others.

The internal impulse of every movement consists of contradictions, the struggle of opposites. Even the simplest form of movement—the displacement of a body in space—contains a contradiction: relative to a moving body, it can be said that it is at one and the same time located in a given place and not located in it. Dialectical materialism calls movement not only displacement in space, but any change in general observed in nature and society. The main forms of movement are: the movement of microparticles of matter according to specific laws (electrons, protons, etc.), mechanical movement (displacement of a body in space), physical movement (molecular movement in the form of heat, light, electricity, etc.), chemical movement (combination and decomposition of atoms), organic movement or life (cell, organisms), consciousness, and social life. Each of these forms of movement has its own features unique to it, and therefore it is incorrect to reduce higher forms of movement to lower ones; the laws of thought cannot be explained by biology alone, which studies the laws of organic life; in turn, the functions of an organism cannot be fully explained by physical or mechanical laws of heat, gravity, etc. It is just as absurd to explain, for example, economic crises or revolutions by sunspots or the movement of celestial bodies, as vulgar bourgeois sociologists do. Attempting to reduce higher forms of movement to lower ones, mechanists usually refer to the fact that higher forms of movement occur on the basis of physical, chemical, or mechanical movement. But mechanical materialists do not understand that lower forms of movement are not the main ones in this case, but secondary, and that the

essence of a higher form of movement is not exhausted by them. “We shall, undoubtedly, ‘reduce’ experimentally thinking to molecular and chemical movements in the brain; but does that exhaust the essence of thinking?” (Engels, *Dialectics of Nature*, 197). Forms of movement of matter are interconnected and transition into one another: mechanical movement under certain conditions transforms into a physical form of movement, physical transforms into a chemical form of movement, etc.

Movement has an absolute, universal character; nowhere and never is there absolute rest or equilibrium. For example, a stone, a house, or a table rest only relative to the Earth, but they move together with the Earth around its axis and around the Sun, and together with the solar system. At the same time, intramolecular and intra-atomic movements take place within objects. Thus, rest and equilibrium are merely a moment of movement. Only movement is eternal, absolute, and non-transitory. Rest is always relative and temporary. “Individual movement strives toward equilibrium, while aggregate movement again destroys individual equilibrium” (Engels, *Dialectics of Nature*, 196). Marxist philosophy considers every object, every phenomenon of reality in continuous movement, development, and change, in the process of emergence and destruction, breakdown and creation. To view objects in their emergence and development, in their changes, means to stand on the ground of reality itself, means to fulfil one of the most important requirements of the Marxist dialectical method.

MYSTICISM — one of the forms of a religious-idealist worldview. At the heart of mysticism lies the idea of the possibility of spiritual communion between man and a deity, the possibility through “revelations” to comprehend the “mysteries” of existence, etc. Mysticism permeates all religious teachings and all idealist schools in philosophy. Throughout the history of society, mysticism, like religion, has been a tool in the struggle against science and against progress. Mysticism is especially widespread in the circles of the modern imperialist bourgeoisie, which, in panic fear of the proletarian revolution, seeks

salvation in miracles, in the supernatural, in mysticism. Philosophers of modern bourgeois society have openly taken the path of propagating devilry and mysticism. Elements of mysticism also penetrate modern bourgeois science. Thus, some physicists claim that alongside the three known dimensions of space, there is a fourth dimension populated supposedly by spirits. Other physicists teach about "free will" of electrons, etc. All these mystical teachings are evidence of the complete marasmus of modern bourgeois ideology.

MYTHOLOGY (Greek *mythologia*—tale, legend) — the sum total of myths. In their desire to explain natural and social phenomena, people at the dawn of history, lacking scientific knowledge, resorted to fiction and fantasy. Thus arose myths about gods, their lives and activities, extraordinary heroes and their exploits, etc. "All mythology overcomes, dominates and shapes forces of nature in imagination and with the help of imagination; it disappears, therefore, with real mastery over these forces of nature" (Marx, *Contribution to the Critique of Political Economy*, 225). A myth is an attempt by ancient people to answer the question: how and why did a particular natural or social phenomenon arise? Thus, for example, the ancient Hebrews explained the origin of the earth and man through the myth of the creation of the world by God in 6 days. Social forces, also initially incomprehensible to man, acquire a fantastical character in human consciousness. With the development of civilisation, a class element enters existing myths. The mythology of the ancient Greeks is especially rich. Myths created by ancient Greeks and Romans about gods, as well as about heroes, such as Prometheus, Antaeus, etc., entered world literature as models of artistic creativity.

NAIVE REALISM — a spontaneous, materialist worldview inherent to every person. Every normally thinking person realizes that all objects exist independently of human consciousness. Naive realism, thus, consists in a spontaneous, in the vast majority of cases theoretically un-self-conscious

confidence that the world in its nature is material. However, naive realism is not yet a scientific-materialist worldview. Spontaneous, naive materialism can easily be knocked off course by idealism. Dialectical materialism raises the materialist understanding of the world to the level of the most consistent philosophical teaching relying on the achievements of science. The Marxist-Leninist understanding of naive realism is directly opposed to the interpretation of it by idealists — *Berkeley* (see) and Machists. The Machists asserted that naive realism is a worldview according to which a person deals only with his own sensations, and for him it is all the same whether things actually exist or not. Lenin in *Materialism and Empirio-Criticism* proved that this is a distortion of the actual essence of naive realism, which consists in spontaneous confidence that nature exists outside and independently of consciousness. "The conviction of 'naive realists' (i.e., all humanity) that our sensations are images of the objectively real external world, is the constantly growing and strengthening conviction of the mass of natural scientists" (Lenin, Vol. 14, p. 336).

NALBANDIAN, Mikael Lazarevich (1829–1866)



—outstanding Armenian thinker-materialist, revolutionary democrat, socialist-utopian and educator, poet and publicist. Nalbandian was a comrade-in-arms and like-minded associate of the Russian revolutionary democrats: Herzen, Belinsky, Chernyshevsky, and Dobrolyubov. Herzen and Ogarev highly

valued Nalbandian's activity, his selfless devotion to the cause of revolutionary democracy. All his life Nalbandian dedicated to the struggle against serfdom, to the struggle for the strengthening of Armenian-Russian friendship binding the Armenian and Russian peoples. He considered that only a Russian peasant anti-serfdom revolution would bring national and social liberation to the Armenian people. Together with Chernyshevsky and his comrades in-arms, he was preparing an all-Russian democratic revolution. Nalbandian ardently defended the idea of uniting the revolutionary movement of the peoples of Russia against tsarism. A fiery patriot, Nalbandian defended the democratic traditions of the Armenian people; he mercilessly lambasted Armenian bourgeois nationalists and liberals; thus, he branded the cosmopolitan views of the liberal Nazaryan as "a wretched, mournful philosophy," as "a monstrous and repulsive phenomenon." He rejected the "theory" of liberals about class harmony, pointing to the fierce class struggle tearing society apart. He exposed unjust, predatory wars and the colonial policy of capitalist powers, exposing their predatory plans and solidarity with the policy of Turkish sultanism, with the policy of physical destruction of the Armenian people.

In philosophy, Nalbandian was a materialist. Matter he considered primary, eternal, indestructible; within itself lies the cause of its existence. He attached great importance to experience and *induction* (see). Ideas are reflections of nature, of the external world. Like representatives of Russian materialism of the 1840s–1860s, he strove to master dialectics. Nature is always in motion; the organic world arises from the inorganic, asserted Nalbandian. Social life is a process of struggle between the progressive and the reactionary, in which the progressive direction ultimately takes the upper hand. Nalbandian rejected the idealist philosophy of *Kant* (see), *Fichte* (see), and *Hegel* (see), and mercilessly criticised the reactionary, monarchical essence of Hegelian views, its departures from ideas of development. He defended the idealist positions of the emerging progressive Armenian literature and

its democratic direction. In matters of aesthetics, following Belinsky, Chernyshevsky, and Dobrolyubov, he defended realism. In philology, Nalbandian boldly broke with idealist traditions and emphasised that the key to a correct understanding of language must be sought in its connection with the life of a people and in unity with thinking.

Nalbandian was an extraordinary poet and writer. His artistic works are penetrated with hatred toward all serfdom. His ideas became a source of progressive, democratic Armenian culture of the second half of the 19th century. For his revolutionary activity and the dissemination of forbidden London (Herzen) publications, Nalbandian was imprisoned in the Peter and Paul Fortress, where he remained for almost three years. He died in exile, tortured by tsarist executioners. Major works of Nalbandian: *Two Lines*, *Agriculture as the True Path*, critical-literary article on Proshyan's novel *Sos and Vartiter*, and others.

NATION —"*a historically constituted, stable community of people, formed on the basis of a common language, territory, economic life, and psychological make-up manifested in a common culture"* (Stalin, vol. 2, p. 296). The features of a nation indicated in this definition—community of language, territory, economic life, and psychological make-up—are necessary features; only the presence of all these features, taken together, constitutes a nation, and conversely, the absence of even one of these features is sufficient for a nation to cease being a nation. A nation must not be confused with a *race* (see), nor with a tribe. In contrast to race, which is characterised by specific external biological traits (e.g., skin colour, hair, etc.), a nation represents not a biological, but a social category. In contrast to a tribe, which is an ethnographic category characteristic of the primitive-communal, tribal system, a nation represents a *historical* category that first emerged only in the era of rising capitalism. Historically, nations were formed from people of different races and tribes. Thus, for example, the Italian nation was formed from Romans, Teutons, Etruscans,

Greeks, Arabs, etc.; the French nation—from Gauls, Romans, Britons, Teutons, etc. The features of a nation developed gradually, even in the pre-capitalist period. However, they existed then in an embryonic state and contained only the *possibility* of forming a nation in the future under certain favourable conditions. This possibility transformed into reality only during the period of rising capitalism with its national market, economic, and cultural centres. The development of capitalism led to the destruction of feudal fragmentation, the development of economic ties between individual regions, and the unification of local markets into a single all-national market. In this way, a community of economic life was formed, and on its basis developed a cultural community, etc. Since the basis of this process was the development of the capitalist mode of production, the creation of national ties was the creation of bourgeois ties.

Nations formed during the era of rising capitalism were bourgeois nations, for they were brought together and cemented by the bourgeoisie, whose primary leading force was the bourgeoisie and its nationalist parties. This left an imprint on the entire spiritual and socio-political character of these nations. "Class peace within the nation for the sake of 'national unity'; expansion of the territory of one's own nation through the seizure of foreign national territories; distrust and hatred toward foreign nations; suppression of national minorities; a united front with imperialism—such is the spiritual and socio-political baggage of these nations" (Stalin, vol. 11, p. 338). The inevitable consequence of this was discord and hatred between nations, national conflicts, which can only be ended by the elimination of the capitalist system. The split of bourgeois society into antagonistic classes does not exclude the unity of the nation as a stable economic community of people, for the bourgeoisie and the proletariat are bound to each other by all the threads of the economy.

With the fall of capitalism, bourgeois nations leave the stage. On the ruins of old bourgeois nations, new, socialist nations develop, representing a fundamentally new type of

nation. These nations take shape on the basis of rising socialism. The leading and guiding force cementing these new nations is the working class and its internationalist party. Accordingly, the image of nations changes radically: "The alliance of the working class and the working peasantry within the nation to eliminate the remnants of capitalism in the name of the victorious construction of socialism; destruction of the remnants of national oppression in the name of equality and free development of nations and national minorities; destruction of the remnants of nationalism in the name of establishing friendship among peoples and consolidating internationalism; a united front with all oppressed and unequal nations in the struggle against conquest policies and aggressive wars, in the struggle against imperialism—such is the spiritual and socio-political image of these nations" (Stalin, vol. 11, p. 339). As a result of the formation of socialist nations, the relations between nations change radically and relationships among them transform: remnants of former distrust between them disappear, and the friendship of peoples develops, becoming one of the most important driving forces of socialist society. Socialist nations are incomparably more cohesive and viable than bourgeois nations, for they are free from the irreconcilable class contradictions that erode bourgeois nations. The elimination of national oppression, the establishment of equality for all peoples, the actual implementation of mutual assistance among peoples in all spheres of economic and public life, and overcoming the economic and cultural backwardness of peoples delayed in their development created all the conditions for the flourishing of socialist nations in the USSR. Many peoples who did not have the opportunity to coalesce into nations under the conditions of pre-revolutionary Russia consolidated into nations for the first time in the USSR (e.g., Turkmen, Kyrgyz, etc.). The result of this was an increase in the number of nations in the USSR. Thus, contrary to the assertions of enemies of Leninism, socialism did not lead to the dying away of nations, but on the contrary, to the flourishing of nations. Under the Soviet system,

nations are no longer ordinary modern nations, but socialist nations.

A major role in the rise of the economy and culture of formerly backward nations was played by the help of the Russian people, who are the most outstanding nation among all the nations within the Soviet Union and deserve general recognition as the leading nation.

Being a historical category, a nation has not only its beginning, but also its end. In the future, after the victory of socialism on a global scale, when nations unite into a single system of world socialist economy, real conditions real conditions necessary for the gradual merging of all nations into one whole will be created. But these conditions will not form immediately. It would be a most harmful mistake to think that the first stage of the period of the global dictatorship of the proletariat will be the beginning of the dying away of nations and national languages. On the contrary, this will be a period of growth and flourishing for previously oppressed nations and national languages, a period of establishing the equality of nations, eliminating mutual national distrust, and setting up and strengthening international ties between nations. Only in the second stage of the period of the global dictatorship of the proletariat, as a unified world socialist economy takes shape, will the need arise to have, alongside national languages, a common international language. It is possible that initially there will be not one common language for all nations of the world economic centre with one common language, but several zonal economic centres for individual groups of nations with a common zonal language for each group. Only at the next stage of the period of global dictatorship of the proletariat, when the world socialist system of economy strengthens sufficiently and socialism enters into the daily life of peoples, when nations become convinced in practice of the advantages of a common language over national languages, will differences between nations begin to die away, and instead of various national languages, a single international language will exist. This common international language will be neither German, nor

Russian, nor English. It will be a new language that has absorbed the best elements of national and zonal languages.

NATIONALISM — the ideology and policy of the bourgeoisie aimed at fanning national strife among working people, strengthening the rule of one nation over others. Nationalism is spawned by the capitalist system, for private property and capital inevitably disunite people, fan national discord, and intensify national oppression. By spreading nationalistic ideology among the popular masses, the bourgeoisie seeks to sow enmity among working people of different nations, thereby preventing their unification for the struggle for their liberation, distracting them from class struggle, and replacing class struggle with national hostility. V. I. Lenin wrote in 1913: "Look at the capitalists: they strive to fan national hatred among the 'common people', while they themselves manage their lucrative affairs exceedingly well in joint-stock companies—Russians, Ukrainians, Poles, Jews, and Germans together. Against the workers, capitalists of all nations and religions are united, yet they strive to divide and weaken workers through national enmity!" (Vol. 19, p. 275).

In the era of imperialism, the bourgeoisie transformed nationalism into an ideological tool for preparing imperialist wars and justifying policies of enslaving other peoples. During the First World Imperialist War, the bourgeoisie of all belligerent countries, together with social-chauvinists from the Second International, stupefied the popular masses with false slogans of defending the bourgeois fatherland. Modern American imperialism, striving for world domination, fans nationalist hysteria within its country, conducts a racist policy toward Black people and other national minorities, enforces the "American way of life" in Marshallised countries, and so on.

V. I. Lenin and J. V. Stalin, relying on the ideas of Marx and Engels, exposed the ideology and policy of bourgeois nationalism and grounded the theory, program, and tactics of the Marxist party on the national question. Marxism counterposes *proletarian internationalism* (see) to bourgeois

nationalism, and demands the right of nations to self-determination as opposed to the policy of national oppression. "Full equality of nations; right of self-determination for nations; merging of workers of all nations—this national program is taught to workers by Marxism, taught by the experience of the whole world and the experience of Russia" (Lenin, Vol. 20, p. 423). The Great October Socialist Revolution liquidated national oppression and created conditions for the political, economic, and cultural flourish of new, socialist nations. For the first time in human history, the Soviet Union presented the world with an example of a multi-national state based on firm, unbreakable friendship among peoples.

The Communist Party wages a struggle against remnants of capitalism in the consciousness of people, including manifestations of bourgeois nationalism. Remnants of capitalism in human consciousness are far more durable in the sphere of the national question than in any other area. The Communist Party educates Soviet people in the spirit of proletarian internationalism, *Soviet patriotism* (see), and friendship among peoples. Remnants of nationalism manifest in various forms: idealising reactionary nationalist trends of the past in science and literature, passing them off as "advanced" and "progressive," underestimating the friendship of peoples as one of the powerful foundations and bulwarks of the Soviet state, and so on. Enemies of the Soviet people would especially like to alienate the peoples of the USSR from the great Russian people, arouse distrust toward them, and diminish their significance and role in the commonwealth of peoples and nations of the USSR. Therefore, any underestimation of the role and significance of the Russian people plays into the hands of the enemies of the socialist system and represents an evil against which a decisive struggle must be waged. The Communist Party was able to cement the alliance and unity of the peoples of the USSR thanks to its unyielding struggle against all forms of nationalism—both local and Great-Russian. "Without defeating national-deviators of all shades and stripes, we could not have educated the people in the spirit of

internationalism, defended the banner of the great friendship of the peoples of the USSR, or built the Union of Soviet Socialist Republics" (*History of the C.P.S.U.(B.): Short Course*).

Remnants of nationalism, if a decisive struggle is not waged against them, become fertile ground for recruiting all kinds of wreckers, saboteurs, and spies by foreign intelligence services performing subversive work against the Soviet state. Therefore, constant, high political vigilance is a quality required of all Soviet people, no matter what post they hold.

Nationalism is fundamentally alien to Soviet ideology and to the entire structure of Soviet society, which is permeated with the spirit of proletarian internationalism, friendship among peoples—large and small—and Soviet patriotism.

NATIONAL QUESTION — Marxism-Leninism indicates three periods in the development of the national question. *The first period* is the period of the liquidation of feudalism in the West and the victory of capitalism. During this period, nations take shape and form. In the West, the emergence of nations generally coincided in time with the formation of centralised states, owing to which nations there assumed state forms as they developed. Thus national states took shape in England, France, Italy, and elsewhere. In Eastern Europe (in Hungary, Austria, Russia), capitalist development proceeded more slowly, which could not fail to retard the process of national formation, whereas the process of forming centralised states was accelerated by defence needs against invasions by Turks, Mongols, and other Eastern peoples. This led to the formation of multi-national states where one nation, more developed and successful in forming earlier than others, occupied a dominant position, while other nations—delayed in their development and thus less developed—were in a subordinate, oppressed position. The period of the emergence of nations in Western Europe was linked to numerous national-liberation wars aimed at overthrowing absolutism and feudalism, and overthrowing foreign national oppression. Following the realisation of these tasks, bourgeois-progressive national movements in the West

came to an end. Conversely, in Eastern Europe, where a system of national oppression took shape, bourgeois-national movements were only beginning to unfold by this time. Here, national oppression generated national conflicts and national movements, in which the primary active force was the bourgeoisie.

The second period in the development of the national question is tied to the emergence of imperialism. Prior to imperialism, the national question did not extend beyond the framework of individual multi-national states and encompassed few, predominantly European, nations (the Irish, Czechs, Poles, Finns, Serbs, etc.). In the era of imperialism, the national question transformed into interstate issue. The struggle between imperialist states begins for the right to plunder and enslave colonial and semi-colonial peoples. Old national states in the West—England, Italy, France, etc.—transformed through the capture of new territories into multinational, colonial states whose existence is closely tied to national and colonial oppression. During this period, sharply intensified national oppression sparked the growth of national-liberation movements among oppressed peoples of colonies and semi-colonies against imperialism. Thus, the national question merged with the general question of the liberation of colonial peoples and developed into the national-colonial question. Correspondingly, the class content of the national question changed as well: it became, in essence, a peasant question, for the peasantry constitutes the main army of the national movement. The national-liberation movement of oppressed peoples in colonial and dependent countries shatters the system of imperialism and, as a result, becomes a powerful reserve of the proletarian revolution. The interests of the proletarian movement in developed capitalist countries and the interests of the national-liberation movement in colonies demand their unification into a single revolutionary front, without which victory over imperialism is impossible. For the proletariat, the national question is a question of its allies in the revolution. Before the First World War and the October Revolution in

Russia, the national question was considered by the Communist Party as an integral part of the general question of the bourgeois-democratic revolution, but since the First World War and the October Revolution, it came to be viewed as part of the question of the socialist revolution.

The Great October Socialist Revolution marks the *third period* in framing and solving the national question—the Soviet period. This is the period of the destruction of capitalism and the elimination of national oppression, the establishment of friendship and fraternal cooperation among the peoples of the USSR, and the period of forming new, socialist nations. While in the bourgeois world the only way to resolve the national question is the division of nations, the intensification of enmity between them, and the subjugation of some nations to others, the October Socialist Revolution demonstrated the possibility and expediency of a different, revolutionary path based on the fraternal union of working people of different nations. It proved that this path is the only effective resolution of the national question, capable of ending national enmity—an inevitable condition under capitalism.

In the very first days of the October Revolution, on November 15 (2), 1917, the Soviet Government adopted the "Declaration of the Rights of the Peoples of Russia". In this remarkable document, the following were proclaimed: "*1. Equality and sovereignty of the peoples of Russia. 2. The right of the peoples of Russia to free self-determination, up to and including secession and the formation of an independent state. 3. Abolition of all and any national and national-religious privileges and restrictions. 4. Free development of national minorities and ethnographic groups inhabiting the territory of Russia."*

The implementation of the right of nations to self-determination did not lead to the collapse of Russia, but, on the contrary, to the close union of the peoples of our country around the Russian people. With the destruction of capitalism and the elimination of national oppression, alongside the establishment of equal rights for all peoples, the reasons that previously

compelled oppressed nations to strive for separation from Russia vanished. The very nature of Soviet power, internationalist in its class essence, the need for joint defence against capitalist encirclement, and the need for socialist construction—all this facilitated the drawing together of the peoples of the USSR and their unification into a single multinational state. On December 30, 1922, the Union of Soviet Socialist Republics was created—a new, unprecedented event in history: a multinational state. In contrast to bourgeois multinational states built on violence and oppression of small peoples, the Soviet multinational state has as its foundation the voluntary union of equal republics and the equality of all peoples of the USSR. Historical experience showed the fragility of bourgeois multinational states, which inevitably fall apart as a result of national contradictions, as occurred, for example, in 1918 in Austria-Hungary. Only under the Soviet system was the path opened to creating a stable multinational state based on national equality and voluntariness.

The Soviet system did not limit itself to the proclamation of the *legal* equality of nations; it did everything possible to eliminate quickly *factual* political, economic, and cultural inequality among peoples inherited from the old order. In persistent struggle against enemies of the people and national-deviators of all stripes, the Communist Party successfully resolved this task. With the help of the great Russian people, previously backward nations of the national borderlands received the opportunity to catch up with the central regions of the country. Exploitative classes, which were the main organisers of interethnic conflicts, were liquidated. Soviet power and the Communist Party secured the strengthening and development of friendship among the peoples of the USSR.

The strength of the Soviet multinational state was thoroughly tested in the fire of the Great Patriotic War. The victory of the Soviet Union over the fascist invaders delivered the peoples of Europe and Asia from enslavement. As a result of this victory, many peoples gained national independence and established a people's democratic regime in Central and

Southeastern Europe, as well as the peoples of Northern Korea and China.

Nations of capitalist countries find themselves in a different situation, facing today the threat of losing their national independence due to the predatory plans for world domination pursued by the imperialists of the USA. The philosophy of modern bourgeois theorists attempts to justify these predatory plans of imperialists, promoting the reactionary idea of cosmopolitanism. The predatory plans of American monopolists find full support from the bourgeoisie and right-wing socialists in several capitalist countries, who are ready to betray national sovereignty and go into service to American imperialism. Before the proletariat and communist parties of these countries stands the historic task—to repulse the predatory plans of US imperialists, take into their own hands the defence of national independence and sovereignty, and unite around themselves all democratic and patriotic forces of the people.

NATURAL PHILOSOPHY — the philosophy of nature, which developed notably in the 17th and 18th centuries in the period when experimental natural science could not yet offer a scientific explanation of many natural phenomena, their objective connection, and interdependence. Natural philosophy was an attempt to provide knowledge of the world based not on empirical data, but on abstract, speculative principles. An exhaustive characterisation of natural philosophy was given by Engels in *Ludwig Feuerbach and the End of Classical German Philosophy* (see). By showing that the latest achievements of empirical natural science make it possible to present an overall picture of nature as a coherent whole in a fairly systematic form, Engels writes that previously this had been the task of so-called natural philosophy, which "replaced the unknown real connections of phenomena with ideal, fantastic ones, and filled in the missing facts with figments of imagination, supplementing real gaps merely in fantasy. In doing so, many brilliant thoughts were expressed and many later discoveries were anticipated, but no small amount of nonsense was also

uttered. Otherwise, indeed, it could not have been at that time. Now, however, when we need only view the results of natural research dialectically—that is, from the standpoint of their own internal connection—in order to construct a 'system of nature' satisfactory for our time, and when the realisation of the dialectical character of this connection penetrates even into the metaphysical heads of natural scientists against their will—now natural philosophy is conclusively ended. Any attempt to resurrect it would be not only superfluous, but a step backward" (Marx and Engels, *Selected Works*, Vol. II, p. 370). The most typical expression of natural-philosophical concepts occurred in German idealist philosophy—in *Schelling* (see) and *Hegel* (see). Schelling saw the natural task of natural philosophy in "constructing matter." As the force connecting and organising natural phenomena, he posited a certain "world soul." In nature and its development, he saw the action of purpose, a striving toward perfection and artistic integrity. Schelling defined light as the "internal self-intuition of nature," and gravity as its "external self-intuition." In Hegel, nature is the "other-being" of the spirit, of the absolute idea. Nature itself, according to Hegel, is devoid of unity and integrity; natural phenomena in themselves are isolated; the connection between them is established through the development of the "absolute idea." On this basis, Hegel denies development in inorganic and organic nature. Contempt for empirical data of natural science had as its reverse side fantastic and complete absurdities in concepts of concrete phenomena, such as the Hegelian notion that grape yields depend on the appearance of comets, and so on. Sharply criticising natural philosophy, Engels simultaneously noted some of its positive aspects—the effort to rise above simple empirical description of facts, highlighting individual deep insights of natural philosophy, such as the idea of development expressed by the German natural philosopher Oken (1779–1851).

Advanced natural science does not require a natural philosophy standing above it, for the philosophy of dialectical materialism equips it with a powerful method for the theoretical

study of nature. However, in reactionary bourgeois science to this day, attempts are made to revive fantastic natural-philosophical theories.

NATURAL-HISTORICAL MATERIALISM (natural-scientific materialism, spontaneous materialism) — "spontaneous, unrecognised, unformed, philosophically unconscious conviction of the overwhelming majority of natural scientists in the objective reality of the external world, reflected by our consciousness" (Lenin, vol. 14, p. 331). In *"Materialism and Empirio-criticism"* (see), Lenin cites as an example of a spontaneous materialist *E. Haeckel* (see), the author of the book *"The Riddle of the Universe"*. He considered himself a materialist, but, proceeding from science, came to materialist conclusions, proving the correctness of natural-historical materialism. The conviction in the materiality of the world and its existence outside and independently of our consciousness is the practical (empirical) conviction of every sensible person. However, unconscious, spontaneous natural-scientific materialism, if it does not become conscious, leads to vulgar empiricism and positivism. Idealists use the weakness of natural-scientific materialism in order to beat it down from the position of philosophical idealism. In *"Materialism and Empirio-criticism"* Lenin pointed out that one of the most important causes of the crisis of natural science was the inability of natural scientists to philosophically comprehend the latest achievements of science and that this crisis can only be overcome through the transition from old, metaphysical, mechanistic materialism to materialism that is conscious, dialectical. In the article *"On the Significance of Militant Materialism"*, Lenin called on materialist-dialecticians to strengthen the alliance with representatives of contemporary natural science who lean toward materialism, to raise natural-scientific materialism of natural scientists to the level of conscious dialectical materialism. Lenin wrote that *"without a solid philosophical justification no natural sciences, no materialism can withstand the struggle against the onslaught of*

bourgeois ideas and the restoration of the bourgeois worldview; to withstand this struggle and carry it through to the end with success, the natural scientist must be a modern materialist, a conscious partisan of that materialism which is represented by Marx, that is, must be a dialectical materialist" (vol. 33, p. 207).

NATURAL-SCIENTIFIC MATERIALISM — see *Natural-historical materialism*.

NATURALISM (Lat. *natura*—nature)—in philosophy, denotes the effort to incorrectly and unscientifically explain the development of society by the laws of nature (climatic conditions, geographical environment, biological and racial characteristics of people, etc.). Naturalism is close to *anthropologism* (see), which likewise fails to see the specific regularities governing the social life of human beings. While in the 17th and 18th centuries philosophical naturalism played a positive role in the struggle against spiritualism, it later degenerated into a reactionary idealist theory. Here belong *Malthusianism* (see), the organic theory of *Spencer* (see), and various theories of "Social Darwinists" (attempts to explain the development of society by the same causes as the development of organic species), among others. In art, naturalism signifies crude copying of reality, the absence of ideological comprehension, the confusion of essential features with the unessential, and excessive attention to detail.

NATURE —matter in all the variety of its manifestations and forms of motion. The unity of nature (the world) consists in its materiality. A scientific explanation of natural phenomena does not need any external spiritual, divine, or similar causes. "The materialist outlook on nature means simply the conception of nature just as it is, without any foreign addition" (*Marx and Engels*, vol. XIV, 651). Idealists declare nature a phenomenon of consciousness. Kant, for example, asserted that only human reason brings order and lawfulness into the chaos of phenomena

surrounding us. Hegel considered nature an other-being of the spirit, Mach — a complex of sensations of the subject, etc. In reality, nature represents an objective reality existing outside and independently of consciousness. Nature is in eternal development, having neither beginning nor end in time and space. From inorganic matter arose organic life, the capacity of matter for sensation. Man is a part of nature, its highest product. Cognising the objective laws of nature, man by means of tools of production created by him acts upon nature, changes it, forces its forces to serve his goals. In the 16th–18th centuries, the view of the absolute unchangeability of nature prevailed in science. Dialectical materialism affirmed a historical view of nature, considering it in motion and development.

NECESSITY AND CHANCE —philosophical categories that have important significance for understanding the character of processes occurring in the objective world. In pre-Marxist philosophy, the question of what prevails in nature and society—necessity or chance—was already raised. But idealist and metaphysical philosophy could not solve this question. Some philosophical schools and systems claimed that natural phenomena are necessary in character and completely denied chance, while equating necessity with *fatalism* (see). Others preached the idea of a purely accidental character to everything occurring in nature and society and denied necessity. If necessity was recognised, it was derived (by idealists) from non-material forces, divine ordinances, an "absolute idea," and so on. Only dialectical materialism provided the first scientific solution to this question.

Dialectical materialism proceeds from the fact that in nature and in society, necessity, not chance, prevails. This means that everything essential in the objective world is caused by necessity, i.e., by objective laws of development. For example, the alternation of day and night, the rotation of the Earth and other planets around the Sun, the development of some organic species from others, etc.—all this is conditioned by objective necessity, by objectively existing laws of nature. In

the exact same way, in human history, the replacement of one formation by another, the change in the character of the superstructure with a change in the economic base, class struggle, and revolution in an antagonistic society—all this has a non-accidental, necessary character.

By necessity, dialectical materialism understands the development of phenomena that inevitably follows from an inner essential connection and interaction between phenomena, from a specific interconnection of causes and effects. For example, wars under imperialism are inevitable, for they necessarily stem from the fact of the existence of the capitalist mode of production and its contradictions. Dialectical materialism recognises the objective character of necessity, i.e., the existence of necessity in nature and society outside and independent of human consciousness and desire.

At the same time, dialectical materialism does not deny chance. Chance also exists objectively, but it does not stem with necessity from the law-governed development of a given phenomenon, though it has its own cause. Thus, from a seed, a plant necessarily grows if the seed falls into favourable conditions. But cases are possible when a plant does not mature. For example, its sprouts might be damaged by hail. Relative to the growth of the plant, hail is a chance event; if it had not occurred, the plant could have matured. A chance event is that which can happen or not happen, can occur one way or another.

Metaphysics views chance and necessity as mutually exclusive concepts. Mechanists completely deny chance. Dialectical materialism asserts that necessity and chance are interconnected, that chance is merely a supplement to and a form of manifestation of necessity. Behind chance events, necessity is always hidden, which determines the course of development in nature and society and which science must uncover and comprehend: "...where on the surface a play of chance occurs, this chance is always governed by inner, hidden laws. All that is necessary is to discover these laws" (Marx and Engels, Selected Works, vol. II, p. 371). For example, on the capitalist market, commodity prices fluctuate depending on a

number of accidental causes. But through accidental price fluctuations, the operation of the law of value breaks through with necessity.

Cognition can be considered scientific only to the extent that it comprehends the phenomena of nature and society in their necessity. Cognition cannot rely on chance events. Science is the enemy of chance events. Behind chance events, science always tries to find law-governed necessity, objective necessity. Denying objective necessity and law-governed processes closes off the path to scientific cognition of phenomena, inevitably leading to a false representation of nature and society as a realm of chaos and chance. For example, Michurinist biology, as opposed to the pseudo-biology of Weismannism-Morganism, is a genuine science because it reveals necessity in the development of organisms and thereby provides the ability to consciously influence nature, to reshape it purposefully in human interests. Weismannism-Morganism, bringing the action of chance to the forefront, is practically fruitless and disarms man before nature. Michurin considered that practice in agrobiology which relied exclusively on searching for random changes in organisms to be foolish treasure-hunting. Michurinist biology is a transformative, revolutionary science based not on chance, but on the conscious management of the laws of development of living nature.

Bourgeois sociology, as a rule, relies on chance in explaining the course of human history. Class interests defended by reactionary sociology place it in irreconcilable contradiction with the scientific cognition of society, which requires uncovering objective historical necessity, objective laws in social development. Only Marxism for the first time in the history of human thought discovered objective laws of societal development.

In capitalist production, based on competition and anarchy, chance plays a large role, and necessity carves its path through a mass of chance events like a blindly operating force. In Soviet socialist society, based on the planned management of the economy, objective historical necessity is comprehended and

realised in the purposeful activity of people organised by the Communist Party. Here, the role of chance events in social life is minimised; people master objective laws and act in accordance with these laws. Relying on knowledge of objective necessity and the maturing needs of the development of the material life of Soviet society, the Communist Party outlines practical tasks and mobilises millions of people to solve them. (See also *Law*; *Scientific Foresight*.)

NEGATION OF THE NEGATION

—a philosophical concept expressing one of the aspects of the dialectical process of development. The concept "negation of the negation" first appeared in the philosophy of *Hegel* (see). In Hegel, "negation of the negation" acts primarily as an instrument through which he constructs his artificial idealist structures. His entire process of development is reduced to *"triads" (thesis, antithesis, synthesis)* (see). Thesis is negated by antithesis, which in its turn is negated by synthesis ("negation of the negation"). Enemies of Marxism (Dühring, Mikhailovsky), aiming to discredit Marxist dialectics, claimed that Marx and Engels constructed their theory using the triad ("negation of the negation") to prove the inevitable demise of capitalism. Refuting Mikhailovsky, Lenin pointed out that the task of materialists is to correctly and accurately depict the actual historical process, and that it is upon such an approach that scientific socialism is based, whereas "negation of the negation" and "triads" are nothing other than remnants of the Hegelian manner of expression.

Marx and Engels sometimes used the term "negation of the negation," but in their works this concept possessed a materialistic content and expressed nothing other than the progressive nature of the development of objective reality itself—a development that includes, to a certain degree, a repetition of previously passed stages, but a repetition on a higher basis. I. V. Stalin, in his work *"On Dialectical and Historical Materialism,"* discarded the remnants of the Hegelian manner of expression and reworked the rational

content contained in the proposition on the "negation of the negation"—namely, the idea of movement from lower to higher, from simple to complex—expounding in a clear, scientific form the proposition of the Marxist dialectical method regarding the progressive character of development. This progressive movement is conditioned by the transition of quantitative changes into qualitative ones, by the dialectical character of the negation of the old, the dying off and the emergence of the new. The transition from an old quality to a new one does not mean simply the destruction of everything that was created before. Dialectically understood negation, Lenin says, is not bare, "vain" negation, nor a simple discarding of all the old. "In dialectics, to negate does not mean simply to say 'no,' or to declare a thing non-existent, or to destroy it in any way one pleases" (Engels, *Anti-Dühring*, p. 133). Socialism, for example, is a radical negation of the capitalist order. But at the same time, it is also a retention of the positive, valuable elements created under capitalism—productive forces, advanced culture, etc.

Thus, the transition from an old quality to a new one, and the emergence of the new, always occurs on the basis of what was achieved previously; and the new, relying on all the positive elements won in previous stages of development, rises higher, representing a higher step compared to the old, as a further step in a unified process of law-governed development. This conditions the progressive character of development, development along an ascending line.

NEO-HEGELIANISM —one of the bourgeois philosophical trends of the late 19th–20th centuries. Neo-Hegelianism bases its premises on the utilisation of reactionary aspects of Hegel's *philosophy* (see). Neo-Hegelians criticise the objective-idealist system of Hegel from the standpoint of subjective idealism, and turn Hegelian dialectics into subjective dialectics, casting aside its "rational kernel"—the idea of development. Neo-Hegelians are sworn enemies of dialectical materialism; in politics, they are reactionaries and defenders of

theories serving as cover for the direct dictatorship of the imperialist bourgeoisie, exploitation of working people, bourgeois nationalism, and chauvinism. Neo-Hegelianism arose simultaneously with imperialism as one of the expressions of political bourgeois reaction in the era of imperialism. Neo-Hegelianism reached its fullest development in the years following the First World Imperialist War.

Neo-Hegelianism adopted the main tenets of Hegel's "*Philosophy of Nature"* and "*Philosophy of Right"*, in which the conservative side of Hegel's philosophy side of Hegel's philosophy received its greatest expression. Neo-Hegelianism attaches special importance to creating "doctrines" proving that the more a person knows God, the freer he is; that the nation and state (bourgeois state) are an eternal entity, and man, as a part of them, is entirely subject to them, dissolved in them, and must sacrifice everything for them; that the main content of human history is the struggle of nations, not classes. Dialectics, according to the Neo-Hegelian Richard Kroner, exists only in the spirit and has an irrational character. The Italian Neo-Hegelian Gentile developed a subjective-idealist theory: only the actively acting subject exists; history is the product of free creation of the spirit; there are no objectively operating laws in the world; the active subject dictates laws to the world. Gentile's philosophy is "actualism," a reactionary ideology of imperialism actively opposed to objective historical necessity. Social-reformist Siegfried Marck combined Neo-Hegelianism with *Neo-Kantianism* (see), creating a "critical dialectic." He fought against the dialectical teaching of Hegel on self-movement as a result of the struggle of contradictions. In his work directed against Marxism, he attempted to prove that materialism cannot be combined with dialectics. Arthur Liebert preached a "tragic dialectic." Dialectics, according to Liebert, reflects the indestructible nature of antagonism and the eternal nature of contradiction between reality and what "ought to be." Liebert expressed the decadent ideology of the modern bourgeoisie, seeing no way out of the general crisis of capitalism. Neo-Hegelianism is closely tied to *fascism* (see).

Relying on Neo-Hegelianism, fascism sought to "theoretically" justify its misanthropic ideas.

NEO-KANTIANISM —one of the bourgeois philosophical trends of the second half of the 19th century, which reproduced and systematised all the worst, most reactionary, dead, and subjective-idealist elements contained in the philosophy of *Kant* (see). The main thrust of Neo-Kantian criticism was directed against Marxism. Neo-Kantianism was widespread in Germany, Italy, and Russia. In Russia, representatives of Neo-Kantianism were the "legal Marxists"—Struve, Bulgakov, and others (see *Legal Marxism*). Lenin exposed the Neo-Kantian revision of Marxism and revealed its essence, which was hostile to the working class. After the World Imperialist War of 1914–1918, Neo-Kantianism surrendered its leading role to another reactionary trend—*Neo-Hegelianism* (see). The instigators of Neo-Kantianism in the second half of the 19th century were the philosophers Liebmann and Lange, and the physicist Helmholtz. Neo-Kantians attempted to reconcile science with the idealist philosophy of Kant. They denied the existence of the "thing-in-itself," considering it a "foreign drop of blood," refused to recognise objective laws of society, and reduced categories of science to subjective norms, etc. Thus, Neo-Kantians not only called "back to Kant," but also criticised Kant for the remaining elements of materialism in his philosophy. The greatest completeness of Neo-Kantianism was achieved in two main schools: Marburg (Cohen, Natorp, Cassirer) and Freiburg (Windelband, Rickert). Neo-Kantianism became almost became almost the official philosophy of the Second International. Bernstein, Kautsky, M. Adler, Vorländer, and other revisionists attempted to combine Neo-Kantianism with Marxism. Right-wing socialists—modern continuers of the old reformists—also use Neo-Kantianism in their struggle against Marxism.

NEOPLATONISM —a reactionary mystical philosophy of the era of decline of the Roman Empire (3rd–6th centuries

AD), the ideology of slave-owning aristocracy. The idealist teaching of *Plato* (see) about the real world as a shadow of the supersensible world of "ideas" took on the form of mystical emanation (radiation, outflow) of the material world from a spiritual source in Neoplatonism. Matter, for Neoplatonism, is merely the lowest link in the hierarchy of the universe, an emanation of the "world soul," above which rises the "spirit," and above the latter rises the "primordial entity." The highest stage of philosophy is reached, according to Neoplatonists, not through experience and reason, but through mystical ecstasy. Idealism degenerated in this philosophy into *theosophy* (see), encouraging the wildest superstitions. The Neoplatonic school originally arose in Alexandria (Egypt). In 244 AD, Plotinus (204–270) founded the Neoplatonic school in Rome. In the 4th century AD, the school of Iamblichus (d. c. 330 AD) appeared in Syria. The last Neoplatonic school was organised by Proclus (410–485) in Athens. Neoplatonism played a decisive role in Christian Patristics (see) and exerted an enormous influence on the entire development of the philosophy of feudal society, both in Christian and Muslim countries.

NEOREALISM —one of the trends in Anglo-American idealist philosophy of the imperialist era; it arose at the beginning of the 20th century and gained particularly wide dissemination in the 1920s. Main representatives: in England—Moore, Alexander, Broad; in the USA—Perry, Montague, Spaulding, Holt, Woodbridge; in Germany—N. Hartmann. Neorealists defend philosophical idealism under the false slogan of fighting against idealism. In reality, they replace one form of idealism with another. Posing as adherents of "common sense," they propagate the most fantastical fabrications that contradict experience and practice. At the centre of neorealist philosophy is the theory of knowledge. Neorealists wage a persistent war against the materialist theory of reflection under the false cover of fighting against the non-existent "dualism" of materialists, who distinguish between objectively existing real things and their reflections in consciousness. The "monism" of neorealists consists in the idealist identification of being and

consciousness. Some of them adhere to behaviourism, completely denying the reality of consciousness; others understand "objectivity" and "reality" so "broadly" that they consider illusions and hallucinations to be expressions of truth, and assign objective existence to logical judgments (including logical errors). A portion of neorealists arrived at scholastic "realism of concepts" (N. Hartmann). The majority turned out to be merely a new detachment of phenomenalists, reducing being to sensations. Neorealists, like the Machists, assert that sensations are the primary elements of nature. The crushing critique of Machism given by Lenin in the work "*Materialism and Empiriocriticism*" (see), completely and utterly strikes at these idealists who act under the guise of "realism". To save themselves from inevitable solipsism, neorealists make agreements about "unobservable phenomena" and "imperceptible perceptions," demonstrating even more clearly through this the entire reactionary nature of their unscientific speculations. At present, neorealism has already lost its dominant position in Anglo-American bourgeois philosophy; now, in a period of particularly acute social struggle, it is recognised by the ideologists of imperialism as an insufficiently aggressive form of reactionary ideology and has ceded its place to even more blatant forms of obscurantism: *logical positivism* (see), *semantic philosophy* (see), *instrumentalism* (see), etc.

NEOTHOMISM, or NEO-THOMISM

—the official philosophical doctrine of the Catholic Church, one of the most influential currents in the bourgeois philosophy of the era of imperialism, the ideological weapon of the most brutal reaction in the fight against advanced social and scientific ideas. Neothomism fully revives the theological-idealistic system of the medieval scholastic *Thomas Aquinas* (see), which the Vatican (the papal residence) recognises as most consistent with the dogmas of *Catholicism* (see). During the transition of capitalism into the imperialist stage, the ideology of decaying capitalism extracted Thomistic scholasticism from the dustbin of history. In his 1879

encyclical, Pope Leo XIII called upon all Catholic bishops to revive Thomism. In 1891, the "Academy of St. Thomas" was organised in Rome. The main organ for the restoration of Thomism was the Jesuit Order. The philosophy of the dying bourgeois world, having revived the archaic ideology of medieval popery and overt scholasticism, made it one of its main strongholds in the struggle against the materialistic ideas of scientific communism. Currently, Neothomism is widely preached in imperialist countries and is actively used in the fight against the camp of peace, democracy, and socialism. The USA, alongside Italy, France, and Spain, has now become one of the largest hotbeds of this philosophy of rank reaction. Since the Vatican has turned into a direct agency of US imperialism, Neothomists in various countries act as servants and preachers of American aggression. Catholic parties are direct agents of American imperialist policy in a number of European and Latin American countries. Vatican agents propagate militant slogans of a "crusade" against the USSR and the countries of people's democracy, actively participating not only in the ideological struggle against progressive social movements, but also in the direct organisation of espionage and sabotage. In the fight against supporters of advanced revolutionary ideas, they are distinguished by fanatical uncompromisingness and ruthlessness. Instead of medieval tortures, Neothomists revive medieval methods of reprisal against their opponents. Numerous Thomist universities, journals, and missions in various countries are hotbeds of reaction and obscurantism.

NEW AND OLD —By the new, Marxist philosophy understands not everything that arises and exists in reality, but only that which arises and develops, has a future, and contributes to the faster progressive development of society as a whole or individual aspects of society. The new is the engine of development. Such an understanding of the new allows one to correctly distinguish the genuinely new from the pseudo-"new," the seemingly "new." The old, having outlived its age, can also appear in the form of the "new," but this does not stop it from

being old. For example, Marx and Engels in the *Manifesto of the Communist Party* (see) exposed the so-called "feudal socialism," under the mask of which the interests of feudal lords were hidden. They wrote: "The aristocracy waved the proletarian's .alms-bag as a banner to rally the people behind them. But every time the people followed them, they noticed old feudal coats of arms on their hindquarters and scattered with loud, irreverent laughter" (Marx and Engels, *Selected Works*, vol. I, 29). German fascists, to deceive the people, dressed in the toga of "national socialists," passing off their monstrous racism as something "new," although in reality *fascism* (see) is merely a new form of dominance of the open terrorist dictatorship of finance capital, an attempt to consolidate the perishing world of capitalism.

By the "old," Marxist philosophy understands everything that ceases to be a driver of development and turns into an obstacle, a brake on further progressive development. Expressing various tendencies of reality — its past and present, the dying and the emerging, the negative and positive, the conservative and revolutionary — the old and the new are in a state of struggle. The struggle of the new, advanced against the old, dying is an essential law of development (see *Struggle of Opposites*).

The struggle between the new and the old naturally ends with the victory of the new, advanced, for the power of the new, advanced is invincible. "For the dialectical method," J. V. Stalin points out, "what is important primarily is not that which seems durable at a given moment, but is already beginning to die away, but that which arises and develops, even if at a given moment it appears fragile, for only that which arises and develops is invincible" (*Problems of Leninism*, 576). Thus, communist *subbotniks*, which first arose after the revolution, did not initially enjoy widespread adoption; yet it was in them that Lenin prophetically saw the seeds of a new, communist attitude toward labour, to which the future belongs. In our time, these seeds of the new have grown into a powerful force for the

development of Soviet society — into a mass, all-people's socialist competition.

However, the new does not win spontaneously or by letting things drift. The strength of the Communist Party lies in the fact that it notices the new and advanced while it still exists in embryonic form, and through active work contributes to its growth and development, helping it establish itself in life and displace the old.

The new, conquering the old, does not discard the old entirely, but utilises everything valuable that was achieved by humanity in past epochs. Between the new and the old, a regular connection and continuity exist. A vulgar notion of development as a mechanical sum of steps unconnected with one another and not flowing from one another is alien to Marxism. Socialist culture, for example, would be unthinkable without using all the achievements of past cultures, which it critically masters and reprocesses.

Marxism also does not absolutise any given new phenomenon. The new itself undergoes development and change, during which it grows old and turns from an engine of development into its obstacle. For example, new relations of production are the decisive force for the further development of productive forces. However, it is necessary to take into account that these relations of production do not remain eternally new; they themselves grow old and over time must yield their place to other production relations corresponding to the developing productive forces. The Communist Party teaches not only how to see the new and advanced in Soviet society, but also how to constantly care for the growth and development of the new and advanced, for their perfection. What stops growing, perfecting itself, or moving forward loses its leading positions.

NEWTON, Isaac (1642–1727)



—the great English physicist, astronomer, and mathematician, founder of mechanics as a science. He discovered the law of universal gravitation and the main laws of mechanics, based on which he developed a theory of the motion of celestial bodies. The laws of mechanics established by Newton state: 1) Everybody continues in its state of rest or uniform rectilinear motion unless compelled by applied forces to change that state; 2) The change of momentum is proportional to the applied motive force and takes place along the straight line in which that force acts; and 3) To every action there is always an equal and opposite reaction. Newton built the first reflecting telescope, gave the first scientific theory of colours, and decomposed sunlight into a colour spectrum. Newton believed that light consists of tiny particles emitted by a light source. Space and time in Newton's mechanics are recognised as objective. However, they are severed from matter. Space, according to Newton, exists separately from matter; it is like an empty box containing material bodies. In the exact same way, time was viewed by Newton as independent of matter. Newton believed that God gave the initial impulse to the motion of planets around the sun. These and other idealistic errors of Newton and the metaphysical character of his entire worldview were criticised by Engels. Newton, in Engels's words, completed the mechanistic, metaphysical period in natural science. Newton's influence on philosophy, particularly on the views of French materialists of the 18th century, was immense.

Under the influence of Newton's mechanics, materialism took a mechanistic direction. Old metaphysical materialism incorporated Newton's ideas about the impenetrability and inertia of matter, the independence of mass from motion, the reduction of matter to mass, the rift between matter, time, and space, etc. The mechanistic understanding of movement as the displacement of bodies in space in 18th-century materialism was based on Newton's three formulated laws of motion.

At present, scientific discoveries in physics, particularly the *theory of relativity* (see), and even earlier the discoveries of *Lobachevsky* (see), have led to a revision of a number of propositions in Newtonian physics and mechanics. Newtonian mechanics cannot explain phenomena associated with the motion of particles possessing immense speeds; it is suitable only for describing the motion of bodies with low speeds (compared to the speed of light). Newtonian mechanics also cannot explain the realm of intra-atomic processes. Ideas about space, time (see *Theory of Relativity*; *Time and Space*), mass, the nature of light, etc., have changed. Newton's main works: *Mathematical Principles of Natural Philosophy* (1687) and *Opticks* (1704).

NIETZSCHE, Friedrich (1844–1900) —an extremely reactionary German idealist philosopher, an overt apologist for bourgeois exploitation and aggression, a direct predecessor of fascist "ideologists." Nietzsche's philosophy took shape during capitalism's entry into the imperialist stage and represents a reaction of bourgeois ideology to the sharpening of class contradictions, the growth of political activity among the working class, and the spread of socialist ideas. Nietzsche's entire worldview is imbued with hatred toward the "spirit of revolution" and the popular masses. He considers labour a disgrace, and slavery, in his words, belongs to the "essence of culture," while exploitation is bound up with the "essence of everything living"; popular masses for Nietzsche are "slaves," a "herd."

The very thought of socialism enraged him, and the existence of trade unions and granting workers voting rights outraged him. All his thoughts were directed toward stalling the "seemingly inevitable revolution" by any means possible. From this perspective, he subjected all values to a "revaluation," revised the norms of liberal-bourgeois ideology, rationalist philosophy, traditional ethics, and the dogmas of the Christian religion. Nietzsche believed that they weaken the will to fight and are incapable of suppressing the growing revolutionary movement. In opposition to traditional hypocritical bourgeois ideology, he put forward openly predatory principles of anti-humanism, anti-democratism, and cynical immoralism. He sharply demarcated an ideology intended to cultivate subservience in the working people ("slave morality") from an ideology intended to cultivate the "master caste" ("master morality").

Nietzsche's philosophy is *voluntarism* (see). Nietzsche denied objective regularity, assigning decisive, primary importance to the will. Nietzsche declared the "will to power" to be the driving force of all processes occurring in nature and society. Falsifying Darwin's law of the "struggle for existence," he recognised it as a universal principle, while replacing the concept of "struggle for existence" with the concept of "struggle for power." For the "master caste," he preached unrestrained individualism (the cult of the "superman"), stopping at no predatory aggression and disregarding all norms of law and morality. Denying progress in nature and society, Nietzsche counterposed to the scientific theory of development the myth of the "eternal return of all things," according to which history does not move forward, but constantly returns backward to previously passed stages.

Nietzsche's reactionary, misanthropic philosophy, imbued with hatred for working people and singing praises to the cult of force and the "blond beast" (the brute), best matches the ideology of imperialists. Nietzsche's philosophy was widely used by Hitlerites and is currently used by the ideologists of imperialism.

NIHILISM (from Lat. *nihil*—nothing)—a term introduced into usage by I. S. Turgenev to characterise Bazarov, the hero of the novel *Fathers and Sons* (1862).

In Bazarov were embodied the typical features of the new person of that era — the *raznochinets*: energy, straightforwardness, rejection of everything obsolete, a critical attitude toward "what is generally accepted," a deep interest in natural science, and contempt for noble idleness. After the release of the novel, reactionaries of all stripes and bourgeois liberals began to call revolutionary democrats from the camp of *Chernyshevsky* (see) "nihilists." In this spirit, F. Dostoevsky depicted representatives of the revolutionary-democratic camp, propagating among youth his reactionary Christian "socialism." In reality, Russian revolutionary democrats, rejecting the serfdom-based and bourgeois order and the ideology of the exploiting classes, were ardent defenders of the interests of the oppressed peasantry and revolutionary fighters for a new, free life for working people. They possessed a positive revolutionary ideal, which they consistently pursued in their courageous struggle against czarism and bourgeois liberalism. Reactionaries of all varieties maliciously turned them into "nihilists," into people "without dogmas," into immoral outcasts. This was reactionary slander against the honest and heroic young generation of the 1850s–1860s. The organ of revolutionary democracy, *Sovremennik* ("The Contemporary"), indignantly rejected this slander of liberals and serf-owners. N. G. Chernyshevsky, in his novel *What Is to Be Done?*, showed the new people of Russia not as nihilists, but as people with positive socialist ideals, as revolutionaries in theory and practice.

NIZAMI Ganjavi (c. 1141–1203) — an outstanding Azerbaijani poet and thinker. Worldwide fame was brought to him by his famous, highly popular work across the entire Near and Middle East, the *Khamsa* ("Quintuple"), consisting of five large lyrical poems: *The Treasury of Mysteries*, *Khosrow and*

Shirin, *Layla and Majnun*, *The Seven Beauties*, and *Eskandar-nameh*. Nizami was a versatile, developed personality possessing vast knowledge in almost all fields of science and culture of his time. Deeply rooted in the people at his core, imbued with warm love for the working people, and celebrating ideas of love, friendship, and equality with immense poetic power, Nizami's work undermined the foundations of medieval scholasticism and contributed to the development of progressive currents in social and political thought.

Nizami was not only a great poet, but also a major representative of 12th-century philosophical thought in Azerbaijan and across the Near East. The material world, according to Nizami, consists of four elements (earth, water, air, and fire); it is eternal and boundless. Nizami was the first in the East to speak out against the theological doctrine of the immutability of the world. Although he did not criticise the Mohammedan religion directly or openly, his doctrine of constant motion and change in substance undermined the foundations of Islam. Following *Heraclitus* (see), Nizami repeatedly spoke in his works about universal motion and change: "Just as water does not remain constant in one and the same stream, so there is nothing constant in the world." Motion and change, according to Nizami, lead to the destruction of one thing and the emergence and victory of another. He asserted that regularity prevails in the universe, and events have their own laws, according to which they arise, develop, and perish. Nizami taught that the world consists of opposites — good and evil, love and hatred, etc. As with ancient philosophers, these thoughts were expressed by Nizami in a general, naive form.

In his poetic works, Nizami paid great attention to issues of social life and criticised the social orders existing at that time. However, in explaining social phenomena, Nizami could not go beyond the limits of the views prevailing in his era. He understood the process of social development idealistically. Nizami belonged to the secret society "Akhi," which united revolutionary-minded strata of urban artisans to defend the rights of working people. Nizami spoke out against shahs,

feudal oppressors, and tyrants, in defence of the poor, working masses. The power of the shah, he taught, is based on violence, which is evil and the cause of all vices. Nizami saw the foundation of state strength in justice and in the ruler's care for his subjects. In contrast to a society based on injustice, Nizami in his poem *Eskandar-nameh* ("The Poem of Alexander the Great") depicts an ideal social system of the future in which there are neither oppressors nor oppressed, neither poor nor rich. In Nizami's ideal society, all citizens are equal; they observe the rules of communal life without violence or oppression.

Nizami was an ardent champion of equality among peoples and races: "Both white and black are all children of the earth," "The Ethiopian is black as iron, but his body is black while his soul is pure." A red thread running through all of Nizami's works is the idea of labour as the foundation of material and spiritual culture, as the source of poetry: "For the sake of labour we came into the world, not for the sake of empty chatter."

All peoples of the Soviet Union highly value Nizami.

NODAL LINE OF MEASURE RELATIONS — see *Measure*.

NOMINALISM (from Lat. *nomen*—name, designation) — a trend in medieval philosophy that considered general concepts to be merely the names of individual objects. In contrast to medieval realism, nominalists asserted that only individual things with their individual qualities exist in reality, while general concepts created by our thinking about these things not only do not exist independently of things, but do not even reflect their properties and qualities. Nominalists put forward the thesis: "Things exist before general concepts," "General concepts are merely names." Nominalism was inextricably linked with materialistic tendencies: it limited God's interference in nature. The strong side of nominalism was that it recognised the primacy of the object and the secondary nature of the concept. Therefore, nominalism, as Marx states in *The*

Holy Family, is the first expression of materialism in the Middle Ages. However, nominalists failed to understand that general concepts reflect real qualities of objectively existing things and that individual things are not separated from the general, but contain it within themselves. The most prominent nominalists in the 11th–14th centuries were Roscelin, Duns Scotus, and *William of Ockham* (see). Being a progressive trend in the Middle Ages, nominalism later — in the philosophy of *Berkeley* (see) and *Hume* (see), and currently in so-called *semantic philosophy* (see) — began to play a reactionary role.

NOUMENON, PHENOMENON — concepts that play a large role in the idealistic philosophy of *Kant* (see). In Kant's philosophy, "noumenon" is the "thing-in-itself"; "phenomenon" is an appearance fundamentally distinct from the "noumenon." According to Kant, only "phenomena" constitute the object of experience. They are formed as a result of the effect of an unknown something ("the thing-in-itself") upon human perception. "Noumena," on the other hand, allegedly lie beyond phenomena and represent unknowable essences. They are fundamentally unknowable. In this sense, the concept of "noumenon" in Kant has a restrictive character, pointing to the boundary of our cognition. The gap between phenomena and "things-in-themselves" is one of the foundational pillars of Kantian idealistic philosophy. Dialectical materialism denies a fundamental boundary between phenomena and "things-in-themselves," showing that in the process of cognition "things-in-themselves" become "things-for-us," i.e., the unknown becomes known. (See also *Essence and Phenomenon*; *"Thing-in-itself" and "thing-for-us"*).

OBJECT — see *Subject and Object*.

OBJECTIVE TRUTH — the correct reflection in human consciousness, in the propositions of science, of the objective world, of objective reality. Such are, for example, the assertions of natural science that the Earth existed prior to man, that the

world is material, that man thinks with the help of the brain, etc. Idealists, who deny the objective world existing outside and independently of consciousness, do not recognise objective truth; for them, truth is something subjective, arbitrary. The question of objective truth is one of the most important questions around which a fierce struggle of two opposing camps in philosophy—materialism and idealism—has gone on and continues today.

Denial of objective truth serves in the hands of idealists as a means of struggling against science and scientific knowledge, a means of defending fideism and obscurantism. Like earlier subjective idealists, modern ones assert that sensations, representations, and concepts are merely signs, symbols, tools created by man for the purpose of "convenience" in cognition, but that they do not reflect objective things, objects, or phenomena themselves. Thus, for example, the Machist *Bogdanov* (see) asserted that there is not and cannot be objective truth: truth is merely an "ideological form—an organising form of human experience". From this point of view, even the wild prejudices of people—for example, belief in wood-demons (*leshy*) or house-spirits (*domovoy*)—could be declared objective truth, since this belief is also an "ideological form of experience".

Lenin, in *Materialism and Empirio-criticism* (see), exposed the falsehood and reactionary nature of the Machist theory of truth and showed its incompatibility with natural science. "Denial of objective truth by Bogdanov," Lenin points out, "is agnosticism and subjectivism..."

The assertion of natural science that the Earth existed prior to humanity is objective truth. With the philosophy of Machists and their teaching on truth, this proposition of natural science is irreconcilable: if truth is an organising form of human experience, then an assertion about the existence of the Earth outside all human experience cannot be true (vol. 14, p. 111).

Modern bourgeois idealists—pragmatists, logical positivists, etc.—have made the denial of objective truth the main topic of their reactionary philosophy. It is precisely

through the denial of objective truth that they attempt to "re-process" the latest data of science to arrive at the conclusion that no world exists other than human sensations and representations, and that the external world is merely a complex of sensations. "Physical" idealism is built entirely on such an idealist "processing" of scientific data.

Dialectical materialism exposed these idealist tricks and gave a genuinely scientific development to the question of objective truth as a question of whether "there can be in human representations a content that does not depend on the subject, depends neither on man nor on humanity" (Lenin, vol. 14, p. 110).

Science and practice show that every scientific truth correctly reflecting reality and tested by practice is objective truth. Thus, for example, Marxist philosophical materialism teaches that matter and motion are inseverable, that there is no matter without motion. The teaching of modern physics on the atom and intra-atomic energy fully confirms this proposition of materialism. Practical mastery over the laws of atomic fission and mastery of atomic energy provides the highest criterion for the truth of this proposition. Consequently, the proposition regarding the inseparability of matter and motion is objective truth, for in this proposition is reflected content taken from the objective world itself, independent of the subject.

Equally objective truth is the teaching of Marxism on socialism. This teaching is an expression of the objective laws of human historical development, confirmed by the entire practice of society's development. The victory of socialism in the USSR, the transition to building socialism in the people's democracies, the struggle of all peoples for peace, democracy, and socialism against capitalist barbarism—all are practical proof of the inevitability of replacing capitalism with socialism.

That is why dialectical materialism teaches that our knowledge of nature's laws, tested by experience and practice, consists of reliable knowledge possessing the value of objective truths.

OBJECTIVE REALITY — nature, matter, existing outside human consciousness and independent of it. In contrast to idealism, which asserts that true reality consists of the "absolute idea," consciousness, sensations, concepts, etc., while the material exists only as secondary and derivative from an ideal origin, materialism considers the material world—with its law-governed patterns existing outside and independent of consciousness—to be objective reality, reflected in this consciousness.

"Matter," writes Lenin, "is a philosophical category for designating objective reality given to man in his sensations, which is copied, photographed, and reflected by our sensations while existing independently of them" (vol. 14, p. 117).

OBJECTIVE — as opposed to subjective, signifies that which exists outside human consciousness and independently of it.

"OBJECTIVE" IDEALISM — one of the main varieties of idealism, recognising a certain mystical idea supposedly existing independently of people and human consciousness, which generates the material world in its development. Such, for example, is the "objective" idealism of *Hegel* (see). In reality, of course, no such ideas exist. An "objective" idea, independent of nature and human consciousness, is a fiction of idealists, a preaching of fideism.

Every idea is created by a human being, by human consciousness. In contrast to idealism, materialism teaches that ideas are a reflection of the objectively existing external world, of nature.

OCCAM, William of (d. c. 1349) — medieval English theologian and scholastic philosopher, major representative of *nominalism* (see). Ideologue of secular feudal lords in the struggle against papal claims to world domination by the Catholic Church. Head of theological opposition to Thomism, Occam asserted that the existence of God and other religious

dogmas cannot be proven through reason; they are based exclusively on faith.

OCCASIONALISM — a religious-idealist doctrine of the 17th century that attempted to overcome the inexplicability of the interaction of soul and body—to which Descartes' *dualism* (see) inevitably led—by appealing to direct divine intervention. The French spiritualist *Malebranche* (see) brought occasionalism to the recognition that any causal conditioning is a divine act.

OCCULTISM (Lat. *occultus*—hidden)—a reactionary, anti-scientific "theory" preaching the existence in nature of hidden, inexplicable, supernatural forces with which allegedly chosen people can communicate. Occultism is a survival of the Middle Ages with its belief in witches, sorcerers, and magicians. Occultism is one of the varieties of idealist obscurantism in its most repulsive form. Occultism, along with religion and other forms of idealism, serves as a tool for clouding the consciousness of the popular masses in the interests of the bourgeoisie and is intensively spread in the USA and other imperialist countries. (See also *Spiritualism*).

OGAREV, Nikolay Platonovich (1813–1877)



—a noble revolutionary, publicist, thinker, and poet, associate of *A. I. Herzen* (see); along with Herzen was one of the most prominent public figures of the noble period in the history of the Russian revolutionary-liberation movement of the 1830s–1840s. Ogaryov remained an active participant in the revolutionary struggle in the subsequent *raznochintsy* (non-noble intellectual) period of the liberation movement in Russia during the 1850s–1860s.

At the very beginning of his chosen difficult and dangerous path, Ogaryov met his like-minded comrade and friend, A. I. Herzen, with whom he walked hand in hand his entire life. Like Herzen, Ogaryov was educated on Russian literature, on the ideas and traditions of Russian revolutionaries: *Radishchev* (see), Ryleyev, and the *Decembrists* (see). Ogaryov and Herzen studied together at Moscow University. They managed to unite a close circle of noble youth around themselves. The activity of this circle attracted the attention of tsarist gendarmes; in 1834, Ogaryov and Herzen were arrested and exiled.

In 1840, Ogaryov appeared in print with his poetic works, filled with liberation ideas and deep sympathy for the enslaved people. *Chernyshevsky* (see) wrote that in Ogaryov's poetry "an important moment in the development of our society found expression—namely, the liberation movement," and that "Ogaryov has the right to occupy one of the most brilliant and pure pages in the history of our literature". With love and often, Chernyshevsky wrote, the name of Ogaryov will be pronounced, and "it will be forgotten only when our language is forgotten".

In 1847, Ogaryov first published publicist articles on questions of Russia's social structure, in which he expressed anti-serfdom and democratic convictions. In 1850, he was subjected to a second arrest, but tsarist gendarmes could not substantiate the charge of creating a "communist sect" against Ogaryov. He was released, after which he emigrated abroad in 1856. Together with Herzen, he published *Kolokol* ("The Bell"), *Obshcheye Veche* ("General Assembly"), etc., co-edited these publications, and published his articles and poems in them.

The last 20 years of his life, Ogaryov devoted to publicism and the propaganda of revolutionary theory. In the era when Ogaryov lived and fought, all social questions came down to the struggle against serfdom and autocracy. To this struggle Ogaryov's activity was dedicated. He called for the immediate abolition of all serf rights—both manorial and state-owned; he insisted on transferring land to the communal ownership of peasants and establishing artel-based land cultivation. Ogaryov opposed all class discord and class privilege. He demanded equal rights and the establishment of a state order where elected representatives, accountable to society, would govern the country. At the same time, Ogaryov sharply criticised the formal character of bourgeois democracy in Western Europe and America.

The ways and means to implement his social-political program appeared different to Ogaryov in various periods of his activity. In the mid-1830s, he advocated peasant revolution; later, after Alexander II took the throne, he recommended peaceful reforms. After the reform of 1861, Ogaryov was among the first to declare that "the people were deceived by the Tsar" and that "the old serf law was replaced by a new one". During this period, he returned once and for all to the idea of a peasant revolution. In 1861–1862, Ogaryov served on the central committee of the secret society *Zemlya i Volya* ("Land and Liberty"); he developed the program for this society and participated in organising its practical activities. In the 1860s, Ogaryov criticised liberals and attempted to draw closer to the followers of Chernyshevsky and the "young emigration".

Ogaryov searched for correct theoretical foundations for a scientific understanding of social development. Social life, in his opinion, is a living stream, a process. "History," he said, "does not develop according to a program; it moves forward with its inevitable results from existing circumstances". Important factors of history, Ogaryov believed, were the social character of people's lives, their needs for food and life comforts, productive activity of people, and the economy of society.

However, remaining in positions of idealist understanding of history, he saw the content of the historical process in the perfecting of human consciousness, which ultimately determines progress in all spheres of social life. Development of society takes place, according to Ogaryov, in the struggle of the new against the old. The new in social life stands in direct contradiction with the historically formed structure of the past.

The goal of the struggle against the autocratic-serf order was, for Ogaryov as well as Herzen, the establishment of socialism. Utopian socialism in Ogaryov's view was closely connected with belief in the peasant commune and peasant labour artels.

In his materialist philosophy, to which he arrived in the mid-1840s, Ogaryov proceeded from recognising the real world surrounding human beings and recognising an eternally existing and constantly changing nature—matter. Relying on the data of modern natural science, he asserted that the human mind reflects the law-governed patterns of nature and society's development.

He argued that sensations are the source of our knowledge. Ogaryov sharply opposed idealism, which "contemptuously rejects fact if it contradicts it". At the same time, he criticised empiricists who were satisfied merely with observing facts while neglecting theoretical generalisation.

Ogaryov proved that never and nowhere were convictions free from the practical interests of various classes and groups. "I am for partisanship in philosophy," Ogaryov said, sharply castigating conservative ideologues of landlord estate for the fact that their philosophy played into the hands of the tsarist government and reaction, and that it supported old social relations that were practically advantageous to them. The philosophical views of Ogaryov as a whole are characterised by features of limitation inherent in all pre-Marxist materialism: an inability to fully overcome a metaphysical approach to reality, an idealist interpretation of history, etc.

Ogaryov was a passionate patriot of his fatherland, a steadfast defender of the interests of the popular masses. Like

his friend and comrade-in-arms Herzen, Ogaryov played a significant role in preparing the Russian revolution.

"ON DIALECTICAL AND HISTORICAL MATERIALISM" — a work by J. V. Stalin written in 1938 as a constituent part of the *History of the C.P.S.U.(B.)— Short Course*. In this work, a complete, harmonious, and systematic exposition of the foundations of Marxist philosophy is given. This work is a philosophical generalisation of all the richest experience of the struggle of the working class and the Communist Party of the Soviet Union for socialism, a generalisation of the revolutionary experience of the richest and most complex epoch in human history.

The work of J. V. Stalin is based on a generalisation of the richest philosophical heritage of Marx, Engels, and Lenin. In this work, the inseverable connection of dialectical materialism with proletarian socialism, and the revolutionary-practical significance of the philosophy of Marxism-Leninism, are shown.

By defining dialectical materialism as the worldview of the Marxist-Leninist party, as the theoretical foundation of the Marxist party of a new type, J. V. Stalin showed the immense role of the scientific philosophy of the working class and its party in the transformation of the world. In a clear and simple form, this work outlines the main features of the Marxist dialectical method, Marxist philosophical materialism, and historical materialism.

Expounding the Marxist dialectical method as the direct opposite of the metaphysical method, J. V. Stalin reduces the essence of materialistic dialectics to four main features. The dialectical method: 1) considers phenomena in their interconnection and interdependence; 2) investigates phenomena in their constant movement, development, arising, and dying away; 3) proceeds from the premise that the process of development is not a simple process of growth, but a forward-moving movement accomplished through the transition of quantitative changes into qualitative ones, where the

emergence of the new occurs by means of a leap, and development goes from simple to complex, from lower to higher; 4) requires taking into account that internal contradictions are inherent to objects and phenomena of nature, and that the struggle of opposites constitutes the internal content of the development process.

Turning to the characterisation of Marxist philosophical materialism, a theory fundamentally opposite to idealism, J. V. Stalin notes its three main features. Marxist philosophical materialism proceeds from the premise that 1) the world is material, and all its diverse phenomena represent different forms of moving matter; 2) matter is primary, and consciousness, thinking, is secondary; 3) the world and its laws are knowable, and our knowledge about this world, tested by practice, consists of reliable knowledge.

The conclusions drawn in this work, deriving from the dialectical method and Marxist materialism, are of immense significance for the practical activity of the party of the proletariat, for studying the history of human society. They show that the Marxist dialectical method and philosophical materialism are an irreplaceable theoretical weapon of cognition and of the revolutionary, communist transformation of the world.

In his work, J. V. Stalin pays great attention to questions of historical materialism: the conditions of the material life of society, the mode of production and its two sides—productive forces and production relations—and the main types of production relations in the history of society, etc.

In concise form, behind which deep content is hidden, the laws of society's development are revealed. The main and primary force of society's development is the mode of production of material goods. Whatever the mode of production, such is the entire social system, such are political institutions, law, theories, and ideas of people. Historical materialism at the same time emphasises the immense significance of political institutions and ideas. Their role in the transformation of society is exceptionally great.

J. V. Stalin demonstrates the theoretical insolvency and political reactionism of the views and theories of all types of vulgar economists who deny the active role of the superstructure, in particular of ideas. "New social ideas and theories arise precisely because they are necessary for society, because without their organising, mobilising, and transforming work, the resolution of urgent tasks of developing the material life of society is impossible" (*Problems of Leninism*, p. 586).

The experience of history shows that the failure of utopianists, of all anti-Marxist parties that operated in Russia—Populists, SRs, Mensheviks, Anarchists—is explained, among other things, by the fact that in their practical work they were guided by anti-scientific, idealist theories divorced from the real material life of society. The Communist Party won, and in this victory a huge role was played by Marxist-Leninist theory—dialectical and historical materialism—which equipped the party with knowledge of the laws of social development.

Historical materialism teaches that only by deeply understanding the characteristics of production can one clarify the laws of social development, in what direction the working class and its party must act in order to accelerate the course of the social process.

In the work *"On Dialectical and Historical Materialism,"* a detailed characterisation of the features of production is given. The first feature of production consists in the fact that it never freezes at one place, but is constantly changing; moreover, a change in the mode of production causes a change in the entire social system. This means that the history of society's development is primarily the history of the development of production, the history of the producers of material goods themselves, the history of the working masses who are the main forces of the production process.

The second feature of production consists in the fact that changes in production begin with changes in productive forces—first and foremost with the appearance of new instruments of labour—and with changes in productive forces, production relations change accordingly.

In the work, the dialectics of the interaction of productive forces and production relations are deeply revealed, showing the law-governed necessity of the emergence, at a certain stage of development of the mode of production, of a non-conformity, a contradiction between them, overcome by destroying old relations and giving rise to new, more progressive production relations.

The work gives a concise and deep outline of the development of productive forces from ancient times to our day and shows how, on this basis, society's production relations changed.

Characterising the production relations of socialism, J. V. Stalin showed that they are in full conformity with the character of productive forces, for public ownership of the means of production corresponds to the social character of the production process. But the concept of "full conformity" does not mean that in the process of developing the socialist mode of production no non-conformity or contradiction arises between productive forces and production relations. Such a contradiction law-governedly arises in the development of the socialist mode of production as well, but here it does not reach conflict, as is the case under the capitalist mode of production. It is overcome by the party and state through the timely bringing of lagging production relations into line with the character of developing productive forces.

The third feature of production consists in the fact that new productive forces and production relations arise not separately from the old order, but within the womb of this order; they arise not as a result of deliberate, conscious activity, but spontaneously, unconsciously, independent of human will. After the necessity of radical changes in the mode of production matures as a historical necessity, people become conscious of this necessity and realise it through revolutionary struggle.

The appearance of I. V. Stalin's work *"On Dialectical and Historical Materialism"* marked the beginning of a period of even deeper, intensive study of Marxist-Leninist philosophy by millions of cadres of the Soviet intelligentsia. It equipped

Soviet people with a sharp and effective weapon of struggle for strengthening socialism, for carrying out the tasks of a gradual transition from socialism to communism. This book, alongside the great works of Marx, Engels, and Lenin, became a handbook for fighters for communism worldwide.

"ON THE GREAT PATRIOTIC WAR OF THE SOVIET UNION" — a book by J. V. Stalin that includes speeches and orders during the period from July 3, 1941, to September 3, 1945. In it, J. V. Stalin revealed the causes, character, and goals of World War II, showed the characteristics and goals of the Great Patriotic War of the Soviet Union, explained the reasons for the Soviet people's victory over the enemy, and developed Marxist teaching on war.

World War II, the book states, arose not by chance, but as an inevitable result of the development of world economic and political forces on the basis of modern monopoly capitalism. It was prepared by the imperialists of all countries and unleashed by fascist states—Germany, Japan, and Italy. War on the part of the bloc of fascist states was an imperialist, reactionary, anti-popular war; its goal was the conquest of world domination, the enslavement of the freedom-loving peoples of the world, and the destruction of the world's first Soviet socialist state—the bulwark of peace, democracy, and socialism.

The war waged against the fascist states by the peoples and countries of the anti-Hitler coalition had an anti-fascist, liberation character. The entry of the Soviet Union into the war against the Axis powers reinforced the anti-fascist and liberation character of the Second World War.

In the early days of the war, on July 3, 1941, in his address to the nation, J. V. Stalin revealed the just, nation-wide character of the Soviet Union's war, exposed the myth of the invincibility of Hitler's army, predicted the inevitability of its defeat, outlined a clear program for defeating the German-fascist invaders, and defined the tasks of our entire people and the Red Army in the war.

The goal of the Great Patriotic War of the Soviet Union was not only the elimination of the danger hanging over the Soviet country, but also assistance to all the peoples of Europe groaning under the yoke of German *fascism* (see). This war was fought in the interests of all progressive humanity, in the name of noble and lofty goals arising from the very essence of the socialist state, from its internationalist nature. The Soviet Union played a decisive role in the defeat of fascism, in the victory of the forces of socialism and democracy over the forces of fascist reaction; herein lies the great historical role of the Soviet people.

In the Great Patriotic War, not only two armies with opposing military systems and fundamentally different military ideologies collided, but also two opposing economic, political, and ideological systems. In contrast to the adventurous character of imperialist "military science," which takes into account only certain individual, non-decisive factors, Soviet military science encompasses all factors associated with waging war and influencing its victorious outcome—socio-political, economic, moral, and military.

The role and significance of a country's economic, moral-political, and military potential in conducting modern warfare are defined in the proposition concerning constantly operating factors that decide the fate of a war. Exposing the reactionary and adventurous character of German-fascist military ideology, J. V. Stalin formulated the thesis that the fate of a war is decided not by transitory, temporary moments—such as surprise—but by constantly operating factors: the stability of the rear, the morale of the army, the quantity and quality of divisions, the armament of the army, and the organisational abilities of the army's commanding staff.

In the book, the question of active defence and the laws of counter-offensive and offensive operations is developed, as well as the interaction of arms and equipment in modern warfare, the role of large tank and aviation masses, and the role of artillery as the most powerful branch of service. J. V. Stalin equipped the Soviet Army with comprehensive knowledge of the laws of

conducting war under new conditions, developed new tactics of manoeuvring, etc.

The book gives a deep analysis and characterisation of the main stages in the development of the Great Patriotic War; it shows how during the Patriotic War the domestic and international situation changed, and how the ratio of forces in the international arena shifted in favour of the Soviet Union and its Armed Forces. Contrary to all calculations of the enemies of socialism, the Soviet state emerged from the war even more powerful.

Examining the sources of strength and reasons for the victory of the Soviet state in the Great Patriotic War, J. V. Stalin points primarily to the decisive significance of the Soviet social and state system as a genuinely popular system. "The lessons of the war," wrote I. V. Stalin, "...tell us that the Soviet system proved to be not only the best form of organising economic and cultural growth in years of peaceful construction, but also the best form for mobilising all forces of the people to repel the enemy in wartime" (p. 120).

The Soviet system, based on a socialist mode of production, provided the economic and military strength of the Soviet state. One of the main sources of strength for the Soviet Union was the friendship of the peoples of our country, which endured all difficulties and trials of the war and was forged even further in the common struggle of Soviet people against fascist invaders. During the war, Hitlerite ideology and the policy of brutal nationalism and racial hatred suffered defeat at the hands of the Soviet ideology of equal rights for all races and nations, the ideology of friendship among peoples.

The Soviet people won not only a military and economic victory over Hitlerite Germany, but also dealt it a moral-political defeat. The book reveals the essence of *Soviet patriotism* (see) as a life-giving source of labour heroics of Soviet people in the rear and martial heroics of Soviet soldiers at the front.

In *On the Great Patriotic War of the Soviet Union*, the guiding and directing role of the Communist Party is shown as

the decisive source of the invincible strength and power of the Soviet state. "In the days of the Patriotic War, the Party stood before us," said I. V. Stalin, "as the inspirer and organiser of the nation-wide struggle against the fascist invaders. The organising work of the Party united and directed toward a common goal all the efforts of Soviet people, subordinating all our forces and means to the cause of defeating the enemy. During the war, the Party became even closer with the people, even more tightly bound with the broad masses of working people. In this lies the source of our state's strength" (p. 119).

Great attention in his book was devoted by J. V. Stalin to the question of establishing a durable and lasting democratic post-war peace, which must be based on the eradication of racial exclusivity, equal rights for nations, inviolability of their territories, liberation of enslaved nations, restoration of their sovereign rights, and restoration of democratic freedoms.

I. V. Stalin's book *On the Great Patriotic War of the Soviet Union* is a rich ideological contribution to the treasure trove of Marxism-Leninism.

"ON THE QUESTION OF THE DEVELOPMENT OF THE MONISTIC VIEW OF HISTORY" — a work by G. V. Plekhanov, published in 1895 under the pseudonym N. Beltov. A whole generation of Russian Marxists was brought up on this book (*Lenin*, Vol. 16, p. 243). In it, along with an exposition of Marxist philosophy, a deep critique of the reactionary views of the Narodniks is given, which at that period had an exceptionally important significance. The first four chapters are devoted to the analysis of pre-Marxist philosophy and sociology. In them, the views of 18th-century French materialists, French bourgeois historians of the Restoration period, utopian socialists, and idealist German philosophy are critically examined. Plekhanov reveals the historical and class limitations of these theories and shows that only Marx and Engels created a scientific materialist philosophy, and that only Marxism gave a true science of society by discovering the material basis of its development. Criticising in his work the

reactionary Narodnik theory of "heroes" and the "crowd," Plekhanov in the fifth chapter of his book sets forth contemporary, i.e., Marxist, materialism, illuminating Marxist views on the role of the individual in history and on the regularities of social development. This work of Plekhanov continues to be of great importance today for the study of the philosophical and historical-materialist views of Marxism. The latest edition of the book was published in 1949.

"ONE STEP FORWARD, TWO STEPS BACK" — a work by V. I. Lenin written in February–May 1904 and published in May of the same year. In this work, organisational principles of a Marxist party of a new type were developed, which became the organisational foundations of the Communist Party of the Soviet Union and all sister communist parties. In this book, Lenin repulsed the campaign conducted by the Mensheviks to disrupt the decisions of the Second Congress of the RSDLP. Having seized the central organ of the party, the newspaper *Iskra*, the Mensheviks carried on unbridled propaganda of organisational laxity on its pages, undermining party discipline and justifying anarchic indiscipline, hindering in every way the creation of a genuinely Marxist party capable of leading the struggle of the working class for socialism. The Mensheviks favoured a reformist party rather than a revolutionary one and wanted a working-class party to exist in Russia on the model of the West European parties of the Second International. In the book *One Step Forward, Two Steps Back*, V. I. Lenin showed that the Marxist party is part of the working class, its conscious, advanced detachment, armed with the knowledge of the laws of social development and class struggle, that the party is the political leader of the working class, its combat headquarters, and anyone who denies this feature of the party hands the working-class movement over to spontaneity and trade-unionism. The party, as V. I. Lenin points out, is not simply an advanced, conscious part of the working class; it is an organised detachment, bound by unity of will, action, and discipline, and therefore always stands in the front ranks of the

struggling proletariat, bringing organisation and discipline to the million-strong masses of non-party workers and working people. The party is not only the advanced, organised part of the working class; it is the highest form of its class organisation. In the struggle against the bourgeoisie, the proletariat creates various associations—trade unions, parliamentary factions, cooperatives, youth unions, cultural-educational institutions, etc. But each of these organisations, which hold great importance in the class struggle of the working class, defends only its partial interests. In order for the class struggle of the proletariat to be united, purposeful, and directed toward resolving root interests, an organisation is needed that stands at the head of all proletarian associations, directs them along a revolutionary path, and subordinates all their activities to the struggle for the dictatorship of the proletariat. Only a Marxist party can be such an organisation.

The party is capable of fulfilling the role of fighter for the dictatorship of the proletariat if it is firmly connected with the broad masses of the people, does not fence itself off from them, and is constantly replenished by the best people of the working class. The party can function properly when it is organised on principles of centralism (and in legal conditions, on principles of democratic centralism), with a single party statute, single party discipline, and a single governing body in the person of the congress, and in the intervals between congresses—the Central Committee of the party, with the subordination of the minority to the majority, individual organisations to the centre, and lower organisations to higher ones. Lenin developed the main principles of party leadership, the most important of which is the principle of collective leadership. The party can be a militant, revolutionary organisation only if it demands the strictest discipline from all its members—both rank-and-file and leaders—and if there are no people in the party for whom party discipline is not binding. Such are the organisational principles of the Marxist party developed by Lenin in his book. Its historical significance consists in the fact that in it Lenin was the first in the history of Marxism to develop *the doctrine of the*

party as the leading organisation of the proletariat, as the main weapon in the hands of the proletariat, without which it is impossible to win in the struggle for the proletarian dictatorship (*History of the C.P.S.U.(B.)-Short Course*).

Relying on the firm foundation of Marxism, Lenin in his book showed that the parties of the Second International, which arose during a period of relatively peaceful development of capitalism and were adapted solely to parliamentary struggle, proved unsuitable for a new era when class clashes took on an open character and the question of power and proletarian dictatorship was placed on the agenda. *"The proletariat,"* Lenin wrote, "has no other weapon in the struggle for power except organisation. Divided by the rule of anarchic competition in the bourgeois world, crushed by forced labour for capital, constantly cast 'to the bottom' of total poverty, savagery, and degeneration, the proletariat can become and inevitably will become an invincible force only because its ideological unification by the principles of Marxism is reinforced by the material unity of an organisation that welds millions of working people into an army of the working class. Before this army, neither the decrepit power of Russian autocracy nor the decrepit power of international capital will hold out" (Vol. 7, p. 383).

ONTOLOGY (Ancient Greek **ὄντος, *ontos***—being + **λόγια, *logia*** —study of)—a term in pre-Marxist philosophy denoting the study of being, of that which exists, in contrast to gnoseology—the study of knowledge.

A characteristic feature of bourgeois philosophy is the counterposition of the study of being to the study of knowledge and the attempt to build a study of forms of thinking outside and independent of being, of objective reality reflected in them. Already in Christian Wolff (1679–1754), author of the very term "ontology," the study of being was separated from the study of knowledge. In the further development of bourgeois philosophy, this distinction between ontology and gnoseology turned into opposition, fed various sceptical and agnostic trends

in philosophy, and laid the foundation for traditional idealist formal-logic treatment of categories and forms.

OPPOSITION BETWEEN MENTAL AND PHYSICAL LABOUR — Arises with the development of the social division of labour and the emergence of private ownership of the means of production, along with the division of society into classes. The opposition between mental and physical labour is characteristic of all class societies: slave-owning, feudal, capitalist. The economic basis of this opposition is the exploitation of people of physical labour by people of mental labour, i.e., representatives of the exploiting classes. Under conditions of class oppression, the working people—slaves, serf peasants, workers—are doomed to heavy physical labour, while the human knowledge, science, and culture accumulated over centuries are the possession of the ruling classes and their serving intelligentsia, people of mental labour. Under capitalism, which, based on the development of large-scale industry, rapidly advanced technology, science, and culture, the opposition between mental and physical labour reached its sharpest expression. Engaging in science, technology, literature, art, etc., requires special preparation and particular living conditions, which the working people do not have under capitalism. The lot of workers under capitalism is exhausting physical labour. Machine—the creation of human labour and science—under capitalist conditions serves not to lighten the worker's labour, but to further enslave them, turning a vast number of workers into an appendage of the machine.

On the basis of the rift between people of physical labour and labour of mental labour, hostile relations of workers toward their exploiting representatives of mental labour developed and unfolded. The opposition between physical and mental labour is a class opposition. The social conditions for overcoming this opposition are created only with the victory of the proletarian revolution. These conditions are: 1) the elimination of the exploitation of man by man, the construction of a socialist economy, the liquidation of exploiting classes; 2) an

unprecedented rise in the political activity of the masses, their broad involvement in the management of the state; 3) gigantic opportunities for bringing the popular masses to culture, science, and technology. These conditions have been created in our country. The liquidation of exploiting classes and the construction of socialism in the USSR result in the elimination of the opposition between physical and mental labour. Now people of physical and mental labour in our country are not enemies, but comrades—friends, members of a single production collective, equally interested in the successes of socialist production. The Soviet intelligentsia in its majority consists of people coming from the ranks of workers and peasants. The former hostility between people of physical labour and the intelligentsia has completely disappeared, fundamentally changing the working conditions of workers and peasants. The labour of a Soviet worker and peasant no longer has anything in common with the labour of an old worker and peasant working not for themselves, but for exploiters: it has become creative labour. This is especially clearly manifested in the movement of production innovators, which contains the rudiments of a powerful cultural and technical rise of the working class, a rise necessary to eliminate the opposition between physical and mental labour. In the work of many millions of working people, physical labour today is combined with technical knowledge, with a high cultural level of the advanced worker, creating new paths in the development of technology, breaking old, surpassed technical norms, being a revolutionary of labour. Production innovators by their creative labour advance not only production, but also science. On collective farms, a new type of peasant has grown and developed, combining physical labour with agronomical knowledge, fighting for high yields, consciously applying the latest achievements of science and technology.

However, the liquidation of the opposition between physical and mental labour does not mean that there are no differences between them under socialism. Under conditions of socialism, an essential difference still remains, which can be

and will be liquidated only in the process of the gradual transition from socialism to communism (see *Essential difference between mental and physical labour*).

OPPOSITION BETWEEN TOWN AND COUNTRY

By the opposition between town and country, one must understand the opposition of interests. The economic foundation of this opposition is the exploitation of the countryside, the ruin of the working peasantry in the course of the development of capitalism.

The town, represented by the exploiting classes, acts as the oppressor of the countryside (i.e., the working peasants). "Under capitalism, the town gave the countryside that which corrupts it politically, economically, morally, physically, etc." (Lenin, vol. 33, p. 426). Imperialism further exacerbated the opposition between town and country, manifested in the antagonism between metropolises and colonies, industrial and agrarian countries. Modern monopoly capitalism, in order to ensure maximum profit, intensifies the exploitation of the peasantry through various means and ways (establishing high prices for manufactured goods and low prices for agricultural products, high land prices, oppressive leases, etc.).

Marx and Engels were the first to prove scientifically that the opposition between town and country can be eliminated only after the destruction of capitalism. The elimination of the opposition between town and country, as well as between physical and mental labour, is one of the most important conditions for the destruction of all class distinctions in society. Lenin pointed out that "for the complete abolition of classes, it is necessary not only to overthrow the exploiters, landlords, and capitalists, not only to abolish *their* property, it is also necessary to abolish *all* private property in the means of production, it is necessary to eliminate both the distinction between town and country, and the distinction between people of physical labour and people of mental labour" (vol. 29, p. 388).

The victory of the Great October Socialist Revolution created all the necessary conditions for the successful resolution

of the task of liquidating the opposition between town and country. The main condition was the liquidation of the exploiting classes and the system of exploitation. In Tsarist Russia, 65% of peasant households were poor peasants (*bednyaks*); the main instrument of production was the wooden plough (*sokha*). The village languished in poverty, backwardness, and lack of culture. The industrialisation of the country and the collectivisation of agriculture radically changed the situation of the countryside in the USSR. The largest agriculture in the world arose, based on socialist ownership, equipped with the most advanced agricultural machinery. Socialist ownership became overwhelmingly dominant in agriculture. The town acts in relation to the countryside as a friend, providing immense assistance in eliminating its centuries-old economic and cultural backwardness. The Soviet state turned the land over to the collective farms for perpetual use. The Soviet village, over the years of Soviet rule, made a gigantic leap in its development. The main agricultural work is carried out by complex machines. In agriculture, there are hundreds of thousands of qualified tractor drivers, combine operators, and machinery operators. State farms (*sovkhozes*) and Machine and Tractor Stations (*MTS*) brought high socialist culture to the countryside. Thousands of kilometres of new roads have been built; electricity is firmly entering the everyday life of the village; telephone, telegraph, radio have connected the village with the rest of the world. A network of clubs, reading rooms (*izba-chitalnya*), cottage laboratories, cinemas, and libraries has been built. Michurinist science armed collective farmers with knowledge of ways to fight for high yields. Leading production workers in the countryside, Heroes of Socialist Labour, yield unprecedentedly high crop yields, increasing the productivity of agricultural labour. All this means that in the USSR, the opposition between town and country has been liquidated.

The liquidation of the opposition between town and country as a result of the victory of socialism in the USSR does not mean that there is now no difference between them at all.

There still remains a essential difference between town and country, which will be overcome in the process of a gradual transition from socialism to communism (see *Essential difference between town and country*).

ORGANIC THEORY OF SOCIETY

—a reactionary bourgeois theory likening human society to a biological organism and attributing on this basis an "essential" and indestructible character to the capitalist system. The author of the organic theory of society, English bourgeois sociologist *Spencer* (see), arrived via superficial analogies at the following conclusion: just as in an animal organism there are three systems of organs—nutritive, distributive, and regulative—so too in society must three classes inevitably exist: the "self-nutrition" working class, the class of merchants having distributive or exchange functions, and the class of industrial capitalists regulating production.

Spencer proclaimed the capitalist system to be an eternal and immutable consequence of biological laws. Spencer declared the struggle of the revolutionary proletariat against capitalism "unnatural". Defending the interests of the British colonial empire, Spencer argued that nature itself supposedly made the English the ruling nation. Following Spencer, the organic theory of society was developed by the German reactionary sociologist Schäffle, who compared various social groups in a class society with organs of the human body.

Varieties of the organic theory are *Social Darwinism* (see), *Malthusianism* (see), *racism* (see), and similar reactionary systems that justify and defend capitalism. The arch-enemy of the working class, *Nietzsche* (see), built his misanthropic theories relying on the organic direction in sociology.

The reactionary nature of the organic theory of society determined its popularity among modern bourgeois politicians, philosophers, and sociologists. In England, a supporter of Spencer's theory declared himself to be the leader of the Conservatives, Churchill. Laudatory hymns to the organic theory were sung by the Labourist "theoretician" Laski. Direct

propaganda of the organic theory in the USA is engaged in by the reactionary sociologist Bernard.

In the works of the classics of Marxism-Leninism, the organic theory of society was subjected to devastating critique as an anti-scientific attempt to transfer the laws of biology into the sphere of social phenomena. Marxism-Leninism convincingly proved that such an identification of social laws with biological laws is dictated by the desire of bourgeois reactionaries to gloss over the struggle of labour against capital.

Criticising the Machist *Bogdanov* (see) for applying concepts like "social energetics," "social selection," etc., Lenin in his book *Materialism and Empirio-criticism* (see) showed that this is empty phrasing, and revealed the reactionary sense of transferring biological concepts into the sphere of social science.

OSIPOVSKY, Timofei Fyodorovich (1765–1832)



— Russian materialist thinker, professor of mathematics at Kharkov University (from 1803) and rector of the university (1813–1820). Active fighter against reactionary policy and Arakcheyev-style measures carried out at the university by well-known mystics—the Minister of Spiritual Affairs and Public Education, president of the Bible Society, Ober-Procurator of the Holy Synod Prince A. N. Golitsyn, and trustee of the Kharkov educational district Z. Ya. Karneyev.

Osipovsky expounded his materialist views in connection with sharp criticism of the idealist philosophy of *Kant* (see) in his speeches "On Space and Time" and "Discourse on the Dynamic System of Kant," delivered at ceremonial assemblies of Kharkov University in 1807 and 1813. Osipovsky recognised the primacy of matter and the secondary nature of consciousness.

"It can easily be reasoned," he said, "that things can produce no concept in us of anything that is not in them and does not belong to them; for if they can produce any concept in us, then something must exist to correspond to that concept produced in us from them; otherwise, it would mean that nothing produced something. The laws of phenomena of nature, according to Osipovsky, must be derived not from themselves, but from an examination of these phenomena 'at different times, in different forms, in different relations to other phenomena...'"

Osipovsky with all passion exposed Kantian fabrications, asserting that these are pure chimeras "occurring inside only our heads in an involuntary, but disconnected manner and having no relation to things, and therefore incapable of any application to them".

In contrast to Kant, who deprived space and time of objectivity and detached them from the being of things, Osipovsky did not conceive of the existence of space and time outside matter, nor the existence of the latter outside space and time. He said that "space and time are conditions of the being of things, in nature itself and in themselves, and not merely in our mode of sensation". According to Osipovsky, time must be considered not "as something existing in nature by itself, but as a necessary production of the sequential being of things". The concept of space "is produced through impressions coming from it by means of our external senses upon our internal senses".

Osipovsky sharply opposed the Kantian notion of the *a priori*, non-empirical origin of geometric truths. The truth of geometry, according to Osipovsky, is objective. Truths proposed

in geometry, he said, “agree with that which is actually observed in things”.

Reactionaries succeeded in 1820 in removing Osipovsky from the post of rector and the duties of professor, but they could not erase the trace of the ideas he spread. Bold statements by Osipovsky against idealist philosophy and his open struggle against obscurantists of science under conditions of severe reaction were acts of great civic courage. Osipovsky’s voice found an echo in the hearts of advanced people of that time, educating students in the spirit of materialism. It is no coincidence that in his denunciation, Dudrovich indicated that Osipovsky’s way of thinking “is the reason why almost none of the students at Kharkov University in mathematics, of which he is the head... attends lectures on divine knowledge and Christian doctrine, nor lectures on philosophy...”

Kharkov University owed Osipovsky its high scientific level of mathematics teaching. To Osipovsky belonged the best three-volume course in mathematics of his time. During his fruitful pedagogical activity, he prepared a number of students, among whom was the famous Russian mathematician Academician M. V. Ostrogradsky.

OWEN, Robert (1771–1858)



—one of the great utopian socialists of the 19th century. From 1800 to 1829, he managed a large mill enterprise in New Lanark (Scotland). Owen reduced the working day at the factory to 10/12 hours, whereas at other enterprises its duration

reached up to 13–14 hours; he improved working and living conditions for the workers, created a model school for their children, and organised nurseries and a kindergarten. In his first work, *"A New View of Society, or Essays on the Principle of the Formation of the Human Character"* (1813–1814), Owen set forth his New Lanark experience and the principles that guided him in his activity. Later, Owen moved from philanthropic ideas to communism. His transition to communism was a turning point in Owen's life. Confident in the correctness of his ideas and their practical feasibility, Owen departed for America, where he organised the communist colony "New Harmony". However, having suffered failure, he returned to England, where he took an active part in the working-class trade union and cooperative movement, from which he later withdrew. After this, his teaching acquired a fully sectarian character. Owen passed away at 87 years of age.

The propaganda and enlightenment activities of Owen during the 1830s–1840s were of positive significance. He did much for the education of workers. Evaluating Owen's long activity, Engels wrote: "All social movements, all real advances made in England in the interest of the working class were connected with the name of Owen" (Marx and Engels, *Selected Works*, Vol. II, p. 118).

In his sociological views, Owen adhered to the 18th-century French materialists. Man is a product of circumstances, and his character is formed independently of his will, Owen asserted. In all vices and shortcomings of people, it is not the people themselves who are to blame, but the social system in which they live. Crimes of people "are the crimes of society itself, and not of this or that individual personality, who with crying injustice is punished for the ignorance and error of the social environment". Change the conditions of social life, improve the social system, and human morals will change as well—such was the conclusion drawn by Owen following the 18th-century philosophers.

However, while the French materialists considered private property society and bourgeois freedoms to be the best, Owen

regarded bourgeois society as just as imperfect as the feudal social system. Only socialist society is a perfect society, Owen wrote. He spoke out against the teaching of bourgeois economists who tried to prove the naturalness and rationality of the capitalist system. Bourgeois society he declared to be transient. Unlike the French philosophers who sought only the abolition of estate privileges, Owen strove for the abolition of class contradictions and the establishment of social equality among people. He subjected essential features of the capitalist system to sharp criticism: private property, class structure of society, division of labour, dominance of competition, growing impoverishment of workers, etc. "What madness," Owen exclaimed with indignation, "that this immense power is so poorly directed under the existing irrational social system, so that it produces poverty and crime instead of wealth and virtue!" In this contradiction, Owen saw one of the greatest evils of the social system contemporary to him.

However, like all utopian socialists, Owen saw the main cause of social evil not in the capitalist mode of production, but in human ignorance, in their misunderstanding of their own nature. Correspondingly, he believed that social contradictions would be eliminated through the dissemination of knowledge and the implementation of truth. A rational, socialist society would arise not from struggle, but as a result of comprehending the truth.

Owen idealistically viewed history as a gradual progress in human cognition. Dreaming of a new, socialist system—the core cell of which was to be a small community—Owen decisively rejected the revolutionary struggle of the proletariat. The socialist transformation of social relations, in his opinion, could not be carried out through violent revolution.

Like other utopian socialists, Owen failed to understand the historical role of the working class. He placed his hopes on the initiative of ruling classes and governments, appealing in vain to them for assistance in establishing a rational social order. Owen turned with his projects to Nicholas I, to the King of France, etc.

The essential shortcomings of Owenite socialism, as Engels noted, were its tolerance toward the bourgeoisie, the abstract nature of its principles, and a lack of understanding of the laws of historical development. English socialists, Engels wrote, are "fully peaceable and mild-mannered," considering the "embitterment" of workers against the bourgeoisie to be unfruitful, and preach philanthropy and universal love to them. Nevertheless, the historical merits of Owen are great. Alongside the teachings of *Saint-Simon* (see) and *Fourier* (see), his doctrine is one of the sources of the theory of scientific communism. (See also *Utopian Socialism*).

PACIFISM (Lat. *pacificus*—peace-making)—a bourgeois-liberal political movement preaching peace and believing that peace can be achieved in bourgeois society through preaching alone. Pacifism glosses over the fact that the existence of capitalism is the deepest foundation and source of wars. Pacifism also denies the lawfulness and justice of revolutionary wars against capitalist slavery and for socialism. The bourgeois essence of pacifism was exposed by Marxism-Leninism. "One form of fooling the working class," written by Lenin in 1915, "is pacifism and abstract preaching of peace" (Vol. 21, p. 141). The complete elimination of all sources of war is possible only on the basis of the socialist transformation of the world. However, this does not mean that prior to the destruction of capitalism, the struggle of the working masses and all supporters of peace against war is useless. Working people suffer most of all from wars unleashed by imperialists. Therefore, they are vitally interested in fighting against warmongers. At present, the peoples of the whole world stand once again before the danger of a new world war incited by the imperialists of the USA and their pro-socialist henchmen. At the World Peace Congresses and at the Vienna Congress of Peoples for Peace, hundreds of millions of organised peace supporters were represented. For the first time in human history, an organised peace front arose; it is headed by its bastion and standard-bearer, the Soviet Union, worldwide.

PANLOGISM — an idealist (Hegelian) theory of the identity of being and thinking. According to panlogism, all development of nature and society is the realisation of the rational, logical activity of the "world spirit". Marxist philosophical materialism, proceeding from directly opposite positions, asserts that the world develops according to objective laws of matter in motion and needs no "world spirit" whatsoever.

PANPSYCHISM — a hostile-to-science idealist view asserting the animateness of all phenomena of nature; a philosophical reproduction of *animism* (see). Overt adherents of this archaic view are many modern bourgeois idealist philosophers (personalists, "neorealist" Whitehead, "critical realist" Strong, and others). The scientific understanding of the material, physiological foundations of psychic activity completely refutes this idealist theory.

PANTHEISM (from Greek ***tó pān***—all, and ***theós***—God)—a philosophical doctrine according to which God represents an impersonal principle; this principle is located not beyond nature, but is identical with it. Thus, pantheism dissolves God in nature, rejecting a supernatural divine principle.

While previously under the guise of pantheism there often appeared what was essentially a materialist view of nature (for example, in *Giordano Bruno* — see, and especially in *Spinoza* — see), today pantheism has been turned into an idealist theory about the existence of the world in God, representing a reactionary attempt by bourgeois philosophy to reconcile science with religion.

PARALLELISM —In philosophy, a doctrine attempting to occupy an intermediate position between materialism and idealism, positing that the material and ideal sides of reality coexist as two parallel series, such that neither of these sides

precedes the other, but both develop in parallel. Such is the doctrine in philosophy known by the name of *dualism* (see).

In psychology and physiology, this doctrine is known under the name of "psychophysical parallelism," positing that psychic processes run parallel with nervous processes, but without an internal connection with them.

Parallelism in all its manifestations is deeply hostile to materialism, as it proceeds from the premise that spirit, consciousness exists independently of matter. At the same time, parallelism, like idealism, denies that consciousness is a reflection of being.

In psychology and physiology, "psychophysical parallelism" struggles against the proposition that the psyche is a product of highly organised matter—the brain. Pavlov's teaching on higher nervous activity, in its entire thrust, is directed against idealist theories of psychophysical parallelism. Pavlov called defenders of these theories "dualists-animists". Speaking of one such "dualist," Sherrington, he said: "He is a dualist who strictly splits his being into two halves: into a sinful body and an eternally living, never dying spirit".

Attempts to interpret psychic phenomena in the spirit of psychophysical parallelism took place among some Soviet physiologists as well (Academician L. A. Orbeli and others). In the social sciences, parallelism struggles against historical materialism, which asserts that the spiritual life of society is a reflection of social being and is determined by social being.

PARTICULAR —see *Individual, Particular, and Universal*.

PARTISANSHIP OF PHILOSOPHY

—The principle of partisanship expresses the essence of the Marxist-Leninist approach to all issues of philosophy, to the struggle of philosophical trends. Marxism-Leninism teaches that in a class society every ideology, and consequently philosophy, expresses the interests of a particular class. The

struggle of philosophical trends is a manifestation of class struggle.

In capitalist society, the main classes are the proletariat and the bourgeoisie; corresponding to this, two ideologies, two worldviews directly oppose each other and struggle—proletarian and bourgeois. The theoretical basis of the socialist ideology of the proletariat, its worldview, is dialectical and historical materialism. Opposed to this advanced worldview are various trends and directions of idealism and metaphysics, which defend the imperialist interests of the bourgeoisie.

The ideology of a class and its philosophy express the characteristics of that class, its place in the system of social relations, and its role in the history of society. The emergence of Marxism was a leap in the history of philosophy primarily because Marxism and its philosophy emerged as an ideology grounding the interests of the proletariat, the working people, and the exploited masses of the people, whereas all preceding philosophical schools and systems—including those advanced for their time—expressed the interests of the exploiting minority or isolated individuals detached from the people who fought against the exploiters.

The struggle between the two main, opposing, mutually fighting parties in philosophy appears as the struggle of materialism against idealism. V. I. Lenin saw the greatest service of Marx and Engels in the fact that, over the course of half a century, they developed and advanced philosophical materialism in struggle against idealism. Lenin, who enriched Marxism on the basis of studying the features of a new historical epoch, further developed the Marxist principle of the **partisanship of philosophy**. In his book *Materialism and Empirio-criticism* (see), Lenin gave a profound elaboration of the question of the principle of partisanship. In analysing philosophical trends, Lenin taught, it is necessary behind a heap of new terminological tricks to see two main lines, two main directions in philosophy. “Behind the epistemological scholasticism of empirio-criticism, one must not fail to see the struggle of parties in philosophy, a struggle which in the final

analysis expresses the tendencies and ideology of the hostile classes of modern society" (Vol. 14, p. 343). Lenin demanded the exposure of idealism in whatever form it manifested itself. The pitiful attempts of Machists and other philosophers to rise above materialism and idealism were exposed by Lenin as servility to reactionary philosophy. "Non-partisanship in philosophy," said Lenin, "is only a contemptibly disguised servility to idealism and fideism" (Vol. 14, p. 340). An example of principled firmness and irreconcilability in criticising hostile philosophical trends, a model of purposefulness and passion in the struggle against opponents of materialism, is Lenin's book *Materialism and Empirio-criticism*.

The Communist Party, throughout all its activities, has waged a relentless struggle against revisions of Marxist philosophy and Marxist theory as a whole. It crushed *Menshevik idealism* (see), the Deborin group, *mechanism*, and the *theory of "equilibrium"* (see) of right-wing restorers of capitalism, as well as other trends hostile to Marxist philosophy. An enormous role in the struggle for principledness and partisanship in philosophy was played by the 1947 discussion conducted by the Central Committee of the Party regarding G. F. Aleksandrov's book *History of Western European Philosophy*. The discussion mobilised Soviet philosophers to fight against corrupt bourgeois ideology bourgeois ideology, idealist philosophy of the imperialist bourgeoisie, against the manifestation of objectivism, leader-socialism, scholasticism, and dogmatism found in the works of individual Soviet scholars.

On the instructions and under the leadership of the Central Committee of the Party, an economic discussion was held that revealed major shortcomings in Soviet economic science and serious departures from Marxism on a number of issues. In J. V. Stalin's work *Economic Problems of Socialism in the USSR* (see), written in connection with this discussion, a crushing blow was dealt to voluntaristic, subjective-idealist interpretations of the economic laws of socialism, which were widespread among a significant portion of Soviet economists and philosophers. The metaphysical approach to the problems

of socialism and the transition from socialism to communism was subjected to criticism, and a decisive rebuff was given to attempts to drag into Soviet economic science the Bogdanov-Bukharin concept of social development, which is hostile to Marxism. This work of J. V. Stalin, like all his works, is an example of irreconcilability toward any departures from Marxist ideology. The Communist Party teaches Soviet philosophers, economists, and all workers of the ideological front to combine concrete research into vital contemporary questions with a decisive critique of anti-Marxist views and theories.

The consistent implementation of the principle of the partisanship of philosophy requires a creative approach to solving problems and the further development of Marxist-Leninist philosophy in intrinsic connection between theory and practice. Partisanship of philosophy is incompatible with objectivism. "Materialism includes, so to speak, partisanship, obliging one in any assessment of an event to directly and openly adopt the standpoint of a specific social group" (Lenin, Vol. 1, pp. 380–381). Defending the selfish interests of exploiters, the ideology of the bourgeoisie is incapable of disclosing the objective laws of history and, uninterested in this, distorts reality, juggles facts to justify its anti-scientific theories and conclusions. Reactionary bourgeois ideologists attempt to present their views as "non-partisan" and "all-human." The classics of Marxism-Leninism teach us to rip off the false mask of "non-partisanship" and "all-humanity" from the apologists of bourgeois ideology who actually defend the misanthropic aims of the imperialists. There can be no non-class philosophy in an era of the fiercest struggle between the forces of reaction and the forces of progress. Preaching such a philosophy is the usual deception of the bourgeoisie. The Soviet Union, standard-bearer of advanced culture and a genuinely scientific worldview, opposes the capitalist world and its decaying bourgeois culture. A militant materialist in our time cannot fail to be a patriot of his socialist Motherland, cannot fail to be an enemy of bourgeois *cosmopolitanism* (see). To observe the principle of

the partisanship of philosophy means persistently to struggle against bourgeois ideology on the international arena, unceasingly to propagate Soviet ideology, and to demonstrate its superiority over bourgeois ideology in all theoretical and practical activity, to proceed from the opposition and struggle of two worlds, two cultures, two worldviews—socialist and bourgeois—and to fight for the victory of socialism over capitalism.

In the USSR, where exploiting classes have been eliminated, the ideology of Marxism reigns supreme, expressing the interests not only of the working class, but of all workers of socialist society. In Soviet society, there is no and cannot be a class basis for the existence of bourgeois ideology. But remnants of bourgeois ideology still persist among us; we are not insured against the penetration of views and ideas alien to us from the outside, from capitalist countries. Therefore, the 19th Congress of the CPSU demanded the intensification of work to expose bourgeois ideology.

The partisanship of philosophy, as of Marxism as a whole, consists in waging this struggle against bourgeois ideology and its remnants, defending and creatively developing the only scientific and revolutionary ideology: Marxism-Leninism.

PATRIARCHY —a historical stage in the development of the primitive communal system at the stage of its disintegration, arising after *matriarchy* (see) and characterised by the dominance of men in the economy and in tribal communities. Patriarchy arose during the period when, based on the first major social division of labour—the separation of livestock raising from agriculture—the productive forces of society began to develop relatively rapidly, regular exchange appeared, along with private property and slavery. As a result of this process, the tribal community begins to decay and the patriarchal family emerges. Its starting point was the pair marriage. Under pair marriage, not only the mother was known, but also the father. As the social division of labour developed in cattle breeding and agriculture, the economic role of the man grew more and more;

he became the head of economic activity. “Herds,” writes Engels, “were new means of production; their initial taming and later care were the work of the man. Therefore, the livestock belonged to him; to him belonged the goods and slaves received in exchange for livestock” (*Marx and Engels, Sel. Works*, Vol. II, p. 294).

If previously, on the basis of the social character of household management, the woman played the leading role in society, now, with the development of cattle breeding and emerging crafts, and with the transformation of household management into an adjunct to primary production, the woman ceased to play the leading role. Under matriarchy, kinship was designated through the mother; the man had no power over his wife and children. Now, after the destruction of matriarchy, the husband was recognised as the father of the children; the wife and children belonged to him by right of property. The elimination of maternal right changed the order of inheritance. The father’s heirs became his own children. On this basis, a concentration of wealth occurs in individual families, which further increases economic inequality and decomposes the tribal community, which is now opposed by the large patriarchal family.

The patriarchal family is primarily an economic unit. This is a domestic family community, which is a collective private owner of all means of production. Here, several generations of direct relatives are under the authority of the father or elder of this community. The patriarchal family was characteristic of all peoples during the period of the disintegration of the primitive communal system and existed under various names: among the Germans “Hausgenossenschaft,” among the Serbs and Bulgarians “zadruga,” among the Russians “verv,” “pechishche,” etc. On the basis of further development of productive forces, private property, and exchange, the patriarchal family breaks down into individual small monogamous families. The merit of discovering the patriarchal family as a universal transitional form from which the rural

community (see) developed belongs to the Russian scientist M. M. Kovalevsky (see).

PATRIOTISM — love for the motherland, "one of the most profound feelings, consolidated by centuries and millennia of isolated fatherlands" (Lenin, Vol. 28, p. 167). Patriotism is engendered not by a mysterious "national spirit" or a "racial soul," as bourgeois sociologists claim, but by specific socio-economic conditions. Patriotism is a historical phenomenon, having different content in different epochs. As a vital element of social consciousness, patriotism acquired special importance during the formation of nations and national states, in the era of rising capitalism, when the bourgeoisie, destroying feudalism and feudal fragmentation, gathered the *nation* (see) together and acted as the representative of the whole nation. However, to the extent of further historical development and the sharpening of class antagonisms within bourgeois nations, the falsehood and hypocrisy of the bourgeoisie's "patriotism" were revealed more and more. Under the guise of "patriotism," the bourgeoisie pursued a policy of seizing foreign national territories, sowed distrust and hatred toward other nations. For the sake of preserving its profits and its dominance over the working people, it betrayed national interests, meanly betrayed the homeland: "...above the interests of the fatherland, the people, or anything else, capital places the defence of its alliance of capitalists of all countries against the working people" (Lenin, Vol. 27, p. 330). The modern bourgeoisie openly trades the national interests of its countries.

The true patriots of the homeland are the working people, who always act as the most consistent defenders of the national independence of their country, fighting both against foreign invaders and against the yoke of their own bourgeoisie. The working masses are vitally interested in the fate of their homeland, in its liberation from oppression and exploitation, and in creating conditions for its true flourishing. "Is a feeling of national pride alien to us, Great-Russian conscious proletarians?" wrote Lenin in 1914. "Of course not! We love

our language and our homeland, we work most of all to raise its working masses (i.e., 9/10 of its population) to the conscious life of democrats and socialists. It pains us most of all to see and feel the violence, oppression, and mockery to which our beautiful homeland is subjected by tsarist executioners, nobles, and capitalists" (Vol. 21, p. 85).

Love for the motherland has always lived in the heart of the Russian people and other peoples of Russia. This love prompted them in years of severe trials, during invasions of Russia by foreign conquerors, to stand up to defend their native land. But this love for the motherland was poisoned by the realisation that the masters of the country were oppressors—the tsar and his officials, landowners, and capitalists. Workers and peasants hated the social and state system existing in the country. Only with the victory of the socialist revolution did love for the native land merge inextricably in the consciousness of the working people with devotion to the new social system, to the new state created by themselves under the leadership of the working class and the Communist Party. With the victory of the Great October Socialist Revolution, the people became the master of their country, the master of all its wealth. Working people for the first time found their true fatherland. On this basis, a new, Soviet patriotism developed, which became one of the powerful driving forces of socialist society (see *Soviet Patriotism*).

In modern capitalist countries, the working masses act as the true patriots of their homeland. They fight for national independence against all attempts by foreign imperialists to enslave their countries.

PATRISTICS —Christian theology of the 1st–5th centuries, apologetics of the "Church Fathers," defending the dogmas of the new religion against "pagan" ancient philosophy. Starting from the 3rd century, patristics did not simply reject and condemn ancient philosophy, but tried to adapt its most reactionary form—*Neo-Platonism* (see)—to justify Christianity. Major representatives of patristics: Tertullian (ca. 150–222),

Clement of Alexandria (ca. 150–215), Origen (ca. 185–254), *Augustine* (see).

PAVLOV, Ivan Petrovich (1849–1936)



— great Russian physiologist and thinker, passionate patriot of the Soviet Motherland. Pavlov's scientific activity over more than sixty years was marked by a series of remarkable discoveries in the fields of circulation physiology, digestion, trophic functions of the nervous system, and the opening of a new chapter in the science of brain physiology.

As the successor to the progressive traditions of 19th-century Russian materialist philosophy and natural science, especially the teachings of *Sechenov* (see), whom he called the father of Russian physiology, Pavlov accomplished a genuine revolution in natural science by creating the doctrine of the higher nervous activity of animals and humans. With his teaching, Pavlov dealt a crushing blow to idealist psychology and laid the foundation for building a truly scientific, materialist psychology.

Investigating the essence of "psychic salivation," he established an extraordinarily important fact. Alongside the secretion of saliva in response to stimulation of the oral cavity by food, one can achieve salivation in an animal in response to any stimulus from the external world—light, sound, skin

irritation—if this stimulus is reinforced by subsequent feeding of the animal. Accordingly, reflexes of the first kind Pavlov called unconditioned, while reflexes of the second kind he called conditioned. Experiments showed that conditioned reflexes, both positive and negative, are formed on the basis of unconditioned reflexes, securing the best adaptability of the animal to constantly changing environmental conditions.

The objective method of elaborating conditioned reflexes, as well as their destruction, allowed Pavlov and his pupils to elucidate the basic laws of higher nervous activity in animals. Pavlov showed that the formation and destruction of temporary connections—that is, conditioned reflexes—in the cortex of the cerebral hemispheres of animals, as well as the analytical and synthetic activity of the nervous system, give the animal the opportunity to orient itself in a complex reality. External, as well as internal stimuli coming from internal organs, musculature, bones, and ligamentous apparatus, signal to the animal favourable or unfavourable conditions in a biological sense, calling forth thereby on its part objectively purposeful actions.

The cerebral cortex is that remarkable mechanism where all these signals are projected and response actions are developed. According to Pavlov's teaching, in humans, as a supplement to the *first signal system* (reaction to direct impacts from the external world), a *second signal system* developed—speech, which brought about significant changes in human higher nervous activity. Pavlov's teaching on the second signal system is of major importance for the Marxist theory of knowledge. It reveals the physiological basis of specifically human thinking, in the development of which a massive role was played by language, speech, and operating with concepts.

Thanks to the action of various stimuli having an objectively positive or negative value for the animal, excitation or inhibition of certain areas occurs in the cerebral cortex. Each of these processes spreads across the entire cortex and then concentrates in its initial areas. The interaction of excitation and

inhibition processes conditions the normal operation of the brain.

Pavlov explained the essence of sleep in higher animals, proving that sleep is nothing other than complete inhibition of the cortex of the cerebral hemispheres. At the same time, Pavlov explained the mechanism of hypnosis and revealed the essence of dreams.

In the final years of his life, Pavlov dedicated himself to clarifying diseases of the nervous system, creating a doctrine of experimental neuroses in animals. Pavlov made a large and valuable contribution to the clinic of human nervous and mental diseases.

Immense scientific significance belongs to the scientific classification of types of nervous systems in animals developed by Pavlov, as well as works initiated by him on the evolution of the nervous system in animals and the inheritance of conditioned reflexes.

Pavlov's scientific heritage, developed in numerous laboratories by his pupils and followers, enriches a number of essential areas of practice. Unusually great is the significance of Pavlov's teaching for many other sciences, especially medicine. Pavlov's doctrine on higher nervous activity is one of the natural-scientific foundations of dialectical materialism. It provided a strictly scientific base under the materialist theory of reflection. With his doctrine on higher nervous activity, Pavlov proved that without the impact of the external world upon animal sense organs, no psychic activity is possible in their brain, and that the psyche of animals is a reflection of the external objective world.

Pavlov's teaching is imbued with the idea of development and change; it shatters metaphysical notions regarding the laws of psychic activity. Pavlov considers the reflex activity of animals dialectically, as a continuous succession of reflexes by others, as a struggle of opposing processes—excitation and inhibition, irradiation and concentration, etc.

The philosophical generalisation of Pavlov's teaching is of immense importance for enriching and concretising the

propositions of Marxist philosophical materialism and dialectics as applied to nature. Pavlov's discoveries serve as a weapon in the ideological struggle against all manifestations of idealism and obscurantism.

Pavlov's works reached an unusual scope and flourish during the Soviet period of his activity, thanks to the exceptional care of the Communist Party and the Soviet government. Pavlov highly valued the care of the Soviet government for the development of science in our country. In his speeches and his letter-testament to youth, he called for giving all strength and knowledge for the good of the Motherland. He was a true patriot of the Soviet fatherland and was proud of the great successes of his Motherland, which had cast off the yoke of tsarism and capitalism.

The scientific session of the USSR Academy of Sciences and the USSR Academy of Medical Sciences (1950), dedicated to problems of Academician I. P. Pavlov's physiological doctrine, marked further successes in the development of Pavlovian teaching. However, that which was done in this direction, the session indicated, far from corresponds to "the tasks set before the pupils and followers of the great scientist, and the conditions created for this purpose by the Soviet state and Party". On the part of a number of opponents of Pavlov's teaching, the development of his ideas and their implementation in medicine, biology, and other fields of science met with fierce resistance (Stern and her "school," Academician Beritashvili, and others). Academician L. A. Orbeli and a group of his pupils misled researchers away from correct Pavlovian positions and proceeded on a number of issues from the idealist theory of psychophysical parallelism, etc. The session subjected these and other attempts to pervert the ideas of the great scientist to critique. It outlined paths for the further development of Pavlovian teaching.

Pavlov's works are published in the *Collected Works*, Vols. I–VI, USSR Academy of Sciences Publishing House (1951–1952). Also published were *Pavlovian Wednesdays*, Vols. I–III,

1949, containing protocols and stenograms of I. P. Pavlov's conversations with pupils.

PEOPLE'S DEMOCRACY —a new form of political state organisation of society that arose in a number of countries of Europe and Asia after the Second World War as a result of the rout of German and Japanese imperialists by the Soviet Union and the liberation movement of the peoples. Depending on concrete conditions, people's democracy has various stages of its development, in connection with which its class content changes significantly. The first stage is the stage of the anti-imperialist, anti-feudal revolution, in the course of which people's democracy arises as an organ of revolutionary power representing by its content something akin to the dictatorship of the working class and peasantry under the leading role of the working class. The characteristic feature of this power consists in the fact that its edge is directed against imperialism and against fascism. The main condition for the appearance and successful development of people's democracy is the existence of the mighty Soviet Union and those great changes in the alignment of international forces that occurred in connection with the victory of socialism in the USSR, in connection with the victory of the Soviet people over German and Japanese imperialists.

In Poland, Czechoslovakia, Hungary, Romania, Bulgaria, and Albania, people's democracy has already passed the first stage of its development. Having liberated the peoples of these countries from fascist slavery, the Soviet Union ensured their national independence and exerted a powerful revolutionising influence on the unfolding of events. The Soviet Union did not interfere and does not interfere in the internal affairs of other countries, but the presence of the Soviet Army paralysed the forces of reaction in the countries of Central and South-Eastern Europe, strengthened the revolutionary energy of the popular masses, and accelerated historical processes. Taking advantage of the favourable conditions created by the victory of the Soviet Union over fascist forces, the popular masses of Poland,

Czechoslovakia, Hungary, Romania, Bulgaria, and Albania, led by communist and workers' parties, accomplished a revolutionary upheaval in fierce class struggle and established a regime of people's democracy.

The establishment of people's democracy meant the overthrow of the big financial-industrial bourgeoisie and landlords and the transition of power into the hands of the people headed by the working class. Having achieved the establishment of people's power, the working class of the countries of Central and South-Eastern Europe concentrated its attention on completing general-democratic, predominantly agrarian, anti-feudal tasks. It was necessary to eliminate all consequences of fascist rule both in the economy and in politics, to ensure consistent democratisation of all spheres of social life, to carry out agrarian transformations, and to finish off remnants of feudal relations. One year, two years, or slightly more were spent on resolving general-democratic tasks in different countries. The most important socio-economic measure of this stage is carrying out the agrarian revolution. In the course of the agrarian revolution, landlord land was confiscated and, according to the principle "land belongs to those who cultivate it," was handed over to peasants; the landlord class was liquidated, and the material position of the working peasantry was improved. Agrarian transformations consolidated peasant ownership of land and further strengthened the alliance of the working class with the working peasantry. Simultaneously with agrarian transformations, the capital of large monopolies closely linked to fascism was confiscated, which was an important general-democratic measure. The majority of factories and plants remained in the hands of the bourgeoisie, which in that period still played an important role in political life: it had its own parties, its own press, its representatives in parliament, government, and other organs of power, and participated in resolving political questions. Thus, in European countries, the regime of people's democracy at the first stage (i.e., in 1944–1947) carried out general-democratic measures, was a state form of the

dictatorship of the proletariat and peasantry, and prepared all necessary conditions for a socialist revolution.

As a result of the victory of the Soviet Union in World War II and the rout of Japanese aggressors, as a result of the heroic liberation movement of the popular masses, people's democracy was also established in China, Korea, and Vietnam. The establishment of the system of people's democracy in China dealt a new, powerful blow to the system of world imperialism. Almost half a billion population of this country was liberated from the yoke of imperialism, threw off the oppression of feudalism and monopolistic capital linked with foreign imperialists, and is now successfully carrying out the construction of a new life. In China, people's democracy is at the first stage of its development. It resolves general-democratic tasks. Back in 1926, J. V. Stalin, speaking of the tasks of the Chinese revolution, indicated that "the future revolutionary power in China will in general resemble in its character such power about which we spoke in 1905, i.e., something like a democratic dictatorship of the proletariat and peasantry, with the difference, however, that it will be an anti-imperialist power predominantly. This will be a power transitional to non-capitalist, or more precisely, to socialist development of China" (Vol. 8, pp. 365–366). This prediction came completely true. At present, people's revolutionary power headed by the working class is established in China, which by its class content is a dictatorship of the proletariat and peasantry. The United People's Democratic Front, which plays an important role in the political life of China, currently includes: the working class — the leading force of the front — the peasantry, the petty bourgeoisie, the national bourgeoisie, and the intelligentsia. The granite class foundation of people's democracy is the unbreakable alliance of the working class and peasantry, which under the leadership of the working class is continuously being strengthened and expanded. At the present historical moment, the efforts of the Chinese people's democratic state, led by the Communist Party of China, are directed at carrying out general-democratic measures: democratisation of all aspects of social

life is in full swing, and agrarian transformations have successfully concluded motions, which put an end to the dominance of feudal land ownership, and all remnants of feudalism in the economy and politics are being firmly and consistently eliminated; consequences of imperialist dominance are being liquidated; the national economy is being restored at rapid rates; and the cultural level of broad strata of working people is steadily rising. Successfully carrying out general-democratic tasks, China together with this is moving along the path of socialist industrialisation and socialist transformations in the national economy. This testifies to the fact that between the first and second stage of development of people's democracy there is and cannot be an abyss.

The second stage of development of people's democracy is the stage of socialist revolution, dictatorship of the working class, and the building of socialism. The anti-imperialist, anti-feudal revolution, having resolved the general-democratic tasks facing it, grows into a socialist revolution thanks to the leadership of the working class and the correct policy of communist parties. In Poland, Czechoslovakia, Hungary, Romania, Bulgaria, and Albania, the democratic revolution grew into a socialist revolution. In European countries of people's democracy in the first period, the bourgeoisie existed as an independent, politically organised force. It had its own parties, its own press, its representatives in organs of power, and held important economic positions in its hands. The bourgeoisie hindered the implementation of democratic measures, strove to overthrow people's power, and to establish its own dictatorship. In order to consolidate and expand the gains of the people, it was necessary to crush the bourgeoisie, finally resolve the question of power, and ensure the transition from the dictatorship of the working class and peasantry to the dictatorship of the working class. The question of power is the fundamental question of a socialist revolution. To resolve the question of power, it was necessary first of all to tear away the popular masses deceived by it from under the influence of the bourgeoisie. In the course of a long and tense struggle,

communist and workers' parties revealed to the working people the anti-popular, anti-national designs of the bourgeoisie, exposed the reactionary plans of its political leaders, showed the subversive activity of bourgeois parties conducted on instructions of foreign imperialists, and thereby undermined its influence among the population. Having deprived the bourgeoisie of social support, the working class achieved its political defeat: bourgeois parties serving foreign imperialists were dissolved, the bourgeois press was closed, and representatives of the bourgeoisie were expelled from the government and state apparatus. Simultaneously, nationalisation of industry, banks, transport, communication media, and natural sources of raw materials and energy was carried out. In the course of revolutionary struggle, the old bourgeois state apparatus was finally broken and a new, people's state apparatus capable of fulfilling the functions of the dictatorship of the working class was created. Enormous significance for the entire social life of the countries of people's democracy was played by the liquidation of the split in the working class and the formation of united workers' parties on a Marxist-Leninist basis, accompanied by the defeat of bourgeois agency in the labour movement — the right wing of socialist parties. The execution in European countries of people's democracy of all listed socio-economic and political measures is a revolutionary socialist upheaval, marking the establishment of the dictatorship of the proletariat. The state form of the dictatorship of the working class in these countries is the system of people's democracy.

Marxism-Leninism teaches that the path from capitalism to socialism lies through a socialist revolution, in the course of which the working class, taking power into its hands and establishing its dictatorship, destroys the capitalist system and creates a socialist society. V. I. Lenin repeatedly emphasised that state forms of the dictatorship of the proletariat can be diverse. "The transition from capitalism to communism," wrote Lenin, "cannot, of course, fail to give a tremendous abundance

and variety of political forms, but the essence will inevitably be one: *the dictatorship of the proletariat*" (Vol. 25, p. 385).

People's democracy is the power of the people, i.e., the power of all working people headed by the working class. The class basis of people's democracy is formed by the working class and peasantry. A strong alliance of the working class and peasantry is one of the decisive conditions for successful movement to socialism. In this alliance, the working class plays the leading role. The political basis of people's democracy is formed by organs of power elected by the people on the basis of universal, equal, direct suffrage by secret ballot, to which belongs all full state power from top to bottom. In countries of people's democracy there exist several parties; however, the leading and directing force are the communist parties of these countries, which do not share and cannot share leadership with anyone. Despite the coalition character of governments in a number of countries of people's democracy, the leading role in them belongs entirely to the working class.

The establishment of the dictatorship of the proletariat meant the resolution of the political tasks of the socialist revolution, after which the European countries of people's democracy entered the period of transition from capitalism to socialism. In European countries of people's democracy at present there exist two types of property: socialist and private, with each of them appearing in two forms. Socialist property appears in the form of state-owned (public) and cooperative property. Private property is divided into property of small commodity producers conducting their economy by personal labour, and capitalist property based on exploitation of man by man. In European countries of people's democracy there are three economic structures: socialist, small-commodity, and capitalist. Correspondingly, there exist three classes: the working class, the peasantry, and the bourgeoisie; there is also a social stratum — the intelligentsia. The main content of the present period is the struggle between dying capitalism and growing socialism on the principle of "who-whom." The regularities of transition from capitalism to socialism in

European countries of people's democracy at their base are identical with the regularities of development in the period of building socialism in the USSR. The countries of people's democracy go and will come to socialism guided by the theory of Marxism-Leninism, verified by the experience of the CPSU, which is the "shock brigade" of the world liberation movement.

Any theories about the "originality" of paths of historical development of countries of people's democracy, about "harmony" and "reconciliation" of class interests, about the "peaceful growing" of capitalism into socialism, etc., are anti-Marxist, hostile to the cause of socialist construction. In countries of people's democracy, class struggle is unfolding in all its forms: political, economic, and ideological. Reactionary elements inspired and supported by Anglo-American imperialists and their servant — the Vatican — repeatedly attempted to overthrow people's power. Agents of Tito's clique acted by the most treacherous method: Rajk in Hungary, Xoxe in Albania, Kostov in Bulgaria, Zionist agents of American imperialism —Slánský and his accomplices in Czechoslovakia, etc. All plots of internal and international reaction were liquidated, and enemy agency was crushed. The working people of countries of people's democracy are successfully fighting against sabotage, wrecking by bourgeois elements, and against subversive activity of the kulaks. In countries of people's democracy, great work is unfolding on educating working people in a socialist spirit, in the spirit of Marxist-Leninist ideology. The regime of people's democracy successfully fulfils the task of strengthening the alliance of the working class with the working masses of town and country, drawing them into the struggle for building a socialist society. The working class of countries of people's democracy consistently implements the highest principle of the dictatorship of the proletariat — the alliance of the working class with the peasantry while preserving the leading role for the working class.

People's democratic states are now successfully resolving the main task of the dictatorship of the working class — the organisation of building socialism. Relying on cognised

objective economic laws in full accordance with the requirements of the economic law of *mandatory correspondence of production relations to the character of productive forces (see)*, the system of people's democracy destroys the old economic structure of society — the capitalist one — and ensures the creation of a socialist structure. For the liquidation of the conflict generated by capitalism between the social character of production and private-property form of appropriation, the people's democratic state carries out the socialisation of the means of production. In measure with the socialisation of the means of production, the sphere of action of the *basic economic law of socialism (see)* arises and expands, as well as the *law of planned (proportional) development of the national economy (see)*. In accordance with this, the possibility appears to continuously expand the planning of the national economy. The first plans in European countries of people's democracy were drawn up when little of the means of production was as yet socialised. These plans were short-term — one-year, two-year, three-year. Their main task consisted in ensuring the restoration of the national economy. This task was resolved in all European countries of people's democracy as early as 1947–1948. A serious increase in the socialist sector as a result of further socialisation of the means of production and the growth of public wealth expanded the sphere of activity of the law of planned development of the economy, expanding thereby possibilities for planning. In European countries of people's democracy, long-term 5–6-year plans were drawn up, the main economic-political task of which is the creation of the foundation of a socialist economy. Outlined plans, thanks to the labour enthusiasm of working people of countries of people's democracy, the help of the Soviet Union, and the correct policy of communist parties, are being successfully fulfilled. The Soviet Union provides countries of people's democracy with the most diverse assistance on favourable terms. The USSR grants credits to countries of people's democracy, supplies them with cheap, first-class technical equipment, supplies raw materials, purchases goods they have, and provides them with enormous

scientific-technical assistance. The world socialist market formed around the USSR is an important factor in the economic development of countries of people's democracy, protecting them from economic pressure on the part of capital-exporting countries.

At present, the main attention of European countries of people's democracy is directed at creating the material-production base of socialism. For these purposes, in all European countries of people's democracy, socialist industrialisation is being carried out. The working people of these countries have achieved outstanding successes in industrial development: old factories and plants have been reconstructed, and a large number of new enterprises of metallurgical, energy, machine-building, chemical, and other branches of industry have been built. The economic potential of countries of people's democracy is continuously growing. Guided by the Lenin-Stalin teaching on paths of socialist transformation of the village and the experience of the Communist Party of the Soviet Union, communist parties of countries of people's democracy are gradually creating conditions for transition to the path of collectivisation of agriculture. In all countries, production agricultural cooperatives have already arisen and function successfully, the number of which grows from year to year; machine-tractor stations (MTS) are being created. The cooperative movement has assumed broad dimensions.

Countries of people's democracy provide each other with mutual aid. For the coordination of economic efforts and mutual aid between countries of the socialist camp, the Council for Mutual Economic Assistance was created, which marks the establishment of fundamentally new economic relations between states — relations of socialist ones. Serious successes were achieved by countries of people's democracy in raising the material and cultural level of working people. Real wages of workers and working intelligentsia rose; social insurance, paid leave, etc., were introduced; the well-being of peasants improved. Great work is being conducted on liquidating

illiteracy; the network of primary and secondary schools has sharply increased. For children of workers, peasants, and working intelligentsia, doors of higher educational institutions are widely open. Countries of people's democracy, guided by Lenin-Stalin teaching, using the experience of the USSR, solved the national question on a democratic basis and are strengthening friendship between peoples.

Countries of people's democracy conduct a peace-loving foreign policy, actively fighting under the leadership of the USSR for peace, against warmongers. The efforts of international reaction are currently directed primarily at detaching the countries of people's democracy from the Soviet Union. To what this detachment leads is visible in the example of Yugoslavia, where Tito's clique accomplished a counter-revolutionary upheaval and established a fascist dictatorship, giving the people entirely over to the yoke of Anglo-American imperialism. That is why bourgeois nationalism is at present the main danger for the cause of socialist construction in countries of people's democracy. The working people of countries of people's democracy, closely rallied around communist and workers' parties, continuously strengthening and developing friendship with the USSR, are successfully building and will build socialism despite all intrigues of imperialism.

The historical experience of countries of Central and South-Eastern Europe, China, Korea, and Vietnam showed the vitality of people's democracy as a new form of people's power. Countries of people's democracy are new "shock brigades" of the international liberation movement. Their successes strengthen the common front of democracy and socialism.

PERCEPTION — direct reflection of objects of the real world acting on our sense organs. The basis of perception is the objective existence of objects independent of human consciousness. A characteristic feature of perception compared to sensation, which reflects particular properties or qualities of an object, is the reflection of the object as a whole, as a totality and interconnection of properties. The nature of perception

largely depends on the subject's past experience and their attitude toward what is being perceived. Foreign speech is perceived by a person unfamiliar with it as a chaos of sounds, while for a person who understands this speech, it has meaning and significance. Thinking activity is joined to the activity of the sense organs.

Subjective idealists view perceptions as primary with respect to objects, asserting that the objectively existing world is generated by our perceptions. The anti-scientific nature of such a treatment of perception has been demonstrated with exhaustive clarity by dialectical materialism.

PERIPATETICS — followers of the philosophy of *Aristotle* (see). The name derived from the ancient Greek word for "walk" or "stroll," because Aristotle conducted classes with his students during walks. Aristotle's philosophical school was founded in Athens in 335 BC. It was the main centre of as-yet undifferentiated ancient science. The major leaders (scholarchs) of the Peripatetic school after Aristotle's death were: Theophrastus of Eresus (c. 370–285 BC), especially famous for his works on botany; Straton of Lampsacus (d. c. 270 BC), who developed the materialist tendency in Aristotle's philosophy; Andronicus of Rhodes (1st century BC), editor of Aristotle's works; Alexander of Aphrodisias (end of 2nd – beginning of 3rd century AD), who commented on Aristotle's philosophy in the spirit of materialism.

PERSONALISM (from Lat. *persona*—personality)— a reactionary philosophical trend of militant idealism that received widespread distribution in modern bourgeois philosophy. A distinctive feature of this form of idealism is the recognition of "personality" as primary reality. "Personality" is treated by personalism as a spiritual primary element of being. Personalism revives the doctrine of the German idealist of the 17th century, *Leibniz* (see), on spiritual "monads" as the foundation of all existence. To a scientific, materialist worldview that views nature as the totality of material things,

personalism opposes an idealist concept that views nature as a totality of spirits — "personalities." Falsifying the findings of natural science, personalism asserts that the driving force of all natural phenomena (physical, biological) is a spiritual principle inherent in each of them. To the scientific understanding of law-governed processes, personalism opposes teleology—the assertion that the development of natural phenomena occurs in accordance with goals embedded in them, rather than on the basis of causal determinism. Personalism is an openly religious philosophy. Above the multitude of "personalities" forming the world, according to personalists, stands the "supreme personality" — God. Personalism adheres to the most blatant priestcraft—theism, i.e., understanding God as a personality endowed with reason and will who created the world. For this form of idealistic obscurantism, even more moderate forms of religion such as *pantheism* (see) and *deism* (see) are unacceptable. Personalists wage a fierce struggle against materialism, poisoning the consciousness of working people in capitalist countries with the poison of archaic superstitions.

The founder of personalism in the USA was B. Bowne (1847–1910). At present, representatives of personalism in the USA are R. Flewelling and E. Brightman. In England, the most famous representative of this form of idealism was W. Carr; in Germany, psychologist W. Stern; in France, E. Mounier; and the Russian émigré, dyed-in-the-wool obscurantist N. Berdyaev. The direct connection of personalism with the defence of the capitalist system is revealed with full clarity in the socio-political views of American personalists. Opposing the doctrine of the revolutionary transformation of social relations flowing from a materialist understanding of history, personalism puts forward the idealist, reactionary conclusion that it is necessary to change not the world, but the "personality," the soul, i.e., to leave intact the capitalist system, exploitation, and direct efforts toward "spiritual self-perfection," "moral regeneration." The ultimate conclusion of personalism that one should fight not for a new world, but for a "new soul," clearly demonstrates the reactionary essence of this philosophy directed against the vital

interests of the working masses, their real social and political liberation. Distinct from the American personalists is the political position occupied by a group of French personalist followers of E. Mounier (the *Esprit* group). This group consists of radically minded but unstable, vacillating petty-bourgeois intelligentsia under the sway of idealistic and individualistic prejudices.

PERSONALITY IN HISTORY. —Bourgeois theorists either reduce history to the conscious activity of "great personalities" (kings, military commanders, etc.), seeing no regularity in history, or belittle the significance of human activity altogether, viewing man as an instrument of blind necessity, divine will, or unknown fate. In the first case, history is viewed voluntaristically as a domain where everything occurs by arbitrariness, according to the desires and ideals of "critically thinking" intellectuals or "heroes." Such, for example, was the Narodnik theory of "heroes" and the "passive crowd." In the second case, history takes on a fatalistic character: everything in it is predetermined and occurs regardless of human activity.

Such an understanding of history inevitably leads, in particular, to the standpoint of vulgar economic materialists, as was the case with the "Economists," Mensheviks, and others. The belittling of the importance of the active work of the masses, the revolutionary party, the reliance on spontaneity, and the denial of the great role of advanced theory and advanced ideas—such is the essence of the vulgar-economic understanding of history.

In contrast to idealists and vulgar materialists, Marxism-Leninism teaches that people themselves make their own history, but always under historically determined material conditions that condition human activity. At the root of societal development lie objective economic laws, which people can neither abolish nor destroy. However, having recognised these laws and acting in accordance with historical necessity, people can significantly accelerate the course of events. The interests of advanced classes always express mature historical needs, and

therefore the actions of these classes and their outstanding representatives are directed toward the realisation of historically arising tasks. In this activity, which corresponds to the objective course of history, consists the power of people and individual personalities. "Outstanding personalities can turn into nothing if their ideas and desires go against the economic development of society, against the needs of the advanced class; and vice versa — outstanding people can become truly outstanding personalities if their ideas and desires correctly express the needs of the economic development of society, the needs of the advanced class" (*"History of the CPSU(B)-Short Course"*). An example of such truly outstanding personalities are figures of the working class. The revolutionary movement of the proletariat has brought forward the most outstanding figures in world history who have exerted a tremendous influence on the course of social events.

The classics of Marxism equipped the working class and all working masses with a clear knowledge of objective, i.e., existing outside and independent of the will and consciousness of people, laws of social development, and indicated the paths of struggle against capitalist slavery, the struggle for communism. Marx and Engels not only laid the theoretical foundation of communism, but also organised the first revolutionary armies of the proletariat and inspired them to fight against the system of oppression and exploitation. Lenin and Stalin creatively developed Marxist teaching and emerged as the inspirers and organisers of the world's first socialist state of workers and peasants, which marked the beginning of the era of the collapse of world capitalism. Under the leadership of the Communist Party, socialism won in the USSR. Today, the peoples of a number of countries in Europe and Asia, inspired by the ideas of Marxism-Leninism, are following the path to socialism. One of the most important traits of proletarian leaders is the ability to combine organisational, revolutionary-practical activity to transform the world with a deep theoretical generalisation of the objective course of history.

The Great October Socialist Revolution and the construction of socialism in our country brought forward from the working class and peasantry prominent political figures, leaders of the economy, culture, and armed forces. Marxism teaches that true communist leaders are those who are inseparably linked to the working masses, serving these masses with their knowledge and abilities; leaders who know not only how to teach workers and peasants, but also how to learn from them. The millions of working masses are the main protagonist of history and its decisive force. The weakness and doom of the figures of bourgeois classes lie in the fact that they have no people behind them and are merely leaders of a narrow stratum defending the interests of the exploiting class. The proletarian leader, guiding the working masses, is strong because of his connection with the people, with the mass, and through his activity in the interests of the people.

Proceeding from the fact that not the individual, no matter how outstanding, is the main force of history, but the masses of the people—the producers of all material goods—Marxism-Leninism opposes any cult of personality. The cult of personality is characteristic of bourgeois, anti-popular parties defending interests fundamentally opposed to the interests of the working masses, and relying on anti-scientific idealist notions of social development. The great teachers of the proletariat always fought against the exaltation of an individual personality and against the misunderstanding that the destinies of history are decided by the masses of the people. "...Out of antipathy to any cult of personality," wrote Marx, "...during the existence of the International, I never permitted the publicising of numerous addresses acknowledging my merits, which bothered me from various countries—I didn't even ever answer them, except for occasionally reprimanding them. The first entry of Engels and myself into the secret society of communists occurred on the condition that everything facilitating superstitious awe before authorities would be thrown out of the statute..." (Marx and Engels, Vol. XXVI, pp. 487–488). All their energy and knowledge Marx, Engels, Lenin,

and Stalin devoted to educating and organising the multi-million masses of working people and raising them to conscious creative activity, for in this, and only in this, did they see the guarantee of a victorious movement toward socialism.

The greatest merit of the Communist Party of the Soviet Union lies in the fact that, acting in accordance with objective laws of social development, it was able to inspire and organise the working class and working peasantry of the country to storm the age-old landlord-capitalist system and build a new, socialist system. The Communist Party stands at the head of the Soviet people and directs all its activity and its movement toward a single goal—the construction of a full communist society.

PETRASHEVSKY CIRCLE —a circle composed predominantly of *raznochintsy* (non-noble intellectuals) figures who spoke out in the anti-serfdom, bourgeois-democratic revolutionary movement in Russia in the middle of the 19th century. It was headed by M. V. Butashevich-Petrashevsky. The circle did not have a fully defined and expanded plan of action. Part of the Petrashevtsi, leaning toward gentry-bourgeois liberalism, recognised only peaceful propaganda; another part consisted of supporters of revolutionary methods of struggle. The tsarist government beheaded the circle before it was able to take final organisational and ideological-political shape. In 1849, four years after its inception, the circle was smashed.

The Petrashevtsi were full of hatred for the social and political conditions then reigning in Russia. "My fatherland is in chains, my fatherland is in slavery," Khanykov said with bitterness, speaking at an evening at Petrashevsky's. At Petrashevsky's famous "Fridays," discussions were held on reports and speeches on various theoretical and practical issues, and conversations were conducted regarding the organisation of a secret society, an uprising, the liberation of the peasants, judicial reform, freedom of the press, etc. The revolutionary-democratic ideas of *Herzen* (see) and *Belinsky* (see) had a decisive influence on the Petrashevtsi. The radical views of the Petrashevtsi found their reflection in the second issue of the

"Pocket Dictionary of Foreign Words," whose closest collaborator and editor was M. V. Butashevich-Petrashevsky. To him belongs the explanation of such words as "materialism," "mysticism," "morality," "natural law," "nationality," etc. Mysticism, wrote Petrashevsky in the dictionary, is "the greatest delusion... most of all obstructing the successes of the human mind: this is an absurd system." The name "materialists," Petrashevsky explains, truly fits "only such people who pondered equally on matter and spirit and became convinced that there is nothing in the world except matter." The Petrashevtsi did not recognise God; many of them were atheists and leaned toward materialism. Religion, said Petrashevets F. G. Toll, stems on the one hand "from a feeling of being crushed by the rough, gigantic forces of nature," and on the other — from a desire to "strengthen one's moral and civil codes with an external authority." Religion creates in the person of God such an authority to which people begin to attribute all norms of morality and politics operating in a given society in the interests of the victors, in the interests of the strong. The Petrashevtsi were champions of enlightenment, science, and knowledge, speaking out against ignorance, superstition, and religion. Any knowledge, whatever it may be, according to Petrashevsky, is knowledge of reality. Discovering the laws of nature and society, knowledge helps man. The Petrashevtsi criticised German idealists for detachment from life, for abstractness; Petrashevets Kashkin spoke of the necessity of applying empirical sciences. The shortcoming of these sciences he saw in the fact that they do not rely on facts and do not analyse them. Kashkin criticised Hegel, who, instead of proceeding from nature and man, made abstract thinking the object of his study. Kashkin rejected Kant's rationalism.

The Petrashevtsi were idealists in their understanding of the history of society. Following the ideas of the 18th-century Enlightenment, Petrashevsky asserted that man is born "neither good nor evil, but time, social institutions, and personal circumstances of his life make him one or the other." Legislation exerts a decisive influence on the moral character of

man. To achieve true virtue, it is necessary, according to Petrashevsky, to eliminate ruling feudal political institutions. He was confident that rulers, truly enlightened and "guided by the luminous idea of social well-being, will introduce new, better institutions into the society governed by them, in hopes of leaving a memory of themselves to posterity." It is necessary to transform conditions of life so that they answer the desires and needs of man. The Petrashevtsi did not doubt that such a society is possible where satisfying the needs of some will not contradict the interests of others, where personal egoism is absorbed by the egoism of groups, and vice versa. Such a harmonious society will be free from all negative sides and vices inherent in feudalism and capitalism.

In Petrashevsky's opinion, all previous forms of marriage and family cannot be recognised as satisfactory, because they are based on economic and political oppression of women. The Petrashevtsi thus stood for the transformation of social life in accordance with the natural nature of man. Ch. Fourier (see) exerted a significant influence on the Petrashevtsi. Petrashevsky and his comrades set as their goal all-out assistance to the implementation of the idea of socialism in Russia. Their socialism had a utopian character. By socialism, many of the Petrashevtsi understood a far non-socialist system. But under the conditions of Russia at that time, their struggle for "human happiness" meant a struggle for freedom and rights of the Russian serf peasantry. This struggle was directed against serfdom, against oppression and humiliation of man. The merit of the Petrashevtsi lies in the fact that they spoke out against the feudal-serf system and fought against idealism. By this, they made a valuable contribution to the development of the Russian liberation movement and Russian social thought.

PHENOMENALISM (Greek: ***φαινόμενον***—phenomenon)—a subjectivist-idealist trend in philosophy; phenomenalism asserts that only phenomena of things are accessible to human knowledge; true being, the essence of objects, from the point of view of phenomenalism, is

unknowable. Phenomenalism is equivalent to agnosticism. The German philosopher *Kant* (see) believed that only phenomena are knowable. The essence of these phenomena ("things-in-themselves") human reason allegedly cannot grasp. For phenomenalism, therefore, the severance of the phenomenon from essence is characteristic. Sensation caused by the action of external objects on man and serving as the connection between consciousness and the external world is turned by phenomenalism, like all subjective idealism, into a wall separating consciousness from the external world. Phenomenalism is a variety of subjective idealism that considers that by "phenomenon" one should understand merely the sum total of human sensations. Machists were phenomenalists. Dialectical materialism decisively rejects the phenomenalist understanding of the world. There is no unbridgeable chasm between phenomenon and essence. Phenomenon is the manifestation of essence. Human practice and material productive activity of people serve as the best confirmation of the invalidity of phenomenalism proving that the essence of things is knowable. (See also *Essence and phenomenon*.)

PHENOMENOLOGY —1) in Hegel's *philosophy* (see), an idealistically distorted representation of the historical development of human consciousness from immediate sensory perception to "absolute knowledge," treated as the self-development and self-knowledge of the spirit; 2) a reactionary, subjectivist-idealist theory created by the German philosopher E. Husserl (1859–1938) and widely spread in bourgeois philosophy of the era of imperialism. Phenomenology is a typical product of the degeneration and decay of bourgeois ideology. It completely tears philosophy away from science and life and turns it into a realm of groundless scholastic speculation. Husserl defines phenomenology as the basic philosophical science. Its subject is phenomena of consciousness in their relation to objects. Moreover, when a phenomenologist speaks of "consciousness," he means not real

social consciousness and not even the real consciousness of a living thinking individual, but "pure," transcendental knowledge, detached from man, his psychological activity, and even more so from the social environment. When a phenomenologist speaks of "objects," he means not real things, not concrete objects and their reflections in consciousness, but "ideal" objects, unconcerned with the material world and concrete sensory things. Phenomenology, according to assertions of its adherents, is a presuppositionless science, independent of sensory experience and preceding logical concepts; it is based on the description and analysis of "immediate data" of pure consciousness, on intellectual intuition with the help of which the "contemplation of the essence" of ideal objects is allegedly accomplished. Such is the "subject" of phenomenology and its anti-scientific method, representing infinite room for worthless scholastic acrobatics and empty play in abstruse wordlets. The main goal of this decadent philosophy is to cloud human reason, distract it from pressing vital and scientific problems, away from correct, fruitful methods of theoretical thinking. Husserl's phenomenology served as the philosophical basis for one of the most corrupt, reactionary worldviews of the imperialist bourgeoisie — *existentialism* (see). The centre of the "International Phenomenological Society" is located in New York. It organises "scholars" of capitalist countries, adherents of phenomenalism, to fight against the growing influence of advanced ideas of Marxist philosophical materialism.

PHENOMENON —see *Noumenon, Essence, Phenomenon*.

"PHILOSOPHICAL NOTEBOOKS" —V. I. Lenin's notebooks on philosophy, which made up the contents of Volumes IX and XII of the "Lenin Miscellanies" and were first published as a separate edition in 1933. "Philosophical Notebooks" represent extensive excerpts made by V. I. Lenin (mainly in 1914–1916) from various philosophical works.

Along with a summary note of the content of the works he read, Lenin makes the most important critical notes, conclusions, and generalisations. In "Philosophical Notebooks" there are summaries of the following books: Marx and Engels—"The Holy Family", Ludwig Feuerbach—"Lectures on the Essence of Religion", Hegel—"Science of Logic", "Lectures on the History of Philosophy", and "Lectures on the Philosophy of History", Lassalle—"The Philosophy of Heraclitus the Obscure of Ephesus", and Aristotle—"Metaphysics". The fragment "On the Question of Dialectics" contained in the "Philosophical Notebooks" is of immense interest. In this fragment, Lenin gives a deep exposition of the essence of materialist dialectics in a concise form. "Philosophical Notebooks" also contain notes on a number of books on natural science. In his summary of Marx and Engels' book "The Holy Family", Lenin notes their critique of the idealist philosophy of *Hegel* (see) and the *Young Hegelians* (see). Lenin points out that in "The Holy Family" Marx was already approaching scientific socialism. In the summary of Feuerbach's book "Lectures on the Essence of Religion", Lenin points out the fundamental difference between Marx and Engels' materialism and Feuerbach's *materialism* (see). Lenin's summaries of Hegel's books are a model of militant critique of Hegelian idealist dialectics. On every issue, Lenin notes the fundamental difference between Marxist dialectics and idealist dialectics, warning against an uncritical approach to Hegelian dialectics. With full vividness, Lenin's party approach to philosophy, his revolutionary passion, and the uncompromising nature of his critique of the reactionary aspects of Hegel's philosophy are manifested in these summaries. At the same time, Lenin notes that which is valuable and correct in Hegel's dialectics, pointing out the path to its materialist understanding: "On the whole, I try to read Hegel materialistically: Hegel is materialism standing on its head (according to Engels)—that is, I mostly cast aside God, the absolute, the pure idea, etc." (p. 78). The rational, sensible content of Hegelian philosophy lies, as Lenin says, in the

doctrine of self-movement, of eternal development through the struggle of opposites.

The central theme of the "Philosophical Notebooks" is dialectics. Lenin develops and concretises the theory of materialist dialectics in them. In "Philosophical Notebooks", a number of deep definitions of dialectics are given, revealing the essence of the dialectical method from all sides. Lenin's indications on the unity of dialectics, logic, and theory of knowledge are of great importance for the development of philosophy. In contrast to idealists and metaphysicians, who detach the laws of thought from the laws of the objective world and view logic as the study of bare forms of thought, Lenin shows that thought reflects the objective world, that the laws of thought correspond to the laws of nature. "Philosophical Notebooks" are a source of the deepest ideas and thoughts on all issues of philosophy itself. Here are given: critique of the agnosticism of *Kant* (see), critique of metaphysical logic, Marxist definition of logic and its categories, characterisation of the dialectical process of cognition, and all-round illumination of the essence and main elements of dialectics. In the "Philosophical Notebooks", a number of Lenin's most important indications are contained on the issue of creating a system of materialist dialectics. Of particular importance in this respect are Lenin's indications on the coincidence in logic, history of thought with the laws of thought, on the necessity for developing a correct theory of knowledge to philosophically summarise the history of technology, natural science, mental development of the child, animals, etc. Of immense interest is the summary of Hegel's book "Lectures on the History of Philosophy". In his notes on this work, Lenin shows that the history of philosophy is the history of the struggle between materialism and idealism, sharply criticising Hegel for belittling materialism and exalting the idealist-Popovian views of ancient philosophers (*Plato—see*, etc.). In notes on books on natural science, Lenin castigates attempts to transfer idealism into natural science and exposes the class nature of these attempts.

"Philosophical Notebooks" represent a model of the creative development of materialist dialectics and in many ways provide a program for further work in the field of Marxist philosophy. At the same time, when reading "Philosophical Notebooks", one must not lose sight of the fact that they consist of notes made by Lenin for himself and were not prepared by him for publication.

PHILOSOPHY (Greek: ***φίλος*** — friend and ***σοφία*** — wisdom). The subject of philosophy as a science has changed in the course of historical development. Almost right up to the emergence of Marxism, philosophy acted as the "science of sciences," including all positive knowledge about the world and replacing all sciences. Historically this was justified by the weak development of concrete knowledge about nature and society, and the undifferentiated nature of science. The development of concrete sciences and the emergence of Marxism put an end to such philosophy. Differentiation of sciences, the ability of empirical sciences to uncover real connections between phenomena of nature and replace fantastical inventions of the old, especially idealist, philosophy with concrete positive knowledge about things and phenomena made philosophy as a "science of sciences" superfluous, which strived to construct all-encompassing systems in which individual sciences were merely subordinate, philosophical parts and links. The last attempt to create such a system was Hegel's *philosophy* (see). The end of philosophy as a "science of sciences," as A. A. Zhdanov pointed out at the philosophical discussion of 1947, was a progressive phenomenon both for natural and social sciences, as well as for philosophy itself. Marxist philosophy, unlike previous philosophical systems, is not a science over other sciences. The subject of Marxist philosophy as a science is the study of the most general laws of development of nature, human society, and thought, the development of a scientific worldview, i.e., a view of the world as a whole, a scientific method—an instrument of knowledge and practical activity.

The fundamental question of philosophy is the question of the relation of thinking to being. Depending on the solution to this question, all philosophical trends are divided into two large camps—materialist and idealist. The struggle between materialism and idealism, the formation and development in this struggle of a progressive, materialist line are the law of all centuries-long development of philosophy. In the struggle of materialism against idealism was expressed the struggle of progressive classes of society against reactionary classes. In ancient times, philosophy existed in China and India. In the 6th century BC, philosophy arose in Ancient Greece, where it reached high development. In the Middle Ages, philosophy as an independent science did not exist, it was part of theology. The 15th–16th centuries mark the beginning of a decisive turn from medieval scholasticism to empirical research. The growth of capitalist relations, industry, and trade, great geographical and astronomical discoveries and achievements in other fields of natural science led to the emergence of a new worldview based on empirical knowledge. Thanks to the discoveries of *Copernicus* (see), *Galileo* (see), and *Giordano Bruno* (see), science took a giant leap forward. Materialist philosophical systems grew on the basis of the analysis of nature. The 17th and 18th centuries were an era of rapid development of the materialist worldview. In England, materialist theories emerged with *F. Bacon* (see), *Hobbes* (see), *Toland* (see), and Priestley; in Holland—*Spinoza* (see); in France—*La Mettrie* (see), *d'Holbach* (see), *Helvétius* (see), and *Diderot* (see); in Russia—*Lomonosov* (see) and *Radishchev* (see).

The teachings of the materialists provided sharp criticism of philosophical idealism, struck a blow against religious ideas, grounded the principle of the materiality of the world, and championed the powers and capacities of human sensation and reason. Lomonosov was the first in the history of human thought to discover the law of conservation of matter and motion, which was of immense significance for the natural-scientific foundation of materialism. Radishchev emerged not only as a materialist, but also as a fighter for the liberation of

the people from the yoke of serfdom. Progressive social movements, the struggle of the people, and the revolutionary bourgeoisie against the feudal order in this era were closely tied to the materialist worldview. Lenin noted: "Throughout the whole of modern European history, and especially at the end of the 18th century, in France, where a decisive battle was waged against every kind of medieval rubbish, against serfdom in institutions and ideas, materialism proved to be the only consistent philosophy, true to all the teachings of natural science, hostile to superstition, bigotry, etc. The enemies of democracy therefore tried with all their might to 'refute,' undermine, and slander materialism and defended various forms of philosophical idealism, which always reduces, in one way or another, to the defence or support of religion" (vol. 19, p. 4).

However, pre-Marxist materialism was limited. It was a mechanistic and metaphysical materialism. In explaining social life, it stood on idealist positions. In its time, however, it had great progressive significance.

As a reaction to materialism, idealist theories arose in the 17th–18th centuries in England with *Berkeley* (see) and *Hume* (see), as well as German philosophy of the late 18th and early 19th centuries, associated with the names of *Kant* (see), *Schelling* (see), *Fichte* (see), and *Hegel* (see). Idealists attempted to destroy the results achieved by materialist philosophy developed in close connection with natural science, and to restore religious ideas of the primacy of the "absolute spirit," God, the subjective "I," and so forth. In the realm of politics, philosophical idealism was an aristocratic reaction against the ideas of revolution and the revolutionary struggle against feudalism. A valuable acquisition of German, particularly Hegelian, philosophy was the dialectical method. But this method was built on false, idealist foundations, and only Marxism recognised its rational, positive kernel and created **revolutionary materialist dialectics**.

The greatest revolution in philosophy occurred in the 1840s. On the basis of the latest scientific achievements, as the theoretical expression of the interests of the most revolutionary

class of capitalist society—the **proletariat**—**Marxist philosophy** emerged. This was a truly revolutionary leap from the old philosophy, which could not be a scientific worldview, to the new philosophy, the only scientific and comprehensively substantiated philosophy—backed by both natural science data and the world-historical experience of the development of human society.

All old philosophical schools and trends never had a large number of followers and exerted no influence on the broad masses of the people. Old philosophical systems were the teachings of solitary thinkers, meant for select circles. **Marxist philosophy** is not a philosophical school in the conventional sense, nor is it merely another new school in philosophy with a small circle of followers. It is the ideology of millions upon millions of working people—first and foremost the working class as the most advanced and most revolutionary class.

Marxism-Leninism is the ideology of the proletariat, the teaching on the paths to overthrowing capitalism and building socialism and communism. Thus, the philosophy of Marxism is a philosophy of millions, for whom it serves as a great and all-conquering weapon in the struggle for their liberation. No philosophy, no philosophical school in history ever possessed or could possess such qualities. Old materialism was contemplative; it did not set the task of the revolutionary transformation of the world. The new philosophy—the philosophy of Marxism—proclaimed its task to be the revolutionary transformation of the world.

Marxism created the highest form of materialism—*dialectical materialism*—which answered all the questions raised by advanced thought prior to Marxism but which it could not solve. All old pre-Marxist philosophy, including materialist philosophy, could not provide a correct explanation of the phenomena of social life. Before Marx and Engels, a false, idealist understanding of history prevailed. The ideologists of the proletariat were the first to make the science of society just as precise as the sciences of nature—such as biology.

The theory of historical materialism created by them was the greatest achievement of scientific philosophy. It revealed the true driving forces of social development and armed the classes fighting against capitalism and oppression with exact knowledge of the laws of social development and the ability to act consciously in accordance with objective necessity and objective laws of social development. Thanks to dialectical and historical materialism, **socialism was transformed from a dream and an utopia into a science**. Marxist philosophy is inextricably bound to proletarian socialism, serving as its theoretical foundation.

In Russia in the mid-19th century, amidst the intense struggle of the peasantry against serfdom, an intensive development of materialist philosophy took place. A brilliant galaxy of Russian revolutionary democrats—*Belinsky* (see), *Herzen* (see), *Chernyshevsky* (see), and *Dobrolyubov* (see)—reflected the ideas of the growing anti-serfdom peasant revolution at that time, opposed philosophical idealism as a weapon of the old regime, and grounded the most advanced materialist philosophy of the pre-Marxist period. The militant materialism of Russian revolutionary democrats was free from contemplation; the revolutionary democrats recognised the necessity of a radical restructuring of society, proceeding from the principles of development and change, and understood the immense role of the popular masses in history. Marx and Engels highly valued Chernyshevsky and Dobrolyubov as great thinkers and critics of capitalism. However, the conditions of serf-owning Russia did not allow Russian revolutionary democrats to rise to dialectical and historical materialism, although they were moving in that direction.

At the end of the 19th century, alongside the growth of capitalism in Russia, the Russian working class developed rapidly. It was destined to enter a new era—the era of imperialism—and become the vanguard of the entire international proletariat. Due to historical conditions, Russia had by this time become the focal node of all contradictions of imperialism. The centre of the revolutionary movement shifted

to Russia, where a great popular revolution was brewing and rising, led by the most revolutionary proletariat in the world—the Russian proletariat. That is why Russia became the birthplace of **Leninism**—the new, highest stage of Marxism, the Marxism of the era of imperialism and proletarian revolutions. Russia was the first to break the chain of imperialism and initiate the era of capitalism's collapse.

The ideas of scientific socialism of Marx and Engels triumphed first in Russia. The victory of socialism in Russia was a great triumph of Marxism and Marxist philosophy. In the works of the leaders of the Russian and international proletariat—**Lenin** and **Stalin**—Marxist philosophy received its further comprehensive development. Lenin and Stalin developed all constituent parts of Marxist philosophy—the dialectical method, materialist theory, and historical materialism. They defended Marxist philosophy against the attempts of revisionists of the Second International and honed this powerful theoretical weapon of the proletariat even further. Dialectical and historical materialism is now the theoretical foundation of the struggle of the proletariat of all countries against dying capitalism, and the theoretical basis for building socialism in the *people's democracies* (see) and building communism in the USSR. Dialectical materialism is the only scientific method of modern natural science, and the only scientific theory for explaining and transforming nature and society.

PHILOSOPHY OF CHINA —At the turn of the 2nd and 1st millennia BCE in China, during the breakdown of the primitive communal system, spontaneous materialist views of the world arose. Ancient Chinese believed that all things consist of five basic elements: wood, metal, water, fire, and earth; the common basis of these elements was the material substance **Qi**, reminiscent of air or ether. Later, these initial materialist ideas—thanks to the teachings of **Laozi** on **Dao** (the natural law of development and change of things)—became the basis of a cohesive philosophical system.

The philosophical school of Laozi, according to tradition, arose at the turn of the 6th–5th centuries BCE. It opposed the despotism of the aristocratic nobility. Laozi asserted that "the people starve because their rulers consume too much in taxes."

The main idea of Laozi is that the life of nature and people flows along a specific path—**Dao**—without the interference of any supernatural force. According to the law of Dao, everything in the world is in motion and change, and in the process of change, all things necessarily pass into their opposites. Laozi asserted that in the process of endless change, the newly emerging new always defeats the old. At the same time, he believed that man should not interfere in the natural process of the development of things. Laozi called people to passivity, teaching them not to move forward, but to return to a primitive way of life.

Despite its historical limitations, the teaching of Laozi played a huge role in the history of philosophy and culture of China as a whole. Laozi's main achievement was that he countered "heavenly will" with the natural Dao, advancing the guess that there is a universal law of the world as the essence of reality itself. A follower of Laozi was the famous materialist **Yang Zhu** (5th–4th centuries BCE), who denied the existence of supernatural forces and opposed the cult of ancestors. In Yang Zhu's teaching, main attention was paid to human beings. He put forward the idea of personal freedom—"everything for oneself, everything for man." The materialist teaching of Laozi and Yang Zhu dealt a strong blow to the idealist school of **Confucius** (551–479 BCE) and other idealist trends. Idealists propagated ideas advantageous to the exploiting classes, claiming that the world is governed by "heavenly will," which orders the "ignorant" and "lowly" to submit to the "noble" and "wise."

Materialism in ancient China found further development in the teaching of **Xunzi** (296–238 BCE). Xunzi asserted that heaven does not possess consciousness and is merely a component of nature. He expressed the idea that man is capable not only of knowing things, but also of mastering them and

using them purposefully. Xunzi's teaching served as one of the ideological sources of the **Fajia** (Legalist) school, which fought for the unification of the country and for historical progress.

The main idea of the Fajia ("Legalists") was that state legislation (*Fa*) must serve as an instrument to eliminate clan/patriarchal relations and transform ancient Chinese society. The primary representative of this school was Xunzi's student, **Han Fei** (3rd century BCE). By the end of the 3rd century BCE, the socio-political ideals of Fajia were realised in life: a unified China was created.

However, a uprising of slaves, free peasants, and artisans soon began. Continuous wars ensued. A new religion emerged—the so-called Taoist sect, which terribly distorted Laozi's teaching on Dao and elevated the ancient atheist philosopher into a deity. Confucianism found a theological foundation in the teaching of **Dong Zhongshu** (2nd century BCE).

Against religious mysticism stood a number of materialists among whom a prominent place is occupied by **Wang Chong** (27–97 CE). Wang Chong believed that the world consists of the eternally existing material substance **Qi**, where **Dao** acts as the natural law of development of reality itself. Wang Chong viewed man as a natural being, also composed of the material substance Qi. Exposing the fable of the immortality of the soul, Wang Chong asserted that the human soul is their vital energy, produced during the process of blood circulation in the organism. It disappears along with the cessation of blood circulation. Wang Chong's teaching represents the highest stage in the development of materialism in ancient China.

In the 3rd–6th centuries CE, under conditions of deep crisis in ancient Chinese society, religious mysticism bloomed rapidly—the Taoist sect on one hand, and **Buddhism** on the other. The line between idealist philosophy and religion was erased. A whole series of philosophers appeared who stripped the materialist content from the teaching of Dao and adapted it to the needs of religion. Among them was the prominent Taoist ideologist **Ge Hong** (4th century), who viewed philosophical

Taoism as a method for achieving immortality. Mystified Taoism merged more and more with Confucian idealism. Buddhist theologians initiated one discussion after another regarding the nature of the soul, the relationship between being and non-being.

Against mysticism and idealism during this period stood a number of outstanding thinkers—**Pei Wei** (3rd century), **Bao Jingyan** (4th century), **Fan Zhen** (5th–6th centuries), and many others.

In the 7th–9th centuries, during the period of the development of feudalism, Buddhism in China assumed a dominant position in ideology. Buddhist philosophy penetrated all areas of culture. Confucianism and Taoism were pushed into the background. Against mysticism and idealism stood the militant materialist **Lü Cai** (7th century). Within Buddhism, a fierce struggle took place between various sects, reminiscent of the struggle between nominalism and realism in medieval Europe. As a result, Buddhism split into two major streams—Northern and Southern. This circumstance significantly weakened the forces of the Buddhists and helped their opponents, the Confucians, to reclaim their lost positions first.

In their critique of Buddhist scholasticism, several Confucian philosophers put forward a series of propositions based on a materialist tendency. However, in the subsequent period, when the Confucians won a decisive victory over the Buddhists, they began to develop their own idealist philosophy again. The pinnacle of Confucian idealism was the so-called "orthodox school," led by **Zhu Xi** (1130–1200).

Zhu Xi believed that the world consists of two principles—incorporeal **Li** and corporeal **Qi**. **Li** is the rational creative force that forms passive matter **Qi** into concrete things and governs them. Zhu Xi asserted that Li, as an ideal principle, forms a positive quality in humans—the striving toward goodness—while the material substance Qi imparts a negative quality—subordination to sensory temptations. The task of philosophers, according to Zhu Xi, is to develop the good quality in humans in every way and curb their evil intentions. Under feudal

conditions, this meant that working people were expected to silently endure all hardships and humbly submit to the ruling nobility, who subjected them to harsh exploitation and inhumane oppression. Zhu Xi's teaching was recognised as the official orthodox ideology and occupied a monopoly position in the ideology of feudal China for several centuries.

However, the "orthodox school" had opponents on both the left and the right. Its left-wing critics were **Ye Shi** (1150–1223) and **Chen Liang** (1143–1194), who refuted Zhu Xi's idealism—specifically his apriorism in epistemology. Ye Shi and Chen Liang called upon scholars to abandon fruitless scholasticism and engage in useful work for the benefit of their people.

Critique of the "orthodox school" from the right was initiated by **Lu Jiuyuan** (1139–1192). He criticised Zhu Xi for assuming the objective existence of Li and Qi. Subsequently, this critique from the right developed into an entire system of subjective idealism represented by **Wang Yangming** (1478–1528). Wang Yangming asserted that outside consciousness, things and their laws do not exist. "My perception is the thing." Human experience, according to Wang Yangming, leads only to delusion; everything depends on our "I." Based on this thesis, he put forward the theory of the "unity of knowledge and action," which aimed to save the feudal system from collapse. Wang Yangming and his numerous followers tried to renovate the reactionary ideas of Confucianism and distract the masses from fighting against their oppressors.

Later, the school of Wang Yangming transformed into one of the leading ideological trends in feudal China alongside the "orthodox school."

However, inside Wang Yangming's school, various trends arose, and a fierce struggle took place among them. In the course of this struggle, some followers of Wang Yangming transitioned to materialist positions and openly declared war on Confucianism. Among these anti-Confucian philosophers, a prominent place is occupied by **Li Zhi** (1527–1602).

In the 17th century, under conditions of a deep crisis of feudalism and foreign invasion, a broad front of progressive Chinese figures mounted a struggle against idealist teachings. At the head of this struggle stood **Huang Zongxi** (1610–1695) and **Wang Fuzhi** (1619–1693). Huang Zongxi was an ardent patriot and a fearless warrior against the Manchu conquerors. After failing in armed resistance, he turned to scientific labour and advocated anti-feudal democratic ideas. Huang Zongxi called on government officials and the intelligentsia to serve the people, not the emperor. In solving the fundamental question of philosophy, Huang Zongxi stood on materialist positions, asserting that in the endless changes occurring in the world, there exists only the material substance (**Qi**), which fills all space.

The same democratic ideas were developed by the major materialist **Wang Fuzhi**. He held that the land, which was considered the property of the emperor, should in reality belong to the people. Exposing the mysticism of his time, Wang Fuzhi comprehensively developed issues regarding the eternity of matter, the primacy of matter, and the objective nature of its laws. He advanced a theory regarding the "unity of body and motion."

In the 18th century, during the consolidation of the Manchu dynasty, the major scholar and materialist philosopher **Dai Zhen** (1723–1777) spoke out against the dominant ideology—the so-called "orthodox school." Dai Zhen asserted that in the material world, a continuous process of change occurs that "constantly gives birth to new and newer life." All this is a natural law of **Dao**, inherent in reality itself. To know this law, according to Dai Zhen, a concrete analysis of things down to their smallest details is required.

In the mid-19th century, when China was turning into a semi-colonial country, a peasant movement broke out into the **Taiping Rebellion** (1850–1864). The ideologist and organiser of the Taiping Rebellion—**Hong Xiuquan** (1813–1864)—cloaked in Christian teachings brought to China by Europeans, attempted to carry out land reform in the Taiping "Heavenly

Kingdom of Great Peace." The Taiping revolution was suppressed. But the Taipings' idea of equality was of great importance for the peasant movement of the subsequent period.

By the end of the 19th century, under the influence of a new surge of the revolutionary wave in response to intensified feudal and colonial oppression in China, two ideological-political trends emerged that advocated different paths for the "renewal" of China in their programs. One was a revolutionary-democratic trend led by **Sun Yat-sen**, which demanded the radical destruction of feudal-bureaucratic orders in China, the liquidation of Manchu rule, and the establishment of a republican system. The other was reformist, led by **Kang Youwei** (1856–1927), which set the task of weakening social contradictions "from above" through minor reforms to restore state power while preserving the foundations of the feudal-monarchist regime.

One of the advanced ideologists was **Tan Sitong** (1865–1898). He stood on materialist positions. Refuting Confucian idealism, Tan Sitong believed that various things are formed from various combinations of 73 chemical elements. The unifying basis for them is the force or energy inherent in bodies called *"Yitai"* (Ether). The universe, according to Tan Sitong, is constantly changing, and human history develops in accordance with this. He asserted that human society in its development would inevitably reach a point where across the entire globe "there will be no states, no wars... no domination and despotism," where every person will be free, and in society "there will be no difference between the noble and the ignoble... the poor and the rich." The materialist teaching of Tan Sitong was imbued with the idea of a decisive struggle against feudalism; it represented the theoretical basis of the left wing of reformists in their struggle against the Manchu dynasty.

The most outstanding revolutionary of China at the end of the 19th century and first quarter of the 20th century was **Sun Yat-sen** (1866–1925). On the eve of the Chinese Revolution of 1911, Sun Yat-sen formulated a political platform for Chinese revolutionaries that received high praise from V. I. Lenin.

"Militant, sincere democracy permeates every line of Sun Yat-sen's platform," V. I. Lenin wrote in 1912 in his article *Democracy and Narodnism in China*.

Sun Yat-sen embodied his core ideas in the **"Three Principles of the People"**—Nationalism (the struggle for national independence), Democracy (the creation of a republican system), and the People's Livelihood (transferring land to the peasants and limiting capital). Sun Yat-sen's economic program objectively opened a path for capitalist development in China, although subjectively Sun Yat-sen believed that with his economic program, capitalism could be "prevented" in China due to its feudal backwardness.

Sun Yat-sen fully shared Darwin's materialist theory on the origin of the world and expressed a number of materialist thoughts on epistemology. However, on certain issues (classifying people into three groups based on intellectual traits, accepting the capitalist doctrine of the so-called "vital element," etc.), he made serious concessions to idealism. Yet despite its contradictions and bourgeois limitations, Sun Yat-sen's teaching represented a giant leap forward in the history of China. A characteristic feature of this teaching was that, through the course of the revolutionary struggle, it was continuously enriched and freed from its conservative elements. "Sun Yat-sen fought all his life for his ideas, for the development of his teaching, and never retreated from these ideas, constantly replenishing and developing his doctrine on the Three Principles of the People" (Mao Zedong).

Under the influence of the October Socialist Revolution in Russia, Sun Yat-sen revised his views and further developed his doctrine on the Three Principles of the People by supplementing it with three political foundations: **support for workers and peasants, alliance with the Communists, and alliance with the USSR**. Sun Yat-sen was a sincere friend of the Soviet Union. He warmly welcomed the October Socialist Revolution in Russia, calling it the "great hope of humanity."

After Sun Yat-sen's death, the reactionary leadership of the Kuomintang elevated the conservative aspects of Sun Yat-sen's

teaching and, using his name as cover, embarked on a path of national betrayal. Only the Chinese working class and its vanguard—the **Communist Party of China**—are the legitimate heirs to Sun Yat-sen's ideological legacy. While criticising the petty-bourgeois utopian and conservative views of Sun Yat-sen, the CPC carefully preserves and develops the revolutionary-democratic core of his political and economic program.

Under the direct influence of the Great October Socialist Revolution, a powerful anti-imperialist and anti-feudal movement arose in China—the **May Fourth Movement** (1919). At the head of this movement stood the first Chinese Marxists, who in those years waged an intense struggle against feudal-imperialist ideology, exposed the reactionary essence of Confucianism and other religious-philosophical teachings, and subjected them to crushing critique. The general critique of the Neo-Kantian mystics—Zhang Junmai, Liang Qichao, and others—revealed the treasonous role of the pragmatists, the scholarly lackeys of American imperialism—Hu Shih and his like-minded associates. The Communist Party of China, formed in 1921, in its struggle against its ideological enemies exposed the social-historical roots of the colonial policy of the imperialist powers and the treasonous role of their servants—the Chinese militarists. The main philosophical works of the classics of Marxism-Leninism were translated into the Chinese language: "Anti-Dühring", "Ludwig Feuerbach and the End of Classical German Philosophy", "Dialectics of Nature" by F. Engels; "Materialism and Empirio-criticism" by V. I. Lenin; "On the Foundations of Leninism" by J. V. Stalin, and others. Marxist-Leninist literature, despite the repressions of the Kuomintang reaction, received wide distribution throughout the country. In 1934, the ruling Kuomintang clique, fighting against the Communist Party, organised the so-called "New Life Movement", the main goal of which was the restoration of reactionary Confucian morality and the strengthening of the fascist dictatorship of the Kuomintang reaction. Serving as the theoretical "substantiation" of the notorious "New Life Movement" was the inveterate enemy of the Chinese people,

the disciple of reactionary American idealist philosophers Chen Li-fu. Chinese communists exposed the reactionary essence of the ideology and policy of the ruling Kuomintang clique and launched broad propaganda of Marxist philosophy. Outstanding philosophical works of *Mao Tse-tung* (see) belong to this period: "On Practice" and "On Contradiction"—they dealt a crushing blow both to dogmatism and to empiricism, which were the ideological basis of right- and "left"-wing opportunism within the Communist Party. Mao Tse-tung was one of the first Marxists in China to uphold and put into practice the teachings of Marxism-Leninism. Even his early works dating back to 1926 are Marxist.

The victory of the Great Chinese Revolution means the triumph of the ideas of Marxism-Leninism and the collapse of bourgeois philosophy in China. Marxism-Leninism is becoming the asset of wide circles of the progressive intelligentsia and active political figures of China. In their struggle against bourgeois idealist philosophy, for a Marxist worldview, for a materialistic science, Chinese Marxists widely use Soviet literature on various issues of science. The materialistic teachings of *Pavlov* (see) on higher nervous activity, the ideas of *Michurin* (see), and other representatives of Soviet natural science are actively propagated in China.

PHILOSOPHY OF THE ANCIENT EAST

—The history of the ancient East is the history of the formation of the slave-owning system, the emergence and development of despotic state power, the breakdown of communal relations, the growth of class differentiation, and a history of deep social struggle. As a reflection of this social struggle, early signs of freethought emerged, initiating a protest against rigidified religious ideas and concepts, forming the first seeds of a materialist worldview and the first political theories.

The first blows against the traditional religious worldview in ancient Egypt were directed against the dogma of the afterlife. The famous "Harp Player's Song"—a classic work of ancient Egyptian literature—casts doubt on the dogma of life

after death: “None comes from thence to tell of their condition,” the song says. Building activities, the development of agriculture, irrigation, etc., demanded the accumulation and systemisation of scientific knowledge (particularly in geometry, mechanics, astronomy, and certain aspects of chemistry and materials technology). The invention of hieroglyphic writing among the Egyptians reflected the deepening and expansion of human knowledge. Based on scientific progress in ancient Egypt, the seeds of a materialist worldview appeared. The Greek writer Plutarch asserted that the ancient Greek philosopher *Thales* (see) learned from the Egyptians to consider water as the primary cause and origin of all things. Among ancient Egyptian texts full of myth and religious fantasy, some texts stand out sharply due to their content—for example: “Cool water, which produces all living things in this land and from which all things come.” However, in ancient Egypt, the seeds of progressive ideas were suppressed by theological, idealist teachings.

Just as ancient Egypt did, Babylon exerted a great influence on the development of science and philosophy in the ancient world. The Babylonian numeral system was the precursor to the Arabic numeral system used almost everywhere today. Babylonian mathematicians laid the foundations of algebra, knew how to extract square and cube roots, and possessed fundamental concepts of geometry, including the famous Pythagorean theorem. The significance of Babylonian astronomy—which possessed a map of the star-filled sky visible to the naked eye—is universally known.

A monument of ancient dialectics is the Babylonian *Dialogue Between Master and Slave on the Meaning of Life*. This debate contains the contrast between a wise slave who knows life and a restless master who does not realise the contradiction between his desires and reality. However, in Babylon as well, the seeds of materialist thought were increasingly drowned out over time by idealist, theological teachings created in the interests of the ruling class of slave-owning exploiters.

In India and China, the first materialist philosophical trends and schools arose, far outstripping the philosophical ideas of Babylon and Egypt in their development. The social development of India and China advanced much further than that of other Far Eastern countries. In India, this coincided with the period when the development of the slave system began to outgrow the primitive, narrow boundaries of caste organisation. The strict division of society into castes, which condemned not only peasants but also urban merchants and artisans to a position of no rights, hindered the development of the productive forces of ancient society. A wave of protest against the dominance of the Brahmins (priests) and Brahminism—which sanctified the caste system—stirred the peasantry and the urban masses of merchants and artisans during this era. In social life, new elements grew stronger that did not correspond to the old order with its lack of rights, humiliation of the masses, and the absolute power of the priestly aristocracy. These intensified social contradictions were reflected in ideology.

During this period, a materialist trend in ancient Indian philosophy began to form, which received the name **"Charvaka"** (it is assumed that Charvaka was the name of an ancient thinker from whom the entire school derived its name). According to another hypothesis, the word "Charvaka" consists of two words: *charu* ("pleasing") and *vak* ("speech"). Another name for Indian materialism is **"Lokayata"**, which can be understood as "views of common people." This name highlights the naturalness and ordinary character of materialism's initial premises, which were contrasted with the subtle reasoning of various idealist and mystical schools. Many consider the ancient sage **Brihaspati** to be the founder of the ancient Indian materialist school. Some verses imbued with freethought are attributed to this thinker.

Adherents of ancient Indian materialism recognised the materiality of the world. Everything in the world consists of four elements: air, fire, water, and earth. The human body consists of these same elements. Humans, plants, and animals return to these elements after death. Consciousness is a property

of the body. The human "I" does not exist without the body; it is not for nothing that people say "I am lame," "I am fat," or "I am blind," connecting bodily traits with the concept of "I." The death of the body also means the end of consciousness. There is no immortal soul, nor are there spirits or gods, as the materialists of ancient India declared. Heaven and hell were invented by priests.

In ethics, Charvaka subjected religious teachings on asceticism and the "annihilation" of suffering through detachment from all desires and passions to sharp critique. Human life is inevitably bound to pleasure and suffering. Whoever calls for giving up pleasure on the grounds that pleasure is tied to suffering preaches the rejection of life and, consequently, preaches death. Man's task consists of trying to reduce suffering and increase pleasure. In Charvaka's ethics, there are elements that bring it close to ancient Epicureanism. Materialist philosophy reached even greater development in ancient China (see *Philosophy of China*).

"PHYSICAL" IDEALISM —The term "physical" idealism was first introduced by Lenin in the book *Materialism and Empirio-criticism* (see). "Physical" idealism was born of the crisis of physics that began at the end of the 19th century in connection with the latest discoveries of natural science. It also has its class roots. "Physical" idealism arose during the period of imperialism, which, according to Lenin's definition, means reaction "along all lines." "Physical" idealism is one of the expressions of this reaction in the field of natural science, an expression of the struggle of bourgeois philosophers and idealist-naturalists against materialist science and materialist philosophy in defence of idealism, fideism, for the reconciliation of science with religion. From the huge successes of physics, in particular from the discovery of radioactivity and creation of the electron theory of matter, naturalists who fell under the influence of idealism and were metaphysically limited drew the completely incorrect conclusion that these successes and discoveries allegedly brought the materialist worldview to a

collapse. “Matter has disappeared” — such is the basic principle of “physical” idealism. The essence of the crisis in physics therefore lay in denying that physical concepts reflect objectively existing reality, matter. In reality, new discoveries of physics destroyed metaphysical representations of matter and confirmed dialectical materialism, but naturalists, not knowing dialectical materialism, began to deny all materialism. “‘Matter has disappeared,’“ wrote Lenin, “means that the limit to which we knew matter until now disappears; our knowledge goes deeper; properties of matter disappear that previously seemed absolute, immutable, primary (impenetrability, inertia, mass, etc.) and which now turn out to be relative, inherent only to certain states of matter. For the sole ‘property’ of matter with the recognition of which philosophical materialism is bound up is the property of *being an objective reality*, of existing outside our consciousness” (Vol. 14, p. 247). Lenin showed that a wonderful illustration of the correctness of dialectical materialism is the discovery of the complex structure of the atom, the inexhaustibility of it, the denial by the newest physics of such properties previously attributed to matter as impenetrability, independence of mass from motion, etc. The inexhaustibility of the atom, the mutability of all forms of matter and its motion were always a support of dialectical materialism.

Having given a deep analysis of the essence of “physical” idealism and the crisis in physics, Lenin revealed the causes that brought about this crisis. Characterising the first cause of the crisis, Lenin wrote that in modern physics a huge role is played by mathematics, mathematical processing of data of natural sciences: this positive side of the progress of science is used by reactionaries to reduce the objective world to mathematical formulas, to make the false conclusion that behind mathematical equations there is no objective reality, matter. Another cause of the crisis is the principle of relativism, i.e., the relativity of human knowledge, a principle which, when dialectics is unknown, inevitably leads to idealism. In reality, the moment of relativity of knowledge, inevitable by virtue of

the historical conditioning of each new step of science, means only that one cannot absolutise every achieved truth, that with the progress of science and human productive activity scientific truths are clarified, perfected, deepened, while all that is obsolete and unconfirmed is discarded. The inevitable moment of relativity of knowledge idealists absolutise and use to deny objective truth, to deny the external world reflected by human consciousness. Criticising the philosophical relativism of "physical" idealists, Lenin gave an elaboration of the question of the relationship between relative and absolute truth showing that from the sum total of relative truths absolute truth is composed (see *Absolute and relative truth*).

"Physical" idealism is a form of subjective idealism that arose as a result of an incorrect philosophical understanding by some naturalists of the latest discoveries of physics. At present, in capitalist countries, "physical" idealism is widely spread. Bourgeois philosophers and a number of bourgeois naturalists give an idealist interpretation of quantum mechanics, theory of relativity, etc. Bohr, Schrödinger, Heisenberg, Dirac, Milne, and others are representatives of contemporary "physical" idealism. Remarkable discoveries of science, such as the discovery of the transformability into one another of various material particles (photons into electrons and positrons, and vice versa), are used to smuggle in the idealist doctrine of the disappearance of matter, the birth of matter from "pure" energy, etc. From the theory of relativity, the conclusion is drawn that space and time are not objective forms of being. One of the authors of the theory of relativity, Einstein, on many major questions stands on the positions of "physical" idealism. Any discovery of science is used by contemporary reactionaries in philosophy to deny objective causality, necessity, in order to proclaim "free will" in the electron, etc. But at the same time, the number of advanced scientists fighting against "physical" idealism and seeing in dialectical materialism the only true philosophical basis for genuinely scientific research into nature is growing. A striking representative of such scientists was the French physicist Langevin. Among such scientists stand Irène and

Frédéric Joliot-Curie in France, Blackett, Bernal in England, and others. Lenin pointed out to naturalists the way out of the crisis in physics. This way out consists in transitioning to positions of dialectical materialism. Soviet natural scientists conduct a struggle against "physical" idealism preached by bourgeois philosophers, as well as against remnants of "physical" idealism preserved in Soviet physics.

PISAREV Dmitry Ivanovich (1840–1868)



—an outstanding Russian materialist and revolutionary democrat, a passionate proponent of the abolition of serfdom and the liberation of labour from the yoke of capital. Upon graduating from St. Petersburg University in 1861, Pisarev devoted himself entirely to journal publicity, becoming the head of the progressive journal *Russkoye Slovo* ("Russian Word") and carrying out in it the line of *Chernyshevsky's* (see) *Sovremennik* ("Contemporary"), the line of revolutionary democracy. During his short life path (Pisarev drowned at 28 years old; 4 ½ years he spent as a political prisoner in the Peter and Paul Fortress), Pisarev managed to do a lot for the development of Russian social thought. In the years when *Belinsky* (see) and *Dobrolyubov* (see) were no longer alive, when *Herzen* (see) was in distant exile, and *Chernyshevsky* was in Siberian mines, Pisarev became the "ruler of thoughts" of the progressive public, especially studying youth. The ultimate goal

of all our thinking, he said, consists in "resolving once and for all the inevitable question of hungry and naked people." Even as a student, he declared himself an enemy of serfdom. Pisarev called for the violent "overthrow of the happily reigning Romanov dynasty." Not having the opportunity to openly call for revolution, he gave himself entirely to the idea of disseminating scientific knowledge among the people. He believed that the growth of enlightenment would increase the productive force of labour and help raise the well-being of the people. At the same time, he emphasised that in itself the growth of industry, the growth of wealth in a country in no way solves the question of the well-being of the masses. Pisarev pointed to France and especially to England, where the growth of wealth was accompanied by progressive impoverishment of the working masses. He organically linked the propaganda of historical knowledge, natural science, and "industrialism" with the democratic transformation of the political and economic social structure. Pisarev tried to show as clearly as possible the decisive role of the popular masses themselves. He called liberals "variegated scum that warms itself with progressive phrases." He decisively condemned the policy of party reconciliation: it is necessary to completely, to the end, expose political disagreements, rather than gloss over them.

Having traversed an evolution from abstract humanism to revolutionary democratism and utopian socialism, Pisarev became a bold propagandist of the ideas of socialism. He was deeply convinced that the future belongs to socialism: "Medieval theocracy fell, feudalism fell, absolutism fell; sooner or later the tyrannical domination of capital will also fall." Pisarev foresaw that for Russia as well, with the development of its industry, the labour question would become the main question of life and politics. Pisarev's activity unfolded in that period when, according to V. I. Lenin's deep definition, socialism and democratism in Russia were still fused together. Therefore, the most progressive figures of the country, including Pisarev, expressed the interests of working people as a

whole, the interests of the exploited popular mass, which in general was still a peasant mass.

By his philosophical and sociological views, Pisarev continued the materialist philosophy of Chernyshevsky. Pisarev constantly—from *Epicurus* (see) to *Chernyshevsky*—singled out and defended the luminaries of the materialist camp in philosophy; constantly—from *Plato* (see) to *Hegel* (see), to *Yurkevich* and *A. Grigoryev*—exposed the lie of idealism, its theoretical invalidity, its reactionary political orientation. Matter and motion, according to Pisarev, are indestructible, eternal, and infinite in their forms of manifestation: "In nature, not a single scrap of matter, not a single particle of force perishes..." The laws of nature also bear a material character: they all "equally flow from the necessary and eternal properties of limitless world substance." Being, matter are primary; consciousness is secondary. The entire spiritual world of man, including unperceived motives, illusions, etc., is all a reflection of external phenomena in the human psyche. Man, says Pisarev, is not a passive body of nature, but an active, creative creature. Science is not invented by man arbitrarily: "It is a photograph from nature, nature itself exposed, solved, revealing its laws to the inquisitive mind of man." Pisarev recognised the objective character of science, decisively condemning concepts in which only subjective opinion is stated rather than an objective property of the object under consideration. Art, artistic creation, like scientific creation, is according to Pisarev a form of reflecting reality. In the 1860s of the past century in Russia, the struggle of materialism with idealism took on a particularly sharp character on issues of aesthetics. Idealists, following *Schelling* (see), asserted that artistic creation is aimless and not subject to the control of reason. Pisarev spoke out in the most decisive manner against reactionary aesthetics, against "pure art," defending ideas of socially directed, content-rich, democratic art. A poet, said Pisarev, must reflect the pulsation of social life, passionately hate social injustice, write with heart's blood and nerve juice. Defending the materialist foundations of aesthetics of Chernyshevsky and Dobrolyubov,

Pisarev, however, allowed serious errors. Thus, he denied the social, cognitive value of music, sculpture, painting, and denied the great significance of Pushkin's creative work. In matters of aesthetics, the historical limitation of Pisarev's philosophical views was revealed most strongly of all. A major contribution of Pisarev to materialist epistemology is the idea he developed regarding the role of fantasy and dreams in cognitive and creative work. V. I. Lenin pointed to D. I. Pisarev's profound ideas about "useful dreams" in *What Is to Be Done?* (see) and in *Philosophical Notebooks* (see).

Along with mechanism and metaphysics, elements of dialectics are also present in Pisarev's works. One of the first outstanding Darwinists in Russia, he independently of Müller and Haeckel and even earlier than them formulated the biogenetic law of development. Pisarev clearly saw the struggle between the dying old and the emerging new. Pisarev expressed especially many remarkable dialectical ideas in his sociological reasoning. In understanding the laws and driving forces of historical development, he on the whole remained on idealist positions prior to Marxist sociology. As the basis of progress, he took the development of knowledge, of popular consciousness. However, Pisarev's works already contain many elements of a materialist approach to historical facts. As an economist, Pisarev developed the labour theory of value. Pisarev paid great attention to the role of labour and working masses in the historical process. He came close to a correct understanding of the role of material needs of the masses, the role of the economic factor, and the decisive role of the popular masses in the development of society. The driving force of history, according to Pisarev, "lies always and everywhere—not in individuals, not in circles, not in literary works, but in the general and predominantly economic conditions of existence of the popular masses." Being an ideologist of working peasant masses, he was on the whole a supporter of revolutionary methods of struggle against the exploitative structure of society.

Pisarev's influence for his time was very great. The progressive, thinking part of society, both in Russia and in

neighboring Slavic countries, read his works eagerly. He exerted a huge revolutionising influence on the development of Russian natural science. Outstanding figures of Russian science—Bach, *Pavlov* (see), *Timiryazev* (see), and others—acknowledged Pisarev's influence on them. Under the influence of his sociological views, as well as the views of N. G. Chernyshevsky, the worldview of *Svetozar Marković* (see), L. Karavelov, and other progressive figures of Slavic countries was formed.

Philosophical and socio-political works of D. I. Pisarev: *"Scholasticism of the 19th Century"* (1861), *"Russian Government under the Patronage of Shedo-Ferroti"* (1862), *"Outlines from the History of Labour"* (1863), *"Progress in the World of Animals and Plants"* (1864), *"Historical Sketches"* (1864), *"Heinrich Heine"* (1867), *"The French Peasant in 1789"* (1868), and others.

PLATO (427–347 BC) —ancient Greek philosopher-idealist, bitterest enemy of materialism and science, opponent of Athenian democracy, who defended in his political and philosophical views, the interests of the reactionary Athenian aristocracy. Speaking of two lines, two parties in philosophy, Lenin contrasts the materialist line of Democritus with the idealist line of Plato. Plato's philosophy is "objective" idealism, based on contrasting the earthly, mutable world of natural things with the otherworldly, immutable, eternal, and immobile world of "true being"—the world of spiritual entities, ideas. Plato considered the world of ideas primary, and the world of sensible things secondary and derivative. For Plato, things are merely shadows of the world of ideas. This means that objects of nature, for example, a tree, a horse, water, etc., are products of the otherworldly idea of a tree, the idea of "horseness," etc.

In the theory of knowledge, Plato opposed the sensualism of ancient thinkers and asserted that the senses cannot be a source of true knowledge, since they do not go beyond the sensible world. The source of true knowledge is the recollections of the human immortal soul about the world of ideas, contemplated by it prior to its incarnation in a mortal

body. As a method of awakening recollections of ideas in the soul, Plato considered dialectics, which he understood as the art of comparing and analysing concepts in the course of a conversation. In Plato's philosophy, an approach to idealist dialectics of concepts is outlined.

Plato contrasted the materialist conception of an infinite, naturally developing universe with the religious doctrine of the creation of the world by a divine creator, and contrasted determinism with teleology. Lenin sharply criticised Plato's "natural philosophy," characterising it as "arch-absurd mysticism of ideas".

In the field of socio-political issues, Plato put forward a theory aimed at justifying the eternal rule of the aristocracy. In his doctrine of the "ideal state," he argued that the social system should be based on the existence of three estates: philosopher-rulers, guardians, and farmers with artisans. The first, highest estate rules the state; the second guards the state order; the third is engaged in productive labour. Plato considered this division of labour, which was meant to consolidate the exploitation of slaves forever, to be "natural" and unchangeable. He did not allow any participation of the popular masses, the "demos," in the governance of the state. He considered democracy to be the lowest form of state structure. The ideal structure, in his opinion, is an aristocratic republic.

Characterising Plato's social views, Marx wrote: "In so far as division of labour receives the first place in Plato's Republic as the founding principle of the state, it is merely an Athenian idealisation of the Egyptian caste system" (*Capital*, Vol. I, pp. 374–375). Plato's doctrine, which found its continuation in *Neoplatonism* (see) and *Christianity* (see), became the source of many reactionary, anti-scientific, mystical concepts. At present, the ideologists of imperialism rely on Platonic doctrine in the struggle against science and the revolutionary movement of the masses.

PLEKHANOV, Georgi Valentinovich (1856–1918)



— one of the first Russian Marxists. In his activity, there are distinguished three stages: from 1875 to 1883, Plekhanov was a Populist (Narodnik); from 1883 to 1903, he was a Marxist; from 1903, a turn occurs in Plekhanov to the right — he becomes a Menshevik, a leader of Menshevism, betraying revolutionary Marxism. In emigration (he went abroad in 1880), he broke with Populism and in 1883 organised the first Russian Marxist group abroad, "Emancipation of Labour". Members of the group translated several works by Marx and Engels into Russian, printed them abroad, and secretly distributed them in Russia. Plekhanov's perception of scientific socialism was prepared by the revolutionary ideas of *Herzen* (see), *Belinsky* (see), *Chernyshevsky* (see), and *Dobrolyubov* (see).

Theoretical works of Plekhanov belonging to this period brought immense benefit to the Russian working-class movement. Plekhanov gave his exceptional talents and literary abilities to the substantiation and defence of Marxism and its dissemination in Russia. Such works of Plekhanov as *Socialism and Political Struggle*, *Our Differences*, and *On the Question of the Development of the Monistic View of History* cleared the ground for the victory of Marxism in Russia. Plekhanov was the first Russian Marxist to oppose Narodnik theory. With his works, he dealt a severe blow to Populism. Based on an analysis of post-reform Russia's economic relations, he showed the complete harmfulness and groundlessness of Narodnik theories

regarding Russia's transition to socialism via the peasant commune and a non-capitalist path of development for Russia.

However, Plekhanov and the "Emancipation of Labour" group as a whole made serious errors. The group's program still retained remnants of Populist views. Thus, for example, it admitted the tactics of individual terror.

The final ideological defeat of Populism was accomplished in the 1890s by Lenin. Plekhanov did not understand that only in an alliance with the peasantry could the proletariat achieve victory over tsarism. In some of his works, Plekhanov did not take the peasantry into account at all. "Apart from the bourgeoisie and the proletariat," he said, "we see no other social forces upon which we could rely in the revolution". Plekhanov considered the liberal bourgeoisie a force capable of supporting the revolution.

These errors contained the seeds of his future Menshevik views, the starting point of which was the denial of the hegemony of the proletariat in the bourgeois-democratic Russian revolution. When a draft party program was being developed within *Iskra*, Plekhanov attempted to replace the slogan of the dictatorship of the proletariat, put forward by Lenin, with the vague slogan "dictatorship of the working and exploited people". After the 2nd Congress of the RSDLP, Plekhanov adopted a position of conciliation toward the opportunists, and then himself slid into opportunism, joining the Mensheviks. In 1905, he stood on liberal positions in matters of revolution and fought against Leninist Bolshevik tactics. During the years of Stolypin reaction, he was in a bloc with the Bolsheviks against anti-party "August Bloc" members. Later, Plekhanov completely went over to the camp of opportunism. During the First World Imperialist War (1914–1918), he defended Menshevik defensist tactics. He took a hostile attitude toward the Great October Socialist Revolution.

Despite all of Plekhanov's popularity in the past, workers decisively distanced themselves from him when they became convinced of Plekhanov's departure from the proletarian line. Plekhanov's political evolution was reflected in his theoretical

works. Everything best written by Plekhanov on Marxist philosophy belongs to the period of 1883–1903, prior to his turn to Menshevism. "His personal services were tremendous in the past. Over a period of 20 years, 1883–1903, he produced a mass of excellent writings, particularly against opportunists, Machists, and Narodniks" (Lenin, Vol. 20, p. 333).

Plekhanov's great merit is his struggle for philosophical materialism, against idealism, and against numerous attempts to combine Marxism with Kantianism. Plekhanov sharply criticised the revisionism of *Bernstein* (see). In Plekhanov's works, there is a serious Marxist development of individual questions of the materialist understanding of history, such as the question of the role of the individual in history.

Lenin also pointed out major defects and errors in Plekhanov's philosophical works. Plekhanov, for example, committed a crude error by supporting the idealist *theory of hieroglyphs* (see), which opposes the Marxist theory of knowledge; he separated the theory of knowledge from dialectics, failing to see their unity, not understanding that dialectics *is* the theory of knowledge of Marxism; he did not clearly draw the distinction between materialist and idealist understandings of experience, leaving a loophole for idealism; he reduced the laws of dialectics to a sum of examples; he overestimated the role of the geographical environment in the socio-historical process; and he often portrayed the great Russian thinkers of the 19th century, the revolutionary democrats, as mere imitators of Western European philosophers. His critique of Machists was abstract. He did not see the connection of Machism with the crisis in natural science. The theoretical roots of Plekhanov's errors lay in his underestimation of the qualitatively new contribution made to philosophy by the founders of Marxism. The social roots of his errors lay in the influence exerted on him by liberal-bourgeois and Western European opportunism.

Plekhanov did not stand on the position of creative Marxism; he approached Marxist theory dogmatically, failed to see the shift of the centre of the revolutionary movement to

Russia, and did not take into account the features of the country's development under the new concrete historical conditions of the era of imperialism and proletarian revolutions.

Plekhanov was a most talented literary critic and did much to expose idealist, anti-scientific concepts of literature and art. The views of Belinsky and Chernyshevsky exerted a great influence on the development of Plekhanov's aesthetic views. Plekhanov developed a number of issues in Marxist aesthetics. He fought against an idealist understanding of art, against the decadent slogan "art for art's sake," and in his literary-critical articles advocated the requirement of ideological content in artistic creation.

Plekhanov's most important works: *Socialism and Political Struggle* (1883), *Our Differences* (1885), *On the Question of the Development of the Monistic View of History* (1895), *Essays on the History of Materialism* (1896), *On the Materialist Understanding of History* (1897), *On the Question of the Individual's Role in History* (1898).

PLURALISM (Lat. *pluralis*—plural)— an idealist point of view according to which everything in existence consists of a plurality of independent entities distinct from one another. Thus, for example, *Leibniz* (see) believed that the world is a countless multitude of monads possessing the capacity for self-movement. These, according to Leibniz, are independent spiritual entities; between monads there exists a pre-established harmony. In bourgeois philosophy, the representative of pragmatism *William James* (see) views the world as a plurality of independent parts connected to each other only externally. He also rejects the doctrine of objective truth and puts forward the theory of the plurality of truth. "True is whatever is useful". Pluralism is a concept related to dualism and opposed to monism, which sees one single principle at the foundation of everything in existence—matter (materialist monism) or mind, idea (idealist monism).

POLITICS —"is participation in state affairs, direction of the state, determination of the forms, tasks, and content of the activity of the state" (*Lenin Miscellany*, XXI, 14). The sphere of politics includes issues of state structure, administration of the country, leadership of classes, issues of party struggle, etc. In politics, the fundamental interests of classes and inter-class relationships find their expression. Politics also expresses relations between nations and between states (foreign policy).

Relationships between classes, and consequently their politics, stem from their economic position. Therefore, Lenin defined politics as a "concentrated expression of economics" (Vol. 32, p. 62). Political ideas and their corresponding institutions are a superstructure over an economic base. Changes and developments in political institutions and state forms occur on the basis of development and changes in the economic base of society.

However, this does not mean at all that politics is a passive consequence of economics. Social ideas, theories, and political institutions that arise on the basis of economic development subsequently react actively upon economic development. They create the conditions necessary to carry through to completion the resolution of historically matured tasks of the material life of society and make its further development possible.

The transformation of the social system prepared by economic development does not happen by itself, but is carried out through the conscious activity of advanced classes and parties, and this activity is directed by politics. Taking into account this active role of politics, Lenin emphasised the necessity of a political approach to all economic, organisational, and other questions.

From the Marxist point of view, the question can stand only thus: *"Without a correct political approach to the matter, a given class will not maintain its rule, and consequently will not be able to solve its production task either"* (Vol. 32, pp. 62–63).

The politics of the Communist Party and the Soviet State is a paramount force in the development of society. The politics of the Communist Party is the vital foundation of the Soviet

system. Great transformations in the life of our Motherland, which transformed it from a backward country into an advanced, powerful industrial and collective-farm power and led to the victory of socialism in the USSR, are the result of carrying out the policy of the Communist Party.

For politics to become a great transforming force, it must correctly reflect the needs of the development of the material life of society. The politics of the modern bourgeoisie is a reactionary policy that retards the progressive development of society, because it is constructed contrary to the objective needs of the material life of modern society. The strength of the policy of the Communist Party on the contrary, lies in the fact that it is built on precise calculation of these needs. This is a scientifically grounded policy. The policy of the Communist Party is based on the requirements of the objective laws of social development, primarily economic laws, which can neither be created nor abolished. It relies on these laws, utilising them in the interests of society.

The strength of the policy of the Communist Party consists in the fact that it answers the fundamental interests of the people, finding constant and broad support from the vast masses of working people, such as no bourgeois ruling party has or can have. This policy relies on the activity and self-reliance of the working masses, who see in it their own policy and carry it into effect.

Having a correct political line, Marxism teaches, is the primary and most important matter, but this alone is not enough. To translate a correct political line into life, it must be backed up by appropriate organisational work; people are needed who understand party policy, know how to carry it out in practice, and are capable of defending it and fighting for it. This is the key to the reality and success of policy implementation. That is why the party attaches paramount importance to the political education of the masses, tempering, and training party cadres.

Under the guiding and directing influence of the policy of the Communist Party and the Soviet State, Soviet culture and all fields of ideology develop: science, art, morality, etc. The Party

subjects to sharp criticism any manifestations of apoliticism in ideological matters, for apoliticism during a period of fierce struggle between Soviet socialist ideology and imperialist ideology is voluntary or involuntary support for the bourgeoisie.

In the modern struggle between two camps — the camp of democracy and socialism, on the one hand, and the camp of imperialism, on the other — an enormous role is played by the foreign policy of the Soviet state. In contrast to the foreign policy of imperialist states aimed at enslaving other peoples, the foreign policy of the USSR unites all progressive forces of the world for the struggle against a new war, against imperialist enslavement of independent peoples, and precisely for this reason finds support among working people worldwide. (See also *Economics and politics*.)

POPULISM —a petty-bourgeois, idealist ideology hostile to Marxism, arising in Russia in the 1860s–1870s. V. I. Lenin defined the essence of Populism as "representation of the interests of producers from the point of view of the small producer, the petty bourgeois" (Vol. 1, p. 375). The source of Populist ideology — in conditions of material life of society, in the predominance of the class of small producers in post-reform capitalist Russia. It is necessary to distinguish early and late, i.e. liberal, Populists. Early Populists lived and acted in the 60s and 70s of the 19th century, when differentiation of the peasantry had not yet reached comparatively large dimensions. Populists were mainly peasant revolutionaries, held a sharply negative attitude toward liberals, went "to the people" (hence the name "Populists") with the goal of raising them for struggle against the tsarist government. Indicating the positive sides of early Populists, Lenin noted their major theoretical and political errors.

In *History of the CPSU(B)-Short Course*, the following main erroneous views of Populists are indicated: "First, Populists asserted that capitalism in Russia represents an 'accidental' phenomenon, that it will not develop in Russia, consequently, will not grow and develop the proletariat.

Second, Populists did not consider the working class to be the advanced class in revolution. They dreamed of achieving socialism without the proletariat. The main revolutionary force Populists considered to be the peasantry, led by the intelligentsia, and the peasant commune, which they viewed as the germ and basis of socialism."

Third, Populists held an erroneous and harmful view of the entire course of human history. They did not know and did not understand the laws of the economic and political development of society. In this respect, they were completely backward people. In their opinion, history is made not by classes and class struggle, but merely by outstanding individuals—"heroes"—blindly followed by the masses, the "crowd," the people, and classes.

The practice of "going to the people" refuted the Populists' notions about the "communist instincts" of communal peasants. The peasants did not follow the Populists. Disagreements arose in the Populist camp regarding tactics for fighting the tsarist government, which manifested especially vividly at the Voronezh Congress of "Land and Liberty" held in late June 1879. A few months after this congress, "Land and Liberty" split into two parties: "People's Will" [*Narodnaya Volya*] and "Black Repartition" [*Cherny Peredel*]. At the head of "Black Repartition" stood Plekhanov, Akselrod, and Deutsch. Supporters of "People's Will" defended and applied the tactics of individual terror, which exerted a harmful influence on the worker and peasant movement. In the 1880s and 1890s, the ideology of liberal Populism was expressed by Danielson, Vorontsov, Krivenko, Yuzhakov, *Mikhailovsky* (see), and others. In the 80s and 90s, Populists became spokesmen for the interests of kulakdom.

The system of Populist views is fundamentally hostile to Marxism. In philosophy, Populists were idealists, eclectically combining fragments of the most varied idealist systems—*positivism* (see), *anarchism* (see), *Neo-Kantianism* (see), etc. They were proponents of the so-called *subjective method in sociology* (see), ignored the conditions of the material life of

society, denied the objective laws of social development, counterposed "critically thinking personalities" to the people, and depicted the popular masses as an "inert" force in history incapable of independent creativity, and so on. They failed to understand the historical role of the proletariat, viewing it as an "historical misfortune," whereas the proletariat is precisely the sole class capable of destroying capitalism and creating a socialist society. The peasant commune, which Populists idealised as the "germ of socialism," was in reality a convenient form for covering up kulak violence and a tool in the hands of tsarism for collecting taxes from peasants based on collective responsibility.

Exposing Populist pseudo-socialism, V. I. Lenin showed that the Populists' critique of Russian capitalism was illusory and reactionary, since Populists themselves stood on positions of capitalism—only a less developed capitalism, entangled on all sides by remnants of serfdom. Populist theory and practice were the strongest obstacle to the development and spread of genuine scientific socialism and the growth of the labour movement. The struggle against Populism constituted a vital, urgent task for Russian Marxists. Therefore, Marxism in Russia could not develop without waging a decisive struggle against Populism and achieving its complete ideological defeat.

The first blow to the ideology of Populism was dealt by Plekhanov. V. I. Lenin finally ideologically routed Populism and cleared the ground for the victory of Marxism in Russia. But even after this, Lenin did not cease the struggle against repainted Populist groups—the SRs [Socialist-Revolutionaries], "Popular Socialists," and others. However, this struggle already took place in the period when the Marxist party created by Lenin had been established. The party's struggle against Populists in the early 20th century was intertwined with the struggle against reactionary petty-bourgeois ideology as a whole, ending in the complete defeat of Populist groups as bitter enemies of the people.

POSITIVE PHILOSOPHY —the same as *positivism* (see).

POSITIVISM (Lat. *positivus*—positive)—one of the most widespread idealist trends in bourgeois philosophy. Positivism claims that it has supposedly done away with philosophy and in its theories relies not on "abstract inferences," but exclusively on "positive" facts. Positivism asserts that it rises both above materialism and above idealism, being neither the one nor the other. In reality, however, positivism represents one of the varieties of subjective idealism. The "denial" of philosophy is in fact a trick of bourgeois philosophers trying to smuggle idealism into science.

Asserting that natural scientists can and must do without philosophy, that the main thing is facts, positivists try to explain facts themselves in the spirit of philosophical idealism. The "denial" of philosophy reduces to a struggle against the scientific philosophy of materialism and a defence of idealism. A characteristic feature of positivism is an idealist understanding of experience and science as a aggregate of subjective sensations, representations, and experiences, along with the denial of the objective laws of nature and society. The role of science is reduced to describing (and not explaining) facts understood merely as certain states of consciousness.

Positivism revives the agnosticism of *Hume* (see) and other idealists, trying to prove that knowledge does not go beyond sensory perceptions and that the very posing of the question of the existence of an objective world independent of perception is allegedly unscientific, "metaphysical," etc. The founder of positivism is considered to be the 19th-century French philosopher *Auguste Comte* (see). Lenin in his work *Materialism and Empirio-criticism* (see) gave a crushing critique of positivism, called the positivists "degraded babblers calling themselves philosophers" (Vol. 14, p. 193), and branded their method of argumentation as "sheer bourgeois charlatanism" (Vol. 14, p. 208).

Representatives of mechanistic revisionism of Marxism in the USSR set the question of philosophy in a positivist way, reducing its role to the "latest conclusions of natural science" and defending the positivist slogan "throw philosophy overboard". Contrary to positivism, the development of concrete sciences does not eliminate philosophy. For concrete sciences to yield correct conclusions, they must develop on the basis of the only scientific philosophical doctrine — dialectical materialism.

Modern bourgeois positivists (representatives of the so-called "third positivism," "second positivism" being Machism — see) under new signs — *logical positivism* (see), *semantic philosophy* (see), *critical realism* (see), etc. — continue to defend subjective idealism.

Positivism gained wide currency in bourgeois sociology. Declaring themselves to stand "above" materialism and idealism, sociologist-positivists are in fact typical representatives of an idealist understanding of history and sharply oppose a materialist approach to society. In its class essence, positivist sociology is a collection of all sorts of "arguments" and "reasonings" in defence of capitalism.

In the USA, in the second half of the 19th century, reactionary ideas of positivist sociology were developed by John Draper, author of *History of the Intellectual Development of Europe*. In the era of imperialism, positivist sociology makes its main task the struggle against historical materialism and the justification of the predatory policy of finance capital. Thus, for example, the German sociologist-positivist Müller-Lyer, denying objective social laws, declared the whole course of history to be the product of human will, and primarily the will of the imperialist state.

Modern American sociologist-positivists Bernard, Angell, Ogburn, and others, relying on the positivist denial of the possibility of uncovering the laws of history, "prove" that the contradictions of capitalism reduce to contradictions of human psychology; therefore, instead of struggling against capitalism, they recommend achieving the adaptation of human

consciousness to capitalist order. Modern positivists are militant defenders of US finance capital. In Ogburn's *Social Change*, they propose adapting sociology to the problem of atomic war.

Historical materialism, waging an irreconcilable struggle against positivist sociology, exposes its anti-scientific nature and its bourgeois-reactionary essence.

POSSIBILITY AND ACTUALITY

—categories of materialistic dialectics expressing one of the most important aspects of the objective lawful process of development. In the process of its development, the new does not immediately assert itself in reality. It appears initially only as a possibility. Possibility is that which can be realised only in the presence of certain conditions. Actuality is an already realised possibility. One should distinguish formal, empty possibility from real possibility. From the standpoint of formal possibility, "everything is possible". Formal or abstract possibility is a possibility that does not stem from objective conditions and cannot turn into reality. Utopian socialists, for example, built their calculations on the possibility of achieving socialism without class struggle. They thought it was enough to convince kings and princes of the advantages of socialism, and they would help them realise their socialist ideals. Real possibility, unlike formal possibility, means a possibility for whose realisation objective grounds exist and which under certain conditions necessarily realises itself, i.e., turns into reality.

One must strictly distinguish possibility and actuality. The Soviet system created a real possibility for building a socialist society. But this possibility had to be transformed into reality. Between the *possibility* of building socialism and the *actual* building of it, there is a great difference. Thanks to the correct policy of the Communist Party, the possibility of the victory of socialism in our country was transformed into reality. Among the conditions necessary for transforming possibility into reality, an enormous role is played by the purposefully directed activity of people relying on the knowledge of objective laws of

development. The advantages of the Soviet socialist system, Soviet patriotism and friendship of the peoples of the USSR, high moral spirit of the Soviet Army and rear workers gave a real possibility of victory over the enemy in the Great Patriotic War of the Soviet Union. But this possibility had to be utilised. The Communist Party emerged as the organiser and inspirer of victory, saving the whole world from fascist enslavement.

Materialistic dialectics obliges one not merely to state the possibility of a particular development, but also to understand what conditions are necessary to turn it into reality, emphasising the enormous role of practice and struggle in the process of this transformation. In life, the possibility of developing the new, progressive, advanced is opposed by the possibility of temporary preservation of the old, temporary victory of the reactionary, backward. If a struggle is not waged against the latter, they can seriously and for a long time slow down the development of the new, revolutionary process. The process of turning the possibility of revolutionary, progressive development into reality always proceeds in the manner of a struggle between the new and the old, the advanced and the backward, the revolutionary and the reactionary. That is why the Communist Party exposes all kinds of opportunistic theories of drift in development and teaches how to actively contribute to the birth of the new, advanced, and conduct an irreconcilable struggle against everything that hinders the victory of the new, advanced.

In the modern international situation, for example, the real possibility of preserving peace is opposed by an equally real possibility of the emergence of a new world war. For peace to win and the possibility of preserving peace to turn into reality, it is necessary that forces interested in peace unite even more and persistently wage a struggle against the instigators of a new war; without such a struggle, without the peoples taking the cause of peace into their own hands, it is impossible to prevent the outbreak of a new war.

Marxism is alien to the fatalistic idea that economic laws determine the necessary trend of development, so one can

simply wait until this trend turns into reality by itself. Objective laws create a real *possibility* of development, which must be turned into reality through practical activity. For example, the law of planned (proportional) development of the national economy operating under socialism creates only the *possibility* of such planning. To turn this possibility into reality, it is necessary to master this law and draw up plans that fully reflect the requirements of this law.

POSTULATE (Lat. *postulatum*—required)—a term meaning a judgment that is used for proof as an initial one, but does not yet possess self-evidence.

PRACTICE — see *Theory and practice*.

PRAGMATISM —(Greek *prāgma*—action, practice)— a reactionary subjective-idealistic trend, especially widespread in the USA, which has openly broken with science and logic and preaches irrationalism. Pragmatism is the American version of idealistic philosophy of the epoch of imperialism, analogous to *intuitionism* (see) in France and the so-called "philosophy of life" in Germany. For all these bourgeois philosophical trends, a characteristic feature is the refusal to recognise the objective laws of the world and the replacement of these laws with "experiences," sensations of people themselves, passed off as the sole reality. The main principles of the pragmatic method were formulated by Charles Peirce (1839–1914). The most influential representative of this philosophy was *William James* (see), thanks to whom it gained widespread distribution among reactionary ideologists. Later, *John Dewey* (see) became the leader of the pragmatic school. In England, this trend was propagated by F. C. S. Schiller, in Italy — by G. Papini.

In solving the fundamental question of philosophy, pragmatism does not differ from voluntarism and Machism. "To consider truth an instrument of cognition," wrote Lenin, "means passing over in fact to the side of agnosticism, i.e., leaving materialism. In this, and in everything essential, pragmatists,

Machists, empirio-monists are birds of a feather" (vol. 34, p. 366). The differences between Machism and pragmatism, as Lenin points out, are insignificant and tenth-rate. Pragmatism equates reality with the totality of subjective experience, sensations. The distinguishing feature of this form of subjective idealism is the identification of the true with the practically useful, profitable. True is what is useful, say the pragmatists. At the same time, "usefulness" is considered from the point of view of the profit of the bourgeoisie. Rejecting the concept of truth as a reflection of objective reality in consciousness, pragmatism declares as true religious representations and all reactionary aspirations of the exploiting classes, since they serve their interests or, as the pragmatists say, "work" for them. The pragmatist understanding of the relationship between theory and practice is fundamentally opposed to the dialectical-materialist teaching on social practice as the criterion of objective truth. The identification of truth with usefulness in its American-huckster understanding makes this theory an instrument of complete arbitrariness and any falsifications to please reactionary ideology and policy, giving unlimited scope to obscurantism. "Truth" in such an understanding turns into a means of justifying any imperialist villainies, into a weapon for fighting against advanced scientific and social ideas, into an instrument for stupefying the masses. (See also *Instrumentalism*).

PREFORMATIONISM —an idealistic and metaphysical theory that denies the development and change of organisms in the process of their life. Preformationism asserts that everything in an organism is predetermined in advance and therefore only that can exist in it which was laid down in the embryo by the creator. The embryo, according to preformationists, is a small organism with all organs and properties, and therefore nothing arises anew in the process of life of an organism, but only a quantitative increase of what already exists in a finished form occurs. Denying the development of organisms, preformationism logically leads to a denial of the origin of the

living from the non-living. Living beings from this point of view are the result of an act of creation. Such a representation of life arose in the 16th century and fully corresponded to the religious worldview of that time, the immaturity of science. The metaphysical and religious theory of preformationism was defended by idealists in order to substantiate the reactionary, idealistic thesis of the "immortality of the soul," etc. Later discoveries of science refuted the fantastic views of preformationists, as well as other metaphysical representations of living organic forms of matter. However, preformationists began to rebuild and adapt their views, using and distorting new discoveries. One of the most complex questions in the development of scientific biology was the question of heredity. Parasitising on this, preformationists under one banner or another tried to hold their positions. Weismannism-Morganism is essentially a modified preformationism. At the basis of Weismannism-Morganism lie the same initial positions as in preformationism. According to Weismannism-Morganism, there exist so-called genes, germ plasma, and other metaphysical entities which, being eternal, unchangeable, and immortal, determine the properties of an organism. Thus preformationism, having arisen as a reflection in science of religious views of the 16th century, reached our days in the form of Weismannism-Morganism, reflecting the modern bourgeois reaction in biological science. The theory of preformationism is fundamentally opposed to the dialectical idea of development, according to which development is a qualitative change occurring as a result of gradual quantitative changes. Michurinist biology, revealing the objective laws of change in living nature, is based precisely on such a dialectical understanding of development, allowing one to fully realise the paths of change in organic forms and consciously manage this change in the interests of humanity.

PRIMARY AND SECONDARY QUALITIES OF THINGS. —Some materialists of the pre-Marxist period (for example, Locke—see) called extension, motion, shape, volume,

etc., primary qualities or properties of things, and colour, sound, smell, taste, etc., secondary qualities. They believed that primary qualities of things are objective, independent of human perception, and preserved through any change in an object, while secondary qualities are subjective—purportedly brought into the object by the perceiving subject through sense organs. This incorrect position of Locke regarding the subjectivity of so-called secondary qualities gave reason for the idealist *Berkeley* (see) to consider both secondary and primary qualities subjective, and thus completely deny the objective existence of material things. Dialectical materialism rejects the idealist division of qualities into primary and secondary, holding that all qualities of things belong to the things themselves and are objective. Dialectical materialism asserts that the correctness of the reflection of objective qualities of things by human consciousness is verified by practice, by experience.

PRIMITIVE COMMUNAL SYSTEM —the first social formation that existed for many tens of thousands of years among all peoples at an early stage of their development. Under the primitive communal system, the basis of production relations was common ownership of the means of production. The common property of a given collective, horde, or gens were the tools of production and land. Common property also included housing, domestic equipment, etc. Every primitive group of people led a nomadic life, engaging in gathering edible plants and hunting. Within the limits of common property in the means of production, there was also personal property in items of household use, clothing, etc. Under the primitive communal system, there was no exploitation of man by man, nor were there classes or a state. Production here was conducted using primitive tools collectively, together, by whole gentes. Products were also consumed together and shared equally. The production relations of the primitive communal system arose on the basis of a low level of development of productive forces, a primitive state of production tools, and the absence of a social division of labour. Only by working together could primitive

people obtain the means of livelihood and secure themselves against attacks by predatory beasts or neighbouring societies.

On the basis of the formation of the first major social division of labour—the separation of livestock raising from agriculture—the productive forces of society began to develop significantly faster. With their growth, exchange arises and develops, private property appears, and economic inequality among individual members of the community emerges. The first major social division of labour, which caused the appearance of private property in the means of production, gave rise to slavery. The emergence of slavery further reinforced economic inequality and contributed to the decomposition of the primitive community. Collective production and equal distribution of products change from a form conducive to the development of productive forces into their fetters. At the highest stage of primitive society, the second major social division of labour occurs: craft separates from agriculture, which contributes to the further destruction of the primitive communal system. As a result, rich and poor appear, exploitation and classes emerge, and the state arises. The primitive communal system is finally destroyed. It is replaced by a class society—the *slave-owning system* (see) and *feudalism* (see).

PRINCIPLE OF RELATIVITY —see *Theory of relativity*.

PROBABILITY —a measure of the objective possibility of the occurrence of a certain event under certain, repeatable infinitely many times conditions. Where probability allows quantitative expression in the form of a number, the mathematical theory of probabilities is applicable to it. For experimental calculation of the probability of event A, a certain trial or observation is repeated many times under similar conditions and the fraction of the total number of performed trials (observations) is recorded that constitutes those in which event A occurs. This fraction, called the *frequency* of the occurrence of event A, depends on the number of performed

trials. However, in many cases with a sufficiently large number of trials, their further repetition no longer significantly affects the value of the frequency. In these cases, the frequency of the occurrence of event A acquires the value of an objective characteristic of event A itself, independent of the series of performed trials. The number found in this way expresses the probability of the occurrence of event A under given conditions. A vivid example of an experimental determination of probability is given by birth statistics. It turns out that the proportion of boys among all new-borns is expressed by a number close to 0.51.

Proceeding from probabilities determined experimentally, one can calculate new probabilities using known relationships with initial ones. Since determining probability assumes the possibility of multiple reproduction of similar observation or trial conditions, probability theory is applicable only to mass phenomena. The main results in probability theory — the law of large numbers, the so-called limit theorems of probability theory — in their most general and effective formulation belong to Russian scientists P. L. Chebyshev, A. A. Markov, A. M. Lyapunov, and Soviet scientists. Methods of probability theory have found application in a number of crucial problems of physics and physical chemistry (quantum mechanics, kinetic theory of gases, chemical thermodynamics, etc.), as well as in technology (artillery issues, telephony, radio broadcasting, calculation of mechanism errors, determining the accuracy of units, determining the quality of mass products by random sampling inspection, especially in cases where continuous inspection is impossible, e.g., testing fabric for tearing, electric bulbs for burning time, etc.).

The application of probability theory methods is possible only on the basis of a preliminary specific analysis of the characteristics of the considered phenomena and their controlling laws. Ignoring this, bourgeois scientists (in political economy, biology, and other sciences) unlawfully use probability theory to reinforce their anti-scientific theories. Such are, for example, reactionary attempts by Morganist-

Weismannists to obtain confirmation of Mendelian laws of heredity through methods of probability theory. Modern "physical" idealists use probability theory to deny objective causality, necessity, and lawfulness in nature and society, considering law as a mental average for a mass of chaotic phenomena, which themselves allegedly lack any objective lawfulness. Probability is understood purely subjectively, not as a reflection of objective laws existing outside us, but as an "ordering" of chaos of phenomena using the human mind. In reality, establishing the probability of the occurrence of a particular event or result would be impossible if objective, human-independent lawfulness did not lie at their core.

The doctrine of Marxist dialectics on contingency and necessity provides a philosophical basis for the concept of probability. Every individual phenomenon is subject to a multiplicity of random influences, containing within itself random properties, traits, etc. But along with this, every contingency is connected with necessity, being a form of manifestation of necessity. Generalisation of a mass of phenomena results in the disclosure of necessity and lawfulness. Probability, establishing the measure of the possibility of event occurrence through generalisation of a mass of individual phenomena, rests on the objective dialectics of the general and individual, necessary and contingent.

PROBABILITY THEORY —see *Probability*.

PRODUCTION —the process of creating material goods necessary for the existence of society. The process of production as a purposeful activity of people aimed at adapting the substances of nature to human needs by changing their forms is an eternal natural condition of human life. In production, people also act upon one another, uniting in a certain way for joint activity. Only through social connections and relations between people does their relationship to nature exist, does production take place. Therefore, production under all conditions is social production. Social production has two

sides: productive forces, expressing the relationship of society to natural forces in the struggle with which it obtains material goods, and production relations, i.e., relations of people to one another in the process of production. “Only the presence of both sides of production gives us social production, whether we are talking about the socialist system or about other social formations” (*Stalin, Economic Problems of Socialism in the USSR, 63*). The unity of productive forces and production relations constitutes the *mode of production of material goods* (see), which is the main force of development of society, determining the character of a given social system.

Production has three features. The first feature of production consists in the fact that it is always in a state of change and development. With a change in the mode of production, a change in the social system, social ideas, political, legal, and other institutions occurs, a restructuring of the entire order of society occurs.

The second feature of production consists in the fact that its changes and development always begin with changes and development of productive forces, and primarily with changes and development of instruments of production. Economic epochs, wrote Marx, differ not by what is produced, but by how it is produced, by what means of labour. In accordance with changes and development of productive forces, production relations also change. Thus, progress in human society is determined by the objective economic law of the necessary conformity of production relations to the nature of *productive forces* (see).

The third feature of production consists in the fact that the emergence of new productive forces and the production relations corresponding to them does not occur separately from the old social system, not after its disappearance, but in the womb of the old system.

Social production consists of two large subdivisions: I — production of means of production (machines, buildings, raw materials, etc.) and II — production of consumer goods (items of personal consumption). Social production is divided into

various specialised branches, the totality of which forms the national economy of a country. The process of social production, viewed in a constant connection and continuous flow of its renewal, is at the same time a process of reproduction. A characteristic feature of expanded reproduction is the preferential growth of the first subdivision compared to the second. In contrast to capitalist production, the goal of which is the chase after maximum surplus value, obtaining maximum profits by exploiting working people; the goal of socialist production is man, the maximum satisfaction of the constantly growing material and cultural needs of all society. While capitalist production develops according to the laws of competition and anarchy, and the development of production itself is interrupted by periodic economic crises, accompanied by the growth of chronic underutilisation of the production apparatus, an increase in the constant army of the unemployed, and the growth of impoverishment of working people, the socialist system ensures continuous, planned growth and improvement of all social production on the basis of higher technology with the preferential growth of production of means of production, forever eliminates unemployment, poverty, and pauperism, eases the labour of workers, and ensures every worker the creative application of his forces and abilities in social production. The continuous growth of socialist production with the preferential growth of production of means of production is one of the most important preliminary conditions for the transition from the economy of socialism to the higher economy, the economy of communism.

PRODUCTION RELATIONS —relations established between people in the process of social production of material goods. People produce material goods not singly, not in isolation, but jointly, entering into definite connections for joint activity and for the mutual exchange of the products of this activity. Production always and under all conditions is social production. The character of production relations is determined primarily by the relationship of producers to the means of

production. The state of production relations gives the answer to the question: in whose ownership and disposal are the means of production — in the disposal of all society or in the disposal of individual persons, groups, classes, who use them for the exploitation of other persons, groups, classes. In the work *"Economic Problems of Socialism in the USSR"* (see), J. V. Stalin showed that production relations include: a) forms of ownership of the means of production; b) the position of various social groups in production arising from this and their mutual relationship, or, as Marx says, "mutual exchange of their activity"; c) forms of distribution of products entirely dependent on them (p. 73).

Depending on concrete historical conditions, production relations can have and do have a different nature. Production relations can be relations of cooperation and mutual assistance of people free from exploitation. Such are production relations under socialism. They can be relations of dominance and subordination. Such are production relations in antagonistic class formations. Finally, they can be transitional relations from one form of production relations to another.

The change in people's production relations occurs depending on changes and the development of *productive forces* (see). But, developing depending on the latter, production relations in turn act upon the development of productive forces, accelerating this development or, conversely, slowing it down. Production relations cannot lag behind the growth of productive forces for long, as productive forces are able to develop to the full extent only when production relations correspond to them. Private capitalist ownership of the means of production in modern bourgeois society is in irreconcilable contradiction with the social character of the production process. Capitalist production relations retard the development of the productive forces of society. This contradiction between productive forces and production relations forms... the economic basis of the socialist revolution. Only the elimination of outdated production relations and their replacement by new ones, corresponding to the nature of productive forces, opens up wide

scope for the further development of productive forces. New production relations, being in accordance with the nature of productive forces, are the main and decisive force in the development of production. A striking example of the huge role played by new production relations is the victory of socialist production relations in industry and agriculture of the USSR. It is precisely socialist production relations that ensure an unprecedentedly fast development of the productive forces of Soviet society.

However, new production relations do not remain forever new; turning at a certain stage from a driver into a brake on the development of productive forces. This means that under socialism, too, production relations logically lag behind the advancing productive forces, and contradictions arise between productive forces and production relations. Hence the task facing the Communist Party and the Soviet State: to notice growing contradictions in time and take measures in time to overcome these contradictions by bringing production relations into line with productive forces. (See also *Socialism and Communism; Mode of production of material goods.*)

PRODUCTIVE FORCES — instruments with the help of which material goods are produced, and people who set the instruments of production into motion and accomplish the production of material goods thanks to certain experience and skills for labour. The state of productive forces answers the question of what instruments of production people use to produce the material goods necessary for them, and expresses the relationship of society to natural forces. The dependency of social labour on the historical level of development of productive forces, the perfection of instruments of production, and the production experience and skills of people for labour is evident. At every historical moment, the life of society is determined in the final analysis by the productive forces at its disposal. The existence of primitive man is unthinkable without the bow and arrow, stone axe, etc., just as the existence of modern capitalism is unthinkable without machines, as well as

without the workers who constitute the main productive force of society. The development of productive forces, primarily the development of instruments of production, lies at the basis of the change and development of the *mode of production of material goods* (see). The change in the mode of production leads to a change in the entire social system.

Productive forces do not exist outside a certain social form, i.e., outside *production relations* (see). Marxism-Leninism subjects to harsh criticism concepts that view productive forces outside their interaction with production relations, with which they are inextricably linked. Such is, for example, the Bogdanov-Bukharin concept, absolutely foreign to Marxism. The development of productive forces can be understood only in connection with production relations. Productive forces are the basis upon which certain production relations grow. But the latter, arising on the basis of productive forces, exert a huge influence upon them. If production relations do not correspond to the character of the productive forces and are in a state of contradiction with them, they retard the further development of productive forces. This non-correspondence and contradiction is caused by the fact that productive forces always move ahead, being the most mobile and revolutionary element of production. The revolutionariness and mobility of productive forces is explained by the fact that with the help of instruments of production people obtain the means of existence necessary for life. Striving to raise the material level of their life, people perfect instruments of production and achieve the growth of productive forces. From this stems the law-governed lagging of production relations behind the development of productive forces, and the emergence at a certain stage of development of a contradiction between them. In order for productive forces to be able to develop further, it is necessary destruction of old production relations and their replacement by new production relations. Marxism teaches that new production relations are that main and decisive force which determines the further powerful development of productive forces. Thus, the modern productive forces of capitalism can no longer develop as before,

for bourgeois production relations retard this development. On the contrary, the productive forces of Soviet society are developing at a rapid pace, for this is facilitated by socialist production relations.

In the work *"On Dialectical and Historical Materialism,"* J. V. Stalin gave a picture of the development of productive forces from ancient times to our day: "The transition from crude stone implements to the bow and arrow and, in connection with this, the transition from a hunting way of life to the domestication of animals and primitive cattle breeding; the transition from stone implements to metallic implements (the iron axe, the wooden plow with an iron share, etc.) and, correspondingly, the transition to the cultivation of plants and to agriculture; a further improvement of metallic implements for working materials, the transition to blacksmithing, the transition to pottery production and, correspondingly, the development of crafts, the separation of crafts from agriculture, the development of independent craft, and then manufacture production; the transition from craft implements of production to the machine and the transformation of craft-manufacture production into machine industry; the transition to the system of machines and the appearance of modern large-scale mechanised industry—such is the general, far from complete, picture of the development of the productive forces of society throughout human history". Along with the change in the instruments of production, and in close connection with them, the people who constitute the most important element of the productive forces also developed, and their skills for labour developed.

In the transition from an old formation to a new one, existing production relations are eliminated, while productive forces are preserved and develop further.

PROGRESS —forward development, development from lower to higher, from simple to complex. The idea of progress was of huge importance for the development of science and culture; it played a major role in the struggle of the bourgeoisie against the feudal system. With the victory and consolidation of

capitalist orders, bourgeois ideology begins to wage a fight against the idea of progress. Against the idea of progress, all kinds of theories of eternal social rotation, of return to the primitive state, etc., are pitted. The ideologist of imperialism *Spengler* (see) put forward the theory of the inevitable "decline of Europe," the demise of culture. In contemporary bourgeois philosophy, abandonment of progress is openly preached, theories of a "crab-like process" are developed, i.e., of society moving backward, of inevitable catastrophe for human society, degeneration of man, etc. In reality, complete catastrophe is suffered only by the capitalist world, for its downfall is inevitable, its decline inescapable. Bourgeois ideologists want to depict the demise of capitalism as the demise of humanity in general. In reality, the destruction of capitalism and its replacement by socialism means an unprecedented progress of society, a giant leap of humanity forward. The concept of progress is also distorted to please the bourgeoisie by opportunists and revisionists. By progress they understand a slow, gradual development within the framework of the existing bourgeois system. With phrases about progress, they cover up their adaptiveness to bourgeois policy.

Only in the teaching of Marxism-Leninism does the idea of progress find a genuinely scientific substantiation. Marxism-Leninism not merely states that society develops, but reveals those real, primarily material causes that determine the progressive development of the history of human society, its transition from one stage to another, higher stage, shows which class moves society forward and which retards its forward development. The main force determining the progressive development of society is the mode of production of material goods, the changes taking place within it. The bearer of progress is the advanced class acting against the conservative, reactionary forces of society that delay its forward development. The classics of Marxism-Leninism teach that at the basis of progress, as at the basis of any development, lies the struggle of opposites, connected with the dying off of the old and the emergence and development of the new. Under

socialism and communism, there is unlimited scope for the progress of society, for the flourishing of productive forces, science, art, culture.

PROLETARIAN, SOCIALIST REVOLUTION

—the forcible overthrow of the dictatorship of the bourgeoisie and the establishment of the dictatorship of the proletariat with the aim of destroying the capitalist mode of production and organising a new, socialist mode of production. A classic example of a proletarian revolution is the Great October Socialist Revolution. The characteristic features of a proletarian revolution in contrast to a bourgeois one were shown by J. V. Stalin in his work *"On the Problems of Leninism"*:

"1) The bourgeois revolution usually begins when more or less ready-made forms of the capitalist order exist, which have grown and matured even before the open revolution in the womb of feudal society, whereas the proletarian revolution begins in the absence, or almost in the absence, of ready-made forms of the socialist order. 2) The main task of the bourgeois revolution reduces to seizing power and bringing it into line with the existing bourgeois economy, whereas the main task of the proletarian revolution reduces to seizing power in order to build a new, socialist economy. 3) The bourgeois revolution is *usually completed* by the seizure of power, whereas for the proletarian revolution the seizure of power is *only its beginning*, with power being used as a lever for restructuring the old economy and organizing the new. 4) The bourgeois revolution limits itself to replacing one exploiting group in power with another exploiting group, in view of which it does not need to break the old state machine, whereas the proletarian revolution removes all and any exploiting groups from power and puts in power the leader of all working and exploited people, the class of proletarians, in view of which it cannot do without breaking the old state machine and replacing it with a new one. 5) The bourgeois revolution cannot rally around the bourgeoisie for any long period millions of working and exploited masses,

precisely because they are working and exploited, whereas the proletarian revolution can and must bind them with the proletariat in a lasting alliance precisely as working and exploited people, if it wants to fulfil its main task — to consolidate the power of the proletariat and build a new, socialist economy" (vol. 8, pp. 21–22).

On the basis of a deep scientific analysis of the laws of development of capitalism, Marxism came to the conclusion about the inevitability of the proletarian revolution. History shows that there have been no cases where dying classes voluntarily left the stage and yielded their dominance to other classes. The founders of Marxism substantiated the tasks of the proletariat in the socialist revolution and proved the necessity of breaking the bourgeois state machine and establishing the dictatorship of the proletariat. In the 1840s, proceeding from the conditions of pre-monopoly capitalism, when capitalism was developing more or less smoothly along an ascending line, Marx and Engels believed that the victory of the proletarian revolution was possible only with a joint action of the proletarians of all advanced countries or at least the majority of civilised countries. They considered the victory of the proletarian revolution in a single country impossible. And this was correct for the epoch of pre-monopoly capitalism.

Creatively developing Marxism, Lenin in 1915–1916 in his works *"On the Slogan for a United States of Europe"* and *"The Military Program of the Proletarian Revolution"* gave a new, finished theory of the proletarian, socialist revolution, a theory of the possibility of the victory of socialism initially in several or even in one separately taken capitalist country, and the impossibility of the victory of socialism simultaneously in all countries owing to the unevenness of their economic and political development in the epoch of imperialism. Lenin arrived at this theory on the basis of a scientific analysis of the new stage of development of capitalism — imperialism. Back in the period of the first Russian revolution in 1905, in his book *"Two Tactics of Social-Democracy in the Democratic Revolution"* (see), Lenin revealed the specificity of the

bourgeois-democratic revolution in the epoch of imperialism, substantiating the theory of the growing of the bourgeois-democratic revolution into a socialist revolution. Already then Lenin created the foundations of the new theory of the socialist revolution. "According to this theory, the hegemony of the proletariat in the bourgeois revolution *in alliance of the proletariat and the peasantry* was to grow into the hegemony of the proletariat in the socialist revolution *in alliance of the proletariat with all other working and exploited masses*, and the democratic dictatorship of the proletariat and peasantry was to prepare the ground for the socialist dictatorship of the proletariat" (*"History of the C.P.S.U.(B.), Short Course"*). In this new theory of the socialist revolution created by Lenin in 1905, there was not yet a direct conclusion about the possibility of the victory of socialism initially in a single, separately taken country. But in it, as indicated in the *"Short Course of the History of the C.P.S.U.(B.),"* all or almost all the main elements necessary to make this conclusion were already contained. Lenin made it in 1915. Lenin showed that in the epoch of imperialism, the contradictions inherent in capitalism are further aggravated. The intensification of oppression in capitalist countries leads to a growth of the revolutionary crisis in them, to an aggravation of contradictions between labour and capital. Contradictions between imperialist countries and colonies are aggravated. The intensification of the unevenness of economic and political development under imperialism deepens and aggravates contradictions between imperialist countries, which makes periodic wars for sales markets, for raw material sources, and for the redivision of the world inevitable. These wars weaken the forces of imperialism and create the possibility of breaking the imperialist front at its weakest link.

Lenin posed in a new way the question of the national liberation movement in colonial and dependent countries as a reserve of the proletarian revolution, showing the possibility and inevitability of uniting proletarian revolutions in capitalist countries with the national liberation movement of colonial and

dependent countries into a single revolutionary front against imperialism.

The Great October Socialist Revolution was a full confirmation of the new Leninist theory of the socialist revolution. Under new conditions, in the conditions of the struggle for the victory of socialism in the USSR and the further aggravation of the contradictions of imperialism, the Marxist-Leninist teaching on the proletarian revolution was developed and enriched by J. V. Stalin. The Communist Party exposed the counter-revolutionary stances of the enemies of socialism about the impossibility of the victory of socialism in the USSR.

The teaching of Marxism-Leninism on the proletarian revolution, on the strategy and tactics of the Communist Party in revolution, is the sharpest theoretical weapon of communist parties in the struggle for socialism throughout the world.

The proletarian revolution, victorious in the USSR, was the first stage of the world socialist revolution. After the Second World War, a number of countries fell out of the system of imperialism, which, thanks to the victory of the Soviet Union over the dark forces of fascism in the Second World War and the help of the Soviet people, embarked on the path of *people's democracy* (see) and the construction of socialism. A great victory over internal forces of counter-revolution and foreign imperialists was won by the Chinese people. The experience of the Soviet Union, the successes of socialism inspire the peoples of the whole world to fight against imperialism, for peace, democracy, and socialism.

PROLETARIAN INTERNATIONALISM (Lat. *inter*—between, and *natio*—people)—the ideology of international solidarity of proletarians and working people of all countries, one of the greatest principles upon which Communist parties of all countries base their activities. In contrast to bourgeois *nationalism* (see), which divides nations and pits one nation against another, proletarian internationalism unites the working people of all nations on the basis of the struggle against their common enemy—capitalism.

The idea of proletarian internationalism was first proclaimed by Marx and Engels in the *"Manifesto of the Communist Party"* (see), which showed the community of interests of the proletariat of all countries in their struggle for liberation from capitalist oppression. The working class of every country, of every nation, fights for its social liberation, for the overthrow of the power of the bourgeoisie and the establishment of the dictatorship of the proletariat. But the working class of a given nation cannot view its struggle in isolation from the struggle of the proletariat of other nations, for its enemy is not only the bourgeoisie of its own country, but also the bourgeoisie of other countries. Hence—common fundamental interests of the proletariat and working people of all countries in the struggle against their common enemy — the world bourgeoisie. In the slogan "Proletarians of all countries, unite!" Marx and Engels expressed the essence of proletarian internationalism.

Proletarian internationalism does not mean an indifferent attitude of the working class toward the fate of its nation, fatherland, as bourgeois and reformist ideologists slanderously try to depict. In proletarian internationalism, genuine love of the proletariat for its motherland and the desire to see it free from class and national oppression are harmoniously combined with support for the struggle of working people of other countries for their freedom, for peace, democracy, and socialism. A contemptuous attitude toward other nations, even the smallest ones, is foreign to proletarian internationalism, for every nation—big or small—makes its contribution to the development of world culture. Only the socialist revolution of the working class brings full liberation from national oppression and establishes new... friendly relations between peoples and nations. "In proportion as the exploitation of one individual by another will also be put an end to," it is indicated in the *"Manifesto of the Communist Party,"* "the exploitation of one nation by another will also be put an end to. Together with the antagonism between classes within the nation, the hostility of

one nation to another will fall" (*Marx and Engels, Selected Works, vol. I, 26*).

Already under the conditions of pre-monopoly capitalism, the solidarity of the proletarians of all countries took shape and developed in the struggle against their common enemy — the bourgeoisie. Under the conditions of imperialism, this common front expands significantly. The struggle of the international proletariat for socialism unites with the national liberation movement of colonial and semi-colonial peoples for their independence. The idea of proletarian solidarity, the solidarity of all peoples oppressed by imperialism, encompasses hundreds of millions of people, becoming a powerful force in the liberation movement.

The principles of proletarian internationalism permeate the organisational structure and all activities of the revolutionary parties of the proletariat. The Communist Party of the Soviet Union waged a pitiless struggle against nationalists within the working-class movement who sought to split workers of different nations, isolate them from one another, and thereby help the bourgeoisie defeat them separately. "Whoever wants to serve the proletariat," wrote Lenin, "must unite workers of all nations, fighting steadfastly with bourgeois nationalism, both 'one's own' and foreign" (vol. 20, p. 9).

The Great October Socialistic Revolution (see), carried out by the working class of Russia, had and has immense international significance. It weakened the power of imperialism in the metropoles and shook its dominance in the colonies, thereby calling into question the very existence of world capitalism as a whole. Thanks to the Soviet Union and its victory over the dark forces of fascism in the Second World War, the working people of a number of countries in Europe and Asia were able to rid themselves of the yoke of capitalism and step onto the path of building a new life. At the same time, one of the most powerful sources of strength for the Soviet Union was and remains the fraternal support given to it by the working class and working people of other countries. This mutual

international support of the Soviet people and the peoples of other countries lies in their common vital interests.

The resolution of the national question in the USSR, the creation of a new type of multinational state based on the *friendship of peoples* (see), and the establishment of new international relations between the USSR and countries of people's democracy represent the embodiment of the ideas of proletarian internationalism in practice. The Communist Party educates Soviet people in the spirit of *Soviet patriotism* (see), which includes as an essential element the idea of equality and friendship of peoples, support for peoples in their struggle for peace, democracy, and socialism. Soviet patriotism and proletarian internationalism are inextricably linked. Proletarian internationalism is fundamentally hostile to *cosmopolitanism* (see).

PROPERTY —the ownership of assets, the expression of property relations in society. According to Marxist-Leninist theory, property is determined by historically changing modes of production, and consequently has a historical character. In contrast to bourgeois teachings asserting the eternity and unchangeability of the principle of private property, Marxism-Leninism has proved that private property in the means of production arose only at a certain stage of social development.

Forms of property changed at each new historical stage of society's development. Under the primitive-communal system, the basis of production relations was communal property in the means of production. Under the slave-owning system, the basis of production relations was the slave owner's property in the means of production as well as in the production worker—the slave, whom the slave owner could buy, sell, or kill.

Under the feudal system, the basis of production relations was the feudal lord's property in the means of production and incomplete property in the production worker—the serf, whom the feudal lord could no longer kill, but could sell and buy. Along with feudal property, there existed the individual

property of the peasant and artisan in the instruments of production, based on their personal labour.

Under the capitalist system, the basis of production relations is capitalist property in the means of production in the absence of property in the production workers—hired labourers; the capitalist can neither kill nor sell them, for they are free from personal dependence; but they are deprived of the means of production and, in order not to die of hunger, are forced to sell their labour power to the capitalist and bear the heavy yoke of exploitation.

Under the socialist system, realised in the USSR, the basis of production relations is public property in the means of production. Here there are no longer any exploiters or exploited. The victory of socialist property in the USSR found its legislative expression in the Constitution of the USSR. Public, socialist property in the means of production, existing in the forms of state and cooperative-collective farm property, is the sacred and inviolable foundation of the socialist system.

PROPERTY RELATIONS —relations of ownership, the legal expression of *production relations* (see).

PROTESTANTISM —a general name for a number of trends in *Christianity* (see), the emergence of which is linked to the Reformation of the 16th century, directed against *feudalism* (see) and its ideological mainstay — the Catholic religion. The struggle of various social classes against the Catholic Church and the Papacy was a form of revolutionary protest against feudalism. Protestantism initially spread in Germany. The pretext for an open struggle against the Catholic Church and Papacy in Germany was Martin Luther's performance (1517) against the trade in indulgences (certificates of forgiveness of sins) and for reform of the Catholic Church. In the unfolding struggle, each class pursued its own goals. If the peasantry and urban poor sought to overthrow feudalism by revolutionary means (the ideologist of the peasantry and plebeian elements of the cities was Thomas Müntzer, who stood at the head of the

revolutionary movement in Germany in 1525), the burgher camp, uniting the middle classes of the urban population—merchants, masters, and part of the lower nobility and princes—wanted only the abolition of monasteries and confiscation of their lands, abolition of the estate of priests, cheapening of the church structure and subordinating it to themselves, and eliminating its dependence on the Pope of Rome. Frightened by the scale of the Peasant War of 1525, the burgher camp compromised with the princes and the Catholic Church. In 1529, the princes at the Reichstag rendered a decision against the Reformation. A minority of princes expressed a protest against this decision, and since then followers of Luther's reformational teachings came to be called Protestants. Over time, supporters of church reformation in other countries also came to be called Protestants.

Protestantism did not abolish the religious cult, but merely adapted it to the requirements of the bourgeoisie: simplified divine service and translated it into national languages (instead of Latin, adopted in Catholicism), reduced the number of sacraments, rejected the veneration of relics and icons, and abolished the authority of the Pope of Rome. Like *Catholicism* (see) and all other religions, Protestantism preaches faith in God and other supernatural forces, in the afterlife, and acts as an ardent enemy of scientific thought and liberation movements. Marx wrote: "Luther vanquished servitude out of devotion because he replaced it by servitude out of conviction" (*Marx and Engels, vol. I, 393*). The religious worldview of the bourgeoisie was expressed more brightly than in Lutheranism in the teaching of Calvin (1509–1564) on "predestination," i.e., that God predetermined the fate of every person. This teaching was "the religious expression of the fact that in the commercial world of competition success or bankruptcy does not depend on the activity or skill of individual persons, but on circumstances independent of them" (*Marx and Engels, Selected Works, vol. II, 94*). To the spread of Protestantism, the Catholic Church responded with the Counter-Reformation, the restoration of the Inquisition, and the creation of the Order of Jesuits (1540).

Modern Protestant churches in the USA, England, and other countries are heavily subordinated to the imperialist bourgeoisie and hostile to the socialist working-class movement. In Germany, Protestant churches collaborated with Hitlerite *fascism* (see). The World Council of Churches, heading an association of Protestant churches of many countries, is an instrument of the aggressive policy of US imperialists. Hostility to the camp of socialism, peace, and democracy headed by the USSR smooths out differences between Protestantism and Catholicism. To strengthen the falling influence of religion among the masses, Protestant churches increasingly borrow from Catholicism its lavish cult as a means of influencing believers. After the Second World War, the striving of the leading circles of Protestant churches for rapprochement with the Vatican intensified. In turn, the Vatican, striving to create a "united religious front" against the USSR, the countries of *people's democracy* (see), and the international working-class movement, in 1949 gave instructions to Catholic bishops regarding cooperation with Protestant churches.

PROUDHON, Pierre-Joseph (1809–1865)

—French publicist, economist, and sociologist, one of the predecessors of modern *anarchism* (see), ideologist of the petty bourgeoisie, who dreamed of perpetuating small private property and criticised large capitalist property from petty-bourgeois positions. In *The Poverty of Philosophy* (see), Marx and Engels note Proudhon's persistent desire "to preserve modern society, but without those elements which revolutionise and dissolve it" (Marx and Engels, Selected Works, vol. I, 34), i.e., without the revolutionary proletariat. Proudhon had a negative attitude toward class struggle, proletarian revolution, and the dictatorship of the proletariat. He proposed organising a special "people's bank," which with the help of "gratuitous credit" would help workers acquire their own means of production and become artisans. A similarly reactionary character was borne by Proudhon's utopia on creating special "exchange banks," through which working people would

allegedly be provided with a "fair" sale of the products of their labour while at the same time leaving capitalist ownership of the tools and means of production untouched. Denying state power from anarchist positions, Proudhon simultaneously flirted with the government of Napoleon III, hoping to implement his plans with the help of the Bonapartist regime. In his works, including *System of Economical Contradictions, or The Philosophy of Poverty* (1847), he acted as a shallow metaphysician who viewed society from the standpoint of an abstract, once-and-for-all-given, immutable fairness. In the spirit of the absolute idealism of *Hegel* (see), and a very vulgarised one at that, Proudhon saw in history a history of ideas, the development of which he attempted to depict as dialectical development. But Proudhon's dialectic has nothing in common with scientific dialectics and is in many ways a deteriorated edition of Hegelian idealistic dialectics. Proudhon understood the unity of opposites as a mechanical sum of "bad" and "good" sides, and on this basis proposed reforming capitalism by eliminating its "bad" sides and creating a "good" capitalism. Proudhon is one of the founders of anarchism. The reformist, anti-revolutionary ideas of Proudhon are currently raised on the shield by right-wing socialists in France. A devastating critique of Proudhon's book *The Philosophy of Poverty* is given in Marx's remarkable work *The Poverty of Philosophy* (see).

PSYCHOLOGICAL SCHOOL IN SOCIOLOGY —A reactionary, anti-scientific theory of societal development, which received particular distribution in the era of imperialism in the USA, England, and France. The psychological school in sociology is directed against the materialistic understanding of history and aims to prove that the basis of society is human psychology, which determines the economic and political life of society. The class meaning of this theory consists of presenting society as a product of "eternal" laws of human psychology and giving the capitalist system an eternal and unshakeable character. One of the founders of the psychological school in

sociology was the reactionary French sociologist G. Tarde (1843–1904), who put forward the so-called theory of imitation. According to Tarde, all social life is subject to the instinct of imitation inherent in human nature. A man of genius makes outstanding discoveries, according to Tarde, while the broad mass imitates the genius and thus translates these discoveries into life. Tarde sees in the people primarily a simple executor of someone else's will, denying the people any creative initiative whatsoever. On this basis, Tarde claims that the working class needs the leadership of capitalists.

Following Tarde, reactionary ideas of the psychological school were developed by American sociologists F. Giddings and L. Ward. Both of them, proclaiming human feelings, thoughts, abilities, and desires as the main driving forces of social development, declare the capitalist mode of production to be a necessary consequence of the "normal" human psychology. According to Giddings, the ruling classes possess a special, supreme form of consciousness—the consciousness of "kind," which gives them the right to a leading role in society. In modern America, representatives of the psychological school in sociology—Ross, Bogardus, Bernard, etc.—declare "100-percent" Americans to be people endowed with a "superior" psychology, and on this basis call for the establishment of world domination by American financial capital. Being accomplices to warmongers, they claim that human behavior is allegedly based on a special "instinct of aggressiveness." Many representatives of the psychological school in sociology take the position of *Freudism* (see) and attempt to discredit the struggle of the working masses for peace, democracy, and socialism, declaring it to be the result of diseased subconscious "drives." Advanced, democratic scientists in the USA strongly oppose the psychological school in sociology as an ideological weapon in the hands of American imperialists.

PSYCHOLOGY —A science that has as its main subject of study human psychology, their consciousness as a property of highly organised matter capable of reflecting objective reality in

the form of sensations and perceptions, representations, and thoughts. Materialistic, genuinely scientific psychology has important philosophical significance. V. I. Lenin pointed to psychology as one of those fields of knowledge from which the theory of knowledge and dialectics must be formed.

Psychology originally developed within the depths of philosophy and separated from it as an independent empirical science only in the middle of the 19th century in connection with the spread of the experimental method to the study of mental phenomena. Bourgeois empirical psychology remained, however, on the positions of metaphysical opposition of psychology and matter, viewing mental phenomena as purely subjective phenomena, cognisable only through self-observation. Psychological studies proceeded along two opposite, mutually contending lines. One of these lines, materialistic in its tendency, proceeded from the recognition that only objective physiological processes can serve as the subject of scientific research, while mental phenomena themselves represent merely "epiphenomena," i.e., side phenomena having no real significance and not subject to scientific research.

The opposite line—the line of idealism in psychology—found its expression in fruitless attempts to study mental phenomena in isolation from material phenomena, from the brain, as allegedly having a special, supernatural nature. Currently, idealistic psychology in bourgeois countries, in connection with the general decay of capitalism and its culture, is increasingly becoming a refuge for reactionary ideas, serving the goals of justifying the aggressive policies of modern imperialism and fanning the base instincts and feelings of man.

The philosophical foundations of consistently materialistic psychology were first created in the middle of the 19th century by Marx and Engels. Psychology as a science based on the theory of dialectical and historical materialism fundamentally differs from bourgeois psychology and represents a qualitatively new stage in the development of psychology. This psychology received its development as a special branch of knowledge in

the Soviet Union. A decisive role in its development was played by the philosophical works of Marx, Engels, Lenin, and Stalin, as well as the works of the great Russian physiologists—*I. M. Sechenov* (see) and especially *I. P. Pavlov* (see), who created the doctrine of higher nervous activity. The joint session of the Academy of Sciences of the USSR and the Academy of Medical Sciences of the USSR (1950), dedicated to the physiological doctrine of I. P. Pavlov, emphasised its significance for psychology and thus set before Soviet psychology the task of restructuring it on the natural-scientific foundation of Pavlovian doctrine.

Scientific psychology views psychology as a product of the development of life, as a property of higher organisms that arose in the process of interaction between living beings and the surrounding environment. The peculiarity of these complex interaction processes lies in the fact that they are carried out according to the principle of "signal" connections between the organism and the environment, the physiological basis of which is the mechanism of conditioned reflexes. The doctrine of I. P. Pavlov on higher nervous activity is a solid natural-scientific foundation for psychology, as it reveals the essence of nervous processes, which are the material substrate of mental phenomena. Psychology is inherent only to animals that already possess a complex structure; at the higher stages of evolution—in higher animals and in humans—the organ of psychology is the cerebral cortex. Human psychology, their consciousness, arose in the process of labour. Labour distinguishes humans from animals. Labour created humans and their psychology. Human consciousness arose and developed in inseverable connection with the emergence and development of language. The transition to human consciousness was associated with a qualitative restructuring of the work of the cerebral cortex; this was expressed in the fact that over the first system of conditioned reflex brain connections, connections making up the "second signalling system" (*Pavlov*) were built in interaction with them, i.e., connections in the system of language ones, which by their form are generalisations formed

in social life. Thus, human consciousness from the very beginning is a social-historical product determined by the conditions of human life in society, by their social being.

Under conditions of a class society, human social consciousness has a class character, changing along with changes in the class relations of society and its ideology. The construction of a socialist society in our country has caused deep qualitative changes in the spiritual appearance of man. The basis of these changes was new social relations, free from the exploitation of man by man, a new attitude toward labour caused by the fact that people here work not for exploiters, but for themselves, for their own, Soviet society.

Scientific psychology proceeds from the doctrine of the historical character of human psychology, of its dependence on objective social conditions of life and upbringing, of its active role in the life of society. Therefore, in contrast to bourgeois psychology, Soviet psychology is an active science, a science of the psychological laws of the purposeful upbringing of all-around developed people with a new moral-spiritual appearance, active fighters for communism. Soviet research in the field of psychology is closely linked with the practice of building our society and, first of all, with the practice of communist upbringing and education of children, teenagers, and youth.

PYTHAGOREANS —followers of the ancient Greek philosopher Pythagoras (c. 571–497 BC). The Pythagorean school, which gained particularly large influence in the 4th century BC, made a valuable contribution to the development of mathematics and astronomy. However, absolutizing the concept of quantity and detaching it from material things, the Pythagoreans arrived at idealism, taking quantitative relations as the essence of things. On this idealistic basis grew Pythagorean symbolism and full-blown mysticism of numbers. With the development of the school, its idealistic and mystical tendency increased. Pythagoreanism was not only a philosophical school, but also a reactionary political

organisation of the slaveholding aristocracy, which established itself in Croton (Southern Italy). In the epoch of the decline of ancient slaveholding society, Pythagorean number mysticism was adopted and revived by Neoplatonists.

QUALITY AND QUANTITY —philosophical concepts reflecting essential aspects of objects and processes. Quality is the essential definiteness of an object, by virtue of which it is a given, and not another, object. In nature and society, everything is in constant movement and development; something is always dying off and something is arising. But from this it does not follow that objects and phenomena do not have a definite content or a definite form of existence, or that they are unstable. Their qualitative definiteness is what makes them stable, demarcates objects, and creates the concrete diversity of nature. Marxist dialectics therefore decisively opposes mechanistic theories that deny the quality of objects as their objective definiteness and reduce the entire diversity of the world to purely quantitative differences. Such a reduction erases the qualitative uniqueness of objects and opens the door to all sorts of anti-scientific views, according to which development is merely a quantitative change that does not require leaps, revolutionary forms of struggle against the old, etc. Such, for example, are the views of reformists who believe that a simple quantitative change in capitalism by means of small reforms, changes in legislation, without a fundamental qualitative change, without revolution and the establishment of the dictatorship of the proletariat, can "eventually" lead to the emergence of socialism. Meanwhile, capitalism and socialism as social modes of production are fundamentally opposed to each other in their qualitative definiteness. Inherent in them are different laws of development, and precisely because they are fundamentally opposed in their quality, the transition from one to another—from capitalism to socialism—is possible only as a result of a fundamental breakdown of the old capitalist system, a revolutionary destruction of this system, and the establishment of a new, socialist system.

The concept of quality therefore has tremendous theoretical significance. Scientific knowledge must first of all establish the qualitative definiteness of the studied phenomena—that is, reveal their inherent characteristics that distinguish them from other phenomena. Without establishing the quality of objects, it is impossible to clarify the laws of their development. For science, it is important first of all to know not what unites objects, but what distinguishes them from one another. Refusal to recognise the qualitative definiteness of things and phenomena leads to subjective-idealist assertions that all the diversity of the world is merely the product of the subject's sensations. Such, for example, is the theory of primary and secondary qualities, according to which only extension, volume, and figure of objects are objective, while colour, odor, sound, taste, etc., are subjective. Such a view fundamentally contradicts reality.

The quality of things and phenomena is not eternal; it is subject to change. A metaphysician conceives of development as movement occurring within the boundaries of the self-same qualities, excluding any emergence of the new and destruction of the old. Such, for example, are the anti-scientific views of Weismannist-Morganists on the development of living nature, and the views of Virchowians on the cell, etc. In contrast to this, the dialectical method considers that the process of development should be understood not as movement in a circle, but as progressive movement, as a transition from an old qualitative state to a new qualitative state, as development from the simple to the complex, from the lower to the higher. A new qualitative state arises as a result of a leap-like transition from one state to another; it arises not accidentally, but according to law, as a result of the accumulation of imperceptible and gradual quantitative changes. Dialectical materialism therefore considers the question of the transition from one qualitative state to another in close connection with the question of quantitative changes in objects and processes. The quality of an object does not exist without its quantitative definiteness. The qualitative and quantitative aspects of an object exist in unity.

The quantitative side of an object expresses the degree, the level of its development. The quality of an object is in close connection with and dependence on its quantitative side. Thus, for example, qualitatively different chemical elements differ from one another by an unequal quantitative composition: for example, the nucleus of a hydrogen atom consists of one proton, and one electron revolves around the nucleus; the nucleus of a uranium atom consists of 92 protons and 146 neutrons, and 92 electrons revolve around the nucleus. The dependence of the quality of objects and phenomena on their quantitative side can also be seen in the example of social life. The level of labour productivity and the level of development of productive forces have, in the final analysis, decisive significance for the origin and existence of a particular socio-economic formation. Thus, the primitive-communal system was based on a low level of labour productivity and productive forces. The growth of production and the productivity of labour shattered this system from within, led to the social division of labour, to the emergence of private property, to the appearance of classes. A qualitatively new, slave-owning socio-economic formation arose. The victory of communism depends on creating a higher level of labour productivity than that achieved under capitalism.

If the qualitative side cannot be divorced from the quantitative, neither can quantitative changes be considered apart from qualitative ones, as metaphysicians do, for whom development is simple quantitative growth. A metaphysical quantitative approach to the study of historical reality was characteristic, for example, of the Narodniks. The latter believed that the peasantry, and not the workers, should carry out the socialist revolution in Russia because the peasantry in the 1880s numbered tens of millions, while there were few workers. The Narodniks juxtaposed the quantity of peasants and workers, completely ignoring the social, qualitative essence of these two classes and ignoring the laws of the historical process. However, the peasantry as a class disintegrated, while the proletariat as a class developed and grew into a powerful historical and political force.

Thus, the Marxist method requires considering the quantitative and qualitative sides of objects and processes, and quantitative and qualitative changes, in their close connection and interaction. Knowledge of their dialectical interaction is of great importance for a scientific understanding of the essence of development. (See also *Measure*; *Transition of quantitative changes into qualitative ones*; *Leap*; *Evolution and revolution*.)

QUANTITY —see *Quality and Quantity*.

QUANTUM MECHANICS —a branch of physics in which the laws of motion of micro-objects are studied micro-objects being electrons, protons, neutrons, and other "elementary" particles, as well as atoms and atomic nuclei. The movement of micro-objects qualitatively differs from the movement of ordinary bodies: it does not represent the displacement of a body along a trajectory. As experience shows, microparticles exhibit a dual nature: they display certain properties of corpuscles and simultaneously certain properties of waves. Namely, when acting in strong collisions like a corpuscle in a small volume, a microparticle at the same time, like a wave in its motion, encompasses a much larger region of space. This motion exhibits the property of periodicity in space and in time. The motion of a microparticle at each moment of time depends on the physical conditions existing in the entire material system of which it forms a part. These features of microparticles determine the properties of the complex systems formed by them. For example, an atom cannot be pictured as consisting of spatially sharply separated particles, as was done in pre-quantum physics; each electron belonging to a complex atom is not isolated spatially from another electron; each microparticle belongs to the system as a whole, although at the same time it retains the ability to be localised in a small part of the system and to manifest its individuality independently of the system.

These properties of microparticles and microsystems find expression in the laws of quantum mechanics. The initial

regularities of quantum mechanics express the connection between physical quantities characterising the corpuscular properties of a microparticle—its energy and momentum—and quantities characterising its wave properties—frequency and wavelength: the energy of a particle is proportional to the frequency of the wave process associated with its motion, while the momentum (quantity of motion) is inversely proportional to the wavelength. Consequently, the motion of a microparticle is characterised by quantities that do not completely coincide in their content with analogous quantities in classical physics. For example, momentum (quantity of motion) is a measure of the motion of a microparticle not in any state of it (as is the case for large particles), but only in a "free" state, when the microparticle is weakly bound to its environment. The coordinates of a microparticle (the region of space in which it is localised) depend on external conditions, on the degree of the particle's boundedness with others.

From the laws of quantum mechanics follows a consequence known as the uncertainty relation. According to this relation, a connection exists between the region of localisation of a microparticle and the degree of uncertainty ("smearing") of its momentum: the more strongly a microparticle is bound, the smaller the region of space in which it manifests itself during interaction, the more uncertain its momentum, which characterises its individual action as a "free" particle. Conversely, the weaker the region of space in which it moves, the more definite its momentum is.

The discovery of the laws of motion of microparticles made it possible to explain many experimentally established facts and regularities—above all the fact of the special stability of atoms and molecules, their ability to emit and absorb energy only in discrete "portions," or quanta (hence the name "quantum mechanics"), as well as predicting a series of previously unknown phenomena, in particular the diffraction of electrons and other microparticles. Electron diffraction, showing with special clarity the dual nature of micro-objects, consists of the following. When a stream of electrons possessing identical

momentum passes through an orderly arranged aggregate of atoms (for example, through a crystalline film) and, being scattered by it, falls upon a screen that gives light flashes at the site where each electron strikes, regularly alternating bright and dark rings (or bands) appear on the screen; a pattern is obtained that is completely similar to the diffraction pattern of X-rays (waves) passed through a crystal. Thus, acting locally like particles, electrons move at the same time like waves. Quantum mechanics explains the quantisation of the energy of an atom (or molecule) in the following manner. Since the stationary motion of an electron is in accordance with the entire structure of the electric field binding it to the atomic nucleus and to other electrons, and possesses features of wave motion (it is subject to wave control), it cannot be arbitrary; the energy of an atomic electron cannot vary continuously by an arbitrarily small amount. Therefore, long-term movements of an electron in an atom are quantised, and its energy can take only a discrete series of values. This explains the special stability of the atom, which, experiencing hundreds of millions of collisions per second with other atoms, retains in the vast majority of cases its structure and the nature of its internal motions. Quantum mechanics also explained a set of other facts, including the nature of chemical bonds, the difference in types of solids—metals, semiconductors, insulators (dielectrics)—the structure of spectra emitted by atoms, and others. It served as one of the foundations for several branches of new technology.

However, despite the great successes, the development of quantum mechanics turned out to be slowed down as a result of subjective-idealist perversions of the theory, which became widespread among bourgeois physicists and also exerted an influence on some Soviet physicists. Adhering to subjective-idealist philosophical views, bourgeois physicists (including Heisenberg, Bohr, and Schrödinger, who made significant contributions to the creation of quantum mechanics) present it in a distorted form. Idealists, considering electrons (and other microparticles) as particles in the old sense of the word, declare the special laws of their motion to be in reality conditioned by

their nature, fundamentally inexplicable. They claim that physical quantities characterising the motion of microparticles are allegedly macroscopically inadequate to the nature of micro-objects. In their opinion, science fundamentally cannot work out other characteristics of motion except macroscopic ones, since every "physical knowledge" is allegedly by its very nature "macroscopic" by virtue of the fact that the knowing subject a human being—is a macro-being. Idealists claim that depending on the instruments used, a microparticle possesses either one or another set of properties ("complementary" to each other). The instrument supposedly "creates" the state of the object. Idealists go as far as denying causality in micro-processes, admitting the "free will" of the electron, and other mysticism. All this is accompanied by the reactionary conclusion about the universality of quantum mechanics, claiming that a deeper theory of micro-processes is impossible. The true content of quantum mechanics refutes these fabrications of the idealists, which have harmed science. The movement of micro-objects is determined by objective physical conditions under which they exist independently of an observer, rather than a macro-instrument merely revealing the state of particle motion. The concepts of quantum mechanics in reality adequately express the specific character of the laws of motion of micro-objects and are by no means solely "macroscopic." Soviet scientists have shown the complete groundlessness and reactionary nature of the subjective interpretation of quantum mechanics. However, Soviet physicists still face the task of providing a consistent materialist interpretation of it, as well as the task of its further generalisation and development.

RACE —A biological group of people that formed at early stages of human development. Races are distinguished by such traits as skin colour, hair shape and colour, facial features, body structure, etc.; for example, distinctive features of the Black race (Negroes) are dark skin and curly hair; of the Yellow race (Chinese, Japanese, Mongols, Buryats, etc.)—yellowish skin and straight black hair; of the White race—light skin. The

emergence of races was influenced by natural conditions in which people lived in primitive times, the isolation of human groups, and the absence of a developed communication system between them. Racial differences are a secondary fact; the main thing is the fact, firmly established by science, of the biological unity of all humanity. Racial differences have no significance for the social life of people. They are erased with the development of society, with the elimination of isolation and division between groups of people living in various geographical conditions. At higher stages of society, primitive human isolation gave way to their connection and mutual influence, the mixing of races. Over time, this led to the fact that no pure race remained. Therefore, reactionary theories of modern racists about "pure" races are lies and charlatanism. It is inadmissible to confuse a race with a *nation* (see), which represents a social phenomenon, the result of long historical development of society.

The victory of socialism in the USSR convincingly proved that all nations and peoples, regardless of racial traits, liberated from exploitation, from mutual hostility, are equally capable of assimilating and further developing advanced culture. The practice of socialist construction in the USSR completely refuted the racist raving of imperialists (see *Racism*).

RACISM —A misanthropic theory based on false, advantageous-to-the-exploiting-classes concepts of the natural inequality of people and the conditioning of the history of human society and culture by eternal and immutable biological laws. From the time of its inception in slave-owning society up to our days, racist fabrications have been used by ideologists of reaction to justify class oppression and the enslavement of some peoples by others. Distorting and faking concrete scientific data, preachers of racism strive to prove that the world was divided from time immemorial into lower and higher races, of which the former are incapable of civilisation and doomed to be slaves, while the latter are the sole bearers of civilisation and called upon to exploit the former. Even slave-owners of the ancient

East believed that by their very nature they differed sharply from the slaves they exploited. Such views were held by some ancient authors, in particular *Aristotle* (see), who was closely associated with the Greco-Macedonian slave-owning nobility and in many respects reflected its reactionary ideology. In the feudal era, with its sharply expressed estate barriers and the desire of the nobility to fence themselves off from enserfed peasants and working city folk, all kinds of ideas about alleged innate inequality of people were actively used. In the middle of the 19th century, racist theories were used by defenders of slavery and ruthless exploitation of Negroes in the USA. Subsequently, racism intertwined closely with *Malthusianism* (see) and *Social Darwinism* (see). In Germany, after Hitler came to power, racism was declared the official ideology of the fascist dictatorship. Racist ideas were cultivated in other aggressive countries as well, especially in Japan.

In the post-war period, racism gained widespread distribution in England and America. Of the various varieties of racism, neo-Malthusianism gained the widest distribution in the USA at the present time, openly calling for reducing the birth rate and exterminating the "surplus population". The reverse side of racism, closely related to it in bourgeois *nationalism*, is *cosmopolitanism* (see).

Marxism-Leninism exposes racism as a reactionary theory that has nothing in common with science. Of particular importance for exposing racism are the works of V. I. Lenin and J. V. Stalin on the national question.

A mortal blow to racism was dealt by the great experience of building socialism in the USSR. "One of the most important results of the October Revolution," wrote J. V. Stalin, "is the fact that it dealt this (racist. — Ed.) legend a mortal blow, showing in practice that liberated non-European peoples, drawn into the channel of Soviet development, are capable of advancing a *truly advanced* culture and a *truly advanced* civilisation no less than European peoples" (vol. 10, p. 244). A crushing blow to racism was the introduction into life of the most democratic Constitution of the USSR in the world, which

proceeds from the fact that all nations and races are equal in rights, that a difference in skin colour or language, cultural level or level of state development, or any other difference between nations and races cannot serve as a ground for national inequality of rights, for the enslavement of one nation by another.

RADIOACTIVITY - See *Atomic nucleus*.

RADISHCHEV, Aleksandr Nikolayevich (1749–1802)



—Ancestor of emancipatory, revolutionary thought in Russia, founder of Russian revolutionary literature. The development of revolutionary-emancipatory thought in Russia was closely connected with those heroic traditions, the beginning of which Radishchev marked with his activity. Lenin highly valued Radishchev's merits as a thinker and revolutionary figure, as a fighter against serfdom and tsarist despotism.

In Radishchev's era in Russia, serfdom raged in the most brutal forms. Having suppressed the "Pugachev rebellion," the government of Catherine II, frightened to death, came down on the peasants with new punitive measures, new severe decrees, intensifying the already unbearable serfdom oppression. The peasantry responded to this with new rebellions. The question of the fight against serfdom arose before the best, advanced

people in all its sharpness. Radishchev did not remain a calm observer of unbridled tyranny and violence against the people; he raised a voice of protest against the serf system and autocracy. A vivid testament to this is his famous book *Journey from St. Petersburg to Moscow* (1790), printed in Radishchev's own printing house and published anonymously. For Russia at that time, the release of the book *Journey from St. Petersburg to Moscow* was like a clap of thunder. Its creation and publication was a heroic deed of a revolutionary. In his book, Radishchev masterfully depicts the horrors of serfdom, the oppressed position of the Russian working people—the breadwinner of society, the creator of all the country's wealth. In condemning the glaring arbitrariness of the serf-owners, Radishchev reaches deep political generalisations; he sees the root of evil not in individual people or violations of the law, but in the very law, in the serf-owning system, in autocracy. Catherine II ordered the arrest of the author and harsh retribution against him. Radishchev was sentenced to death, replaced by exile to Siberia, in the Ilimsk ostrog, "for a ten-year hopeless stay". But neither prison nor threat of execution nor exile broke Radishchev's freedom-loving spirit. In Siberia, Radishchev writes his famous philosophical treatise *On Man, His Mortality and Immortality*. In this work, Radishchev joins the philosophical struggle of that time as a materialist, decisively taking a stand against idealism and mysticism. However, in this work, elements of deism slip through in some of Radishchev's reasonings (in the 3rd and 4th parts).

After the death of Catherine II, Radishchev's friends achieved his return from exile in Siberia. It was even possible to include him in the commission for drafting laws. But this did not change Radishchev's attitude toward serfdom and autocracy. He held his ground, as before sharply speaking out against arbitrariness and putting forward projects for a fundamental change in the state system, thereby stirring up the serf-owners against himself. Threatened with a new exile and hounded by the tsar's servants, Radishchev committed suicide. Before his death he said: "Posterity will avenge me".

The first noble revolutionary, Aleksandr Nikolayevich Radishchev, was an outstanding thinker of his time, a master of the word, a philosopher, an economist. Together with *Lomonosov* (see), he is considered with full justification to be the founder of Russian materialist philosophy. His materialism is remarkable for its revolutionary content, its protest against serfdom and tsarism. Speaking out against idealism and the mysticism of Masons, against reactionary views, Radishchev proved the primacy of matter, asserting that the brain is the material organ of thought. In his views on matter, he on the whole did not, and could not at that time, go beyond the bounds of the metaphysical concepts of the 18th century. But the idea of development already noticeably makes itself felt in his deep reasonings. He viewed motion as an integral property of matter. He criticises the idealistic theory of preformation (Haller and Bonnet) as pseudo-scientific, as the fruit of idle fantasy, as well as the doctrine of "*entelechy*" (see), which served as a source of vitalism. Radishchev approached an understanding of the influence of the environment on the development of organisms, the idea of the inheritance of acquired traits. At the same time, Radishchev subjected the theories of vulgar materialists to criticism, who equated thought with matter. In questions of cognition, Radishchev also stood on materialist positions, considering that thought has sensible perception of reality as its source.

Putting forward and substantiating the theory of the natural equality of all people without distinction of estates and races, Radishchev branded and exposed the oppression of some people by others. He criticised racist theories of the "natural" division of society into slaves and slave-owners, condemned the wild arbitrariness of autocracy, and substantiated the right of the oppressed people to uprising and overthrowing the power of tyrants. He branded with disgrace the slavery that prevailed in America. His accusatory words against American planters and slave-traders have not lost their significance in our days. Radishchev expressed ideas brilliant for the 18th century on the

role of agriculture, industry, and technical inventions in historical progress and in the mental development of man.

Linking the tasks of public education with the general tasks of the struggle against serfdom and autocracy, Radishchev also made a great contribution to the development of advanced Russian and world pedagogical science. M. I. Kalinin noted that Radishchev's thoughts on education can to this day be considered progressive. Radishchev's views were the highest achievement of the socio-political thought of his time. The significance of his revolutionary ideas and their influence extended far beyond the borders of Russia. But first of all, Radishchev exerted a tremendous influence on the subsequent development of revolutionary thought in Russia itself. The *Decembrists* (see) and revolutionary democrats of the 1840s and 1860s learned from Radishchev; his selfless struggle against autocracy inspired them. Radishchev gave his whole life to the struggle for the freedom and happiness of his people, his Motherland. He deeply believed in the mighty forces of the Russian people, in the great future of his native country. Radishchev's main works: *Journey from St. Petersburg to Moscow*, *Letter to a Friend Residing in Tobolsk*, *The Life of Fyodor Vasilyevich Ushakov*, *On Man, His Mortality and Immortality*, the ode *Liberty*, and others. Selected philosophical and socio-political works of Radishchev were published in 1952.

RATIONALISM (Lat. *rationalis*—rational)—a direction in the theory of knowledge that recognises reason as the sole source of true knowledge, in opposition to *empiricism* (see), which considers sensible experience to be the sole source of cognition. The most prominent representatives of rationalism were *Descartes* (see), *Spinoza* (see). They waged a struggle against the religious-dogmatic worldview of feudalism, for the assertion of reason and its rights, and this struggle was of a progressive nature.

The progenitor of rationalism is Descartes. He substantiated the omnipotence of reason, considering that the

criterion of truth is in reason. Rationalists saw the ideal of science in mathematics; for them, it was a "pure" science, allegedly independent of experience. Descartes believed that just as a mathematician by force of mind solves mathematical problems, so too a philosopher can grasp truth by force of mind alone. In the opinion of rationalists, sense data deceive us; only by reason can we grasp what exists. In our soul there are allegedly innate concepts that exist in ready-made form. Recognising reason as the source of cognition, *Leibniz* (see), unlike Descartes, believed that ideas exist in the soul merely as a capacity, as "innate principles". Spinoza also considered that knowledge obtained from experience is unreliable, accidental, "obscure," whereas reason gives necessary and reliable knowledge. In this was expressed the inconsistency of Spinoza's materialism.

If empiricism elevates experience to an absolute and underestimates the role of reason in cognition, then rationalism tears reason away from sensory experience, from sensations, and absolutizes concepts, thinking. The severance of the logical from the sensory inevitably leads to idealism, as concepts turn into bare abstractions deprived of concrete content. "...The rationalist limits himself to reasoning, and moreover an abstract one," notes Lenin (vol. 23, p. 36).

Dialectical materialism overcame the one-sidedness of rationalism and empiricism, scientifically resolving the question of sensory and logical moments in cognition, viewing them in organic connection and unity as necessary stages of cognition that complement one another. Sensory experience is the initial moment of cognition. Genuine knowledge begins with data provided by human sense organs. But direct sensory perception does not yet give full, deep knowledge. Cognition of internal connections and relations is possible with the help of reason, of theoretical thinking. Logical concepts, i.e., the rational moment in knowledge, represent the processing of sensory data in thinking. Thus, the sensory and the logical in dialectical materialism are interconnected and only in unity constitute the process of cognition.

Marxist philosophy views both sensory and rational, logical knowledge in close connection with practice, with the practical activity of people. The dialectical path of cognition of truth, cognition of objective reality, as Lenin points out, goes "from living perception to abstract thought *and from it to practice...*" (*Philosophical Notebooks*, 146). (See also *Cognition*; *Sensualism*.)

"REALISM" MEDIEVAL —A direction in medieval scholasticism asserting that general concepts ("universals") have a real and objective existence and precede the existence of single things. "Realists" put forward two propositions: 1) "universals are reality" and 2) "universals exist prior to things". Medieval "realism" stood, thus, on the idealistic position of the ancient Greek philosopher *Plato* (see), who believed that only the otherworldly world of ideas is real, while earthly reality is merely a pale copy of the world of ideas. Medieval "realism" was the philosophical basis of *Catholicism* (see). The most prominent representatives of medieval "realism" were Anselm of Canterbury and William of Champeaux. *Thomas Aquinas* (see) also adhered to this direction. Against "realism," representatives of the nominalist direction in medieval philosophy waged a persistent struggle (see *Nominalism*). This struggle was an expression of the struggle of two tendencies in philosophy—materialist (nominalism) and idealist ("realism").

REFLECTION (Lat. *reflexio* —internal reflection) — a term used in the theory of knowledge of bourgeois philosophy. Knowledge, according to *Locke* (see), is formed, on the one hand, from sensations caused by the action of external objects on our sensory organs, and on the other hand, from observation of the activity of our own soul. This perception of the "internal activity of our soul" Locke calls reflection. Locke's assumption of reflection as an independent kind of cognition, alongside and independently of material experience, was a concession to idealism. *Hegel* (see) understood reflection as mediated

knowledge, i.e., the reflection of the essence of a phenomenon. *To reflect on an object* means to deliberate on it.

REFORMISM —A political trend in the labour movement hostile to revolutionary Marxism and to the vital interests of the proletariat, substituting small-scale reforms that do not touch the foundations of the exploiting bourgeois system for the class struggle against capitalism, the struggle for the dictatorship of the proletariat, and the victory of socialism.

Reformism arose in the last quarter of the 19th century. Its social base is the "labour aristocracy"—the upper stratum of the working class bribed by capitalists. Reformism and opportunism, as Lenin points out, were "engendered over decades by the specific features of an era of capitalist development where the relatively peaceful and cultured existence of a privileged stratum of workers 'bourgeoisified' them, gave them crumbs from the profits of their own national capital, and isolated them from the plight, suffering, and revolutionary sentiments of the ruined and impoverished masses" (vol. 21, p. 216). The beginning of reformism and opportunism in the labour movement was marked by the German Social-Democrat *Bernstein* (see). However, reformism is an international phenomenon. Bernsteinianism and Kautskyism in Germany, "economists" and Mensheviks in Russia, "Austro-Marxists" in Austria, Labourites in England, right-wing socialists in France, etc.—all of these are representatives of reformism, agents of the bourgeoisie in the labour movement. The main goal of reformism is to deceive workers, turn them away from positions of consistent proletarian struggle, and reconcile the interests of the working class with the interests of capitalists.

The parties of the Second International transformed into reformist parties carrying out bourgeois policy within the labour movement. Under modern conditions, the policy of reformism is conducted by so-called right-wing socialists—faithful servants of imperialism. The main element in reformism and opportunism is the idea of class collaboration and the

"harmony" of class interests. In contrast to the Marxist-Leninist theory of class struggle, which arms the proletariat with an understanding of the only correct path to destroying capitalist slavery and achieving the victory of socialism, reformists oppose the idea of reconciling the working class and the bourgeoisie. From this stems their denial of the dictatorship of the proletariat, without which the transition to socialism is impossible.

Reformists try to instil in workers that for the transition to socialism (which in words and for the purpose of deceiving working people they accept, although in fact they are fierce enemies of socialism), there is no need to destroy the foundations of capitalism, destroy the bourgeois state and its instruments of violence, or deprive the bourgeoisie of its ownership of the means of production. Reformists preach the peaceful growing of capitalism into socialism through parliamentary activity, the planting of cooperatives, profit-sharing, etc. Such is the theory and practice of "democratic socialism," the theory of the "third force," and so forth.

Marxism-Leninism exposes the bourgeois essence of reformist theories. Marxism-Leninism does not deny the necessity of struggle by the proletarian party for reforms, for improving the economic, political, and cultural position of workers under capitalism, but it views reforms as a by-product of the class struggle aimed at the revolutionary destruction of capitalism. With the help of reforms, one can achieve only individual improvements, but one cannot destroy the rule of capital.

In fighting against the revolutionary essence of Marxism, against the main tenet in Marxism—the doctrine of the dictatorship of the proletariat—reformists revised its philosophical and theoretical foundations, replacing Marxism with Machism, *Neo-Kantianism* (see), and other bourgeois theories. Revisionists replaced revolutionary dialectics with vulgar evolutionism, which views movement as a simple process of growth, as slow and gradual quantitative development. Following Kantian revisionism represented by

Bernstein and others, revisionists of the Machist persuasion appeared: Fr. Adler in Austria, *Bogdanov* (see), Lunacharsky, Yushkevich, and others in Russia. Revisionist Machists tried to replace dialectical and historical materialism with reactionary Machist philosophy. *Kautsky* (see) and other theorists of the Second International were typical revisionists in the field of philosophy. Their philosophical revisionism was a theoretical expression of their political opportunism and betrayal of the cause of proletarian revolution. All revisionists sought to prove that scientific socialism could be combined with the acceptance of idealistic philosophy. This line aimed to theoretically disarm the proletariat and its party, throwing them into the arms of bourgeois ideology.

Modern representatives of reformism in the labour movement, the so-called right-wing socialists, have completely shed the false mask of supporters and followers of Marxist philosophy and openly preach the most reactionary bourgeois-idealistic views.

Only the Communist Party and its leaders Lenin and Stalin came forward against the revision of the philosophical and scientific-historical foundations of Marxism, defending dialectical and historical materialism and developing it in application to a new historical epoch. Lenin and Stalin teach that the struggle against reformism and opportunism is a law of development for a genuinely proletarian party. The party strengthens itself by purging itself of opportunists and reformists. One of the main reasons for the victorious development of the Communist Party of the Soviet Union, which was able to head the working class and the popular masses of Russia and realise great socialist ideals, is its irreconcilable struggle against reformism and opportunism within the party, against Mensheviks, liquidators, Trotskyites, Zinovievites, Bukharinites, and other enemies of Marxism.

The growth of the contradictions of modern capitalism and the successes of socialist construction in the USSR, the transition to the construction of socialism in the countries of people's democracy, and the successes of communist parties in

capitalist countries narrow the base of modern reformists, exposing them as enemies of peace, democracy, and socialism. The further struggle against them remains one of the main tasks of communist and workers' parties.

RELATIVE TRUTH —see *Absolute and Relative Truth*.

RELATIVISM (Lat. *relativus* —relative)—an idealistic doctrine regarding the relativity, conditional nature, and subjectivity of human cognition. Recognising the relativity of knowledge, relativism denies the objectivity of knowledge and considers that our knowledge does not reflect the objective world. Relativism, as the basis of the theory of knowledge, inevitably leads to *skepticism* (see), *agnosticism* (see), and *sophistry* (see). By recognising our knowledge as only relative—that is, entirely conditional, arbitrary—relativism thereby leads to subjective idealism. Relativism is the source of "physical" idealism. Dialectical materialism recognises the relativity of knowledge only in the sense that each historical stage of cognition is limited by the given level of development of productive forces and the level of science, but not in the sense of denying objective truth. "Marx and Engels' materialist dialectics certainly includes relativism, but is not reducible to it, i.e., it recognises the relativity of all our knowledge not in the sense of denying objective truth, but in the sense of the historical conditionality of the limits of the approximation of our knowledge to this truth" (Lenin, vol. 14, p. 124). In modern bourgeois philosophy, reactionaries widely use relativism as a means of fighting against science and materialism, as a tool for asserting the most monstrous and wild religious-idealistic prejudices. (See also *Absolute and relative truth*.)

RELATIVITY THEORY —a physical theory considering the dependence of the properties of bodies and physical fields on motion. The most important part of relativity theory is the physical doctrine of the spatial and temporal properties of material objects (sizes of bodies and durations of processes).

The theory of relativity arose in the late 19th and early 20th centuries as a result of resolving deep contradictions in the doctrine of the electromagnetic field and its sources — charged particles of matter. In the electron theory developed by Lorentz at the end of the 19th century, the electromagnetic field was considered as a special state (a form of motion) of a universal homogeneous medium — the ether, filling all space in the universe. The ether was imagined as an absolutely permeable medium through which particles (electrons) could move unimpeded, with the ether remaining stationary, i.e., its parts not moving relative to one another. According to this theory, electromagnetic fields created by electrons propagate through the ether at an absolutely constant speed (the speed of light); the field intensity also depends on the speed of motion of its sources relative to the stationary ether. This fundamental proposition of electron theory — regarding the dependence of the field on a certain absolute speed of its sources — proved to be in contradiction with mechanics, according to which the interaction and motion of bodies are determined only by their relative distances and velocities. It was refuted by direct experiments (Michelson and others). The resolution of this contradiction proved possible only by abandoning the view of the field as a state of a universal world medium, and consequently by abandoning the concept of the very existence of such a medium—ether—as the "substance" of the field. Materialist physicists began to consider the electromagnetic field (in particular, light) as a specific form of matter connected with substance and realising the transfer of actions from one charged particle of substance to another; the view of the field as a form of matter was fully confirmed by the discovery of mutual transformations of particles of substance and elements of the electromagnetic field (photons). According to relativity theory, the structure of the field connecting particles of substance changes with a change in the velocity of one particle relative to another. Along with this, it was shown that the structure of the field connected with a particle affects many essential properties of the particle, in particular its mass, size,

and the rate of processes occurring in it. These newly discovered properties of the field, as well as the fact of the variability of particle properties and their dependence on motion, formed the basis of relativity theory. All these properties of a particle change with a change in its relative velocity; the size of a rapidly moving particle (at speeds comparable to the speed of light) decreases, the rates of processes slow down, while mass increases limitlessly as the particle's speed approaches the speed of light. The conclusions of relativity theory are confirmed by experiments and have found particularly wide application (in nuclear processes) in the relation between mass m and energy E — $E = mc^2$ (c — the speed of light), which, as applied to light, followed from *P. N. Lebedev*'s (see) experiments on light pressure. Experiment showed that at very high energies, particles become unstable and transform into other, more stable ones under given conditions; calculation of these transformations is impossible without taking into account the interrelation between mass and energy.

The outlined propositions constitute the content of the so-called special theory of relativity. The further development of these ideas as applied to gravitation (gravity) constitutes the content of the general theory of relativity. According to the latter, gravitational forces are manifestations of a material gravitational field, the structure of which depends on the distribution of masses and their motion; the actions of the gravitational field are also transmitted at a finite speed. On the structure of the gravitational field depend the spatial and temporal properties of quantities (geometry of space-time), which are thus determined by the distribution and motion of matter. Some conclusions of the general theory of relativity have also found experimental confirmation. Thus, relativity theory led to a radical breakdown of the physical ideas about space and time, field, and mass that prevailed in the 19th century.

Prior to relativity theory, the view prevailing in physics regarded space and time as independent entities existing

alongside matter and independently of it, like empty "containers" of things and processes 19th-century physics, following *Newton* (see), recognised that the laws of space (geometry) as well as time are absolute and immutable: spatial quantities obey Euclidean geometry, and temporal quantities obey the laws of the number series. This metaphysical view of space was inseparably linked with a metaphysical view of matter, according to which the latter consists of absolutely impenetrable particles with immutable volume. The idea of absolute space and absolute time, unlinked to one another, does not enter into explicit contradiction with Newton's law of mechanics, according to which the mass of a body and its size do not depend on the speed of motion, while the speed of the body itself can increase without limit. Metaphysical representations of the absolute nature of spatial and temporal quantities and the immutability of their laws were used by *Kant* (see) as proof of the alleged *a priori* nature of space and time. The first blow to these reactionary views was dealt by *N. I. Lobachevsky* (see), who proved the possibility of the existence of different geometries and pointed out the connection between geometry and physics, and the dependence of space on matter. Engels subjected metaphysical views on space and time to deep criticism. Dialectical materialism considers time and space as forms of existence of moving matter. Space and time do not exist outside extended things and lasting material processes. The regularities of space and time are determined by the general properties of matter. Since absolute homogeneous, featureless matter does not exist, there is no absolutely homogeneous space and time whose regularities would be identical everywhere and always. Relativity theory confirmed the doctrine of dialectical materialism regarding space and time. Radical changes in physical representations of matter — the discovery of fields, the establishment of a connection between properties of bodies and the structure of fields created by them — inevitably led to changes in physical representations of spatial and temporal quantities. Physicists were forced to abandon the view of space and time as special entities existing outside and alongside

matter. The extent (dimensions) of bodies and the duration of processes turned out to be dependent on motion; they turned out to be connected with each other as well.

In bourgeois literature, relativity theory is presented in a falsified, distorted form. One of the creators of relativity theory, A. Einstein, who made a significant contribution to the development of its specific physical propositions, gave under the influence of Machist philosophy a distorted, idealist interpretation to a number of propositions of this theory. Einstein ignores the real basis of relativity theory — the correct understanding of matter. He presents this theory as a deduction from certain allegedly conventionally accepted postulates that allow one to "describe" the relationship between spatial and temporal quantities. The task of a deeper study of the processes of changing properties of fast-moving bodies depending on the speed of motion is removed by Einstein and his followers, who declare "unscientific" the very question of these properties — inertia, extension, etc. — declaring them to be not objectively inherent in moving bodies, but merely the results of measurements of purely external relationships of a body to other bodies. One of the most important propositions of relativity theory — the so-called principle of relativity — is falsely interpreted as the possibility in all cases of arbitrarily attributing motions occurring in any body to any other body (to any reference frame). Proceeding from a distorted interpretation of the principle of relativity, Einstein in his general theory of relativity drew the anti-scientific conclusion that the systems of *Copernicus* (see) and Ptolemy are equal in rights, i.e., that one can allegedly with equal right consider the Earth as moving relative to the Sun (and the solar system) and the Sun as moving around the Earth. This assertion is fundamentally erroneous and anti-scientific, as it denies the material, genetic unity of the solar system and leads to absurd conclusions such as a conclusion about the infinite speed of motion of distant celestial bodies relative to the (rotating) Earth. At the same time, it is aimed at discrediting the great revolutionary discovery of Copernicus. Obscurantists and mystics grabbed onto the idealist

interpretation of relativity theory, coming to agreements on the reality of a fourth dimension of space, the finiteness of the world, and similar nonsenses. Einstein's errors show how a correct physical theory under conditions of the general decay of bourgeois culture is distorted and used by idealism. Soviet physicists and philosophers exposed a number of anti-scientific propositions held by supporters of Einstein, Eddington, and others. However, the task of a full scientific, dialectical-materialist substantiation of relativity theory, the clarification of the limits of its applicability, and the paths of its further development has not yet been resolved by physics.

RELIGION —A perverted, fantastic reflection in people's heads of the natural and social forces dominating over them, "one of the forms of spiritual oppression lying everywhere and anywhere upon the popular masses, crushed by perpetual work for others, by need and solitude" (Lenin, vol. 10, p. 65). The main traits of any religion are belief in supernatural forces that allegedly control the world, and worship of them. Religion shares common traits with philosophical idealism and has gnoseological roots: the severance of concepts and representations from nature, the personification and spiritualisation of the forces of nature. Philosophical idealism is a form and means of defending religion.

Religious beliefs and the corresponding cults and institutions (church, etc.) are not eternal; they arise and exist only under certain historical conditions. During a very long period of human history, people knew no religion. The emergence of religious beliefs in primitive society became possible with the development of thought and articulate speech. Religion arose as a reflection of primitive man's powerlessness before the formidable and incomprehensible phenomena of nature. This powerlessness gave rise in the mind of primitive man to thoughts about the existence in the surrounding world of special, supernatural beings capable of favouring people or bringing disaster. By personifying natural objects and endowing them with supernatural power, the savage attempted to influence them through spells, magic, and rituals. Elements of

magic exist in all modern religions. In class society, the roots of religious beliefs are predominantly class-based. The helplessness of people before the blind, spontaneous processes of the development of an exploiting society inevitably gives rise to belief in miracles, in a better life in the afterlife. "The social oppression of the working masses, their apparent complete helplessness in the face of the blind forces of capitalism, which every day and every hour inflicts upon ordinary working people a thousand times more terrible suffering and savage torment than any extraordinary events like wars, earthquakes, etc.—that is where the deepest modern root of religion lies" (Lenin, vol. 15, pp. 374–375). In the absurd, ignorant tales of churchmen and sectarians about God, heaven, and the Kingdom of Heaven, people seek salvation from the disasters and torments inflicted by the exploiting social system.

As one of the elements of the superstructure, religion plays an active role in strengthening the economic base that birthed it, and in consolidating a system based on the enslavement and exploitation of man by man. Religion has always played a reactionary role, reinforcing the helplessness of people before nature, serving as an instrument for oppressing working people; and currently, in all capitalist countries, religion is an instrument of the imperialist bourgeoisie in the struggle against the camp of democracy and socialism. By preaching submissiveness, humility, refusal to fight for the reorganisation of the world, and refusal to fight for socialism—all in the name of receiving a reward after death, "in the next world"—religion helps strengthen the rule of the bourgeoisie. Religion is the opium of the people—such is Marx's definition. By instilling the idea that everything in nature and society happens by the will of gods, rejecting the objective regularities of phenomena, and denying the ability of people to know the surrounding world, religion prevents people from knowing the laws of nature and society and using them in the interests of society. Religion has acted and continues to act as an irreconcilable enemy of progress and science.

Socialism destroys the material roots that feed religious beliefs. With the disappearance of a social system based on the exploitation of man by man, the conditions that give rise to religion also disappear. However, overcoming religious prejudices in the minds of people does not happen all at once. Consciousness in its development lags behind the development of the material conditions of people's lives. Therefore, in the consciousness of backward people, even after the destruction of capitalism, religious prejudices remain as survivals of the capitalist past. They can be overcome and are indeed being overcome gradually, in the process of the active participation of the broad masses in the practical construction of communist society and in the process of communist education. In the USSR and the countries of people's democracy, true freedom of conscience has been implemented. In the USSR, as early as 1918, the church was separated from the state, and the school from the church. Every citizen may be a believer or a non-believer—this is a matter of their conscience. The Communist Party, as the advanced detachment of working people fighting for their liberation from all spiritual oppression, cannot be neutral in relation to religion, because religion is a form of spiritual oppression. The Communist Party, through all its activities, helps working people free themselves from religious superstitions and master a scientific worldview. For overcoming religious prejudices, propaganda of the Marxist-Leninist worldview, cultural-educational work, and broad propaganda of natural-scientific and socio-political knowledge are of great importance. A deep coverage of the question of religion and the attitude of the proletarian party toward it is given in Lenin's articles *"Socialism and Religion"*, *"On the Attitude of the Workers' Party to Religion"*, and others.

REMNANTS OF CAPITALISM IN PEOPLE'S CONSCIOUSNESS. —Socialist society—the first phase of communism—emerges directly from the womb of the capitalist system, and therefore "in all respects, economically, morally and intellectually, still bears the birthmarks of the old society" (*Marx and Engels, Sel. Works*, Vol. II, p. 13). These

"birthmarks" of capitalism in people's consciousness persist for quite a long time even after the victory of the socialist revolution and the establishment of the dictatorship of the proletariat.

Marx and Engels taught that only in revolution can working people rid themselves of all "old filth" and become capable of creating a new society. The experience of the socialist revolution in the USSR fully confirmed this foresight of the founders of Marxism. In the course of the struggle for socialism in our country, a new spiritual character for Soviet people was formed, free from many prejudices of the old society. The successes of socialist construction and the victory of socialism in the USSR would have been impossible without a radical change in the consciousness of millions and tens of millions of people. In the Soviet land, a new human being grew up—a conscious builder of a communist society, a person with a new outlook on the world, with new morality, and a new attitude toward others. At the same time, remnants of bourgeois ideology and remnants of private-property psychology still persist in Soviet society.

Remnants of capitalism in the consciousness of a certain part of the working people manifest primarily in an unsocialist attitude toward labour, when people act in the old, bourgeois way according to the principle: give the state less and worse, and take from it more and better. An unsocialist attitude toward public property, squandering social wealth, a negligent, unbusinesslike attitude toward it, and the non-fulfilment of orders of Soviet authorities regarding the protection of public property and socialist law and order are also serious remnants of capitalism in people's consciousness. Remnants of capitalism in people's consciousness also include deception of the Communist Party and the Soviet state, concealment and distortion of the truth, violation of state discipline, persecution of and retaliating against criticism, nationalism, servility toward foreign things, individualism, licentiousness in daily life, bureaucracy, etc. One of the remnants of the past is religious prejudices, which obscure the consciousness of a backward part

of the working people. Remnants of capitalism slow down the forward movement of Soviet society and hinder the construction of a communist society.

The reason for the tenacity of capitalist remnants in people's consciousness under conditions of socialism is the lag of people's consciousness behind their economic status, behind their social being. Marxism teaches that first people's economic position changes, and then their consciousness changes.

The preservation of remnants of capitalism in the consciousness of Soviet people is also facilitated to a certain extent by the fact that class distinctions between the working class and the collective-farm peasantry still remain in the USSR. Furthermore, the existing capitalist encirclement tries by all means to revive and support these remnants in the consciousness of Soviet people, using them for the purpose of struggling against the Soviet state. It is precisely from among people most infected with remnants of capitalism that imperialist intelligence tries to recruit spies, wreckers, and traitors to the Motherland.

Now, when the Soviet people are successfully carrying out the construction of communism, the task of fighting against remnants of capitalism in people's consciousness acquires paramount importance. Without fully overcoming the remnants of capitalism in consciousness, it is impossible to transition from socialism to communism. The paths and methods of overcoming remnants of capitalism in people's consciousness stem from a materialist understanding of social development. In order to change the morals and customs of people and educate them in a communist spirit, to instill in people a socialist attitude toward labour, and to destroy the remnants of petty-bourgeois individualism and other remnants of the past, it is necessary to further develop and strengthen the material basis of the socialist system—socialist property, the socialist national economy, and to strengthen by all means the political basis of socialism—the socialist state of workers and peasants. The eradication of bourgeois remnants in people's consciousness

and communist education are possible only in everyday practical struggle for communism.

In the struggle against remnants of capitalism in people's consciousness, an exceptionally large role belongs to socialist ideology—Marxist-Leninist philosophy, science, literature, art, cinema, and theatre, which educate in the Soviet person a scientific, revolutionary view of the world and the best qualities of advanced Soviet people. In the struggle against remnants of capitalism in consciousness, *criticism and self-criticism* (see) are of great importance.

At the 19th Congress of the Party, the enormous role of the ideological work of the party in the struggle against remnants of capitalism in people's consciousness was emphasised with full force. "The ideological work of the party," states the report of the Central Committee to the 19th Party Congress, "must play an important role in cleansing people's consciousness of remnants of capitalism, of prejudices and harmful traditions of the old society. It is necessary to continue to develop in the masses a high consciousness of social duty, to educate working people in the spirit of Soviet patriotism and friendship of peoples, in the spirit of care for the interests of the state, and to improve the best qualities of Soviet people—confidence in the victory of our cause, readiness, and ability to overcome any difficulties".

REPRESENTATION —a sensory-visual image of phenomena of the external world. Representations together with sensations and perceptions constitute sensory cognition, or, according to the terminology of *I. P. Pavlov* (see), the first signal system of reality. Representations differ from perceptions in two respects. Perception reflects a single object acting on our sense organs under specific, concrete circumstances. Representation is a more generalised and abstract image than perception, a reflection of objects. A person perceives, for example, a given birch tree under given circumstances, but in the representation of a birch tree, features of many birches that he has seen are combined, and a number of features

distinguishing each given birch from another and characterising those circumstances under which he perceived these birches are absent. Representation as a more generalised and abstract image than perception also includes a certain set of practical skills in relation to the object. The representation of a birch tree, for example, for a carpenter and an artist will be somewhat different depending on their practical relationship to this tree. *I. M. Sechenov* (see) called representations the average result of sensory knowledge of an object. I. P. Pavlov showed that representations arise at a higher level of higher nervous activity than perceptions. This means that the occurrence of representations requires more complex and detailed processing than perception, the reflective work of the brain, i.e., analysis, or the decomposition of external stimuli into constituent elements, and synthesis, or the combination of similar elements.

Marxist philosophical materialism exposes the idealistic understanding of representations as primary, and matter as secondary, dependent on human sensations. In reality, matter exists independently of our representations, and representations are products of the brain and are reflections of objects and phenomena of the external world.

RESONANCE THEORY —an idealist theory in organic chemistry created in the 1930s by the American physicist and chemist L. Pauling and his school, and accepted by some bourgeois chemist-scientists. This theory merged with the theory of mesomerism that arose in the mid-1920s, advanced by the English physicist and chemist C. Ingold, which had the same methodological basis as resonance theory. Adherents of resonance theory use *quantum mechanics* (see) not for the development of the materialist and dialectical theory of chemical structure of molecules of the great Russian chemist A. M. *Butlerov* (see) through the investigation of interatomic distances, directed valencies, mutual influences of atoms inside a molecule, rates and directions of chemical reactions, etc. They attempt, by falsifying data obtained with the help of quantum mechanics, to prove that Butlerov's theory is outdated.

Proceeding from subjective-idealist considerations, adherents of resonance theory invented sets of formulas—"states" or "structures"—for molecules of many chemical compounds that do not reflect objective reality. In accordance with resonance theory, the true state of a molecule is allegedly a result of quantum-mechanical interaction, "resonance," "superposition," or "overlay" of these fictitious "states" or "structures." In accordance with Ingold's theory of mesomerism, the true structure of certain molecules is viewed as an intermediate between two "structures," each of which does not correspond to reality. Consequently, resonance theory agnostically denies the possibility of expressing the true structure of molecules of many individual substances with a single formula, and from the position of subjective idealism proves that it is expressed merely by a set of formulas. Authors of resonance theory deny the objectivity of chemical laws. One of Pauling's students, G. Wheland, points out that the "structures" between which resonance exists are merely "mental constructs," that *"the idea of resonance is a speculative concept to a greater degree than other physical theories. It does not reflect any internal property of the molecule itself, but is a mathematical method invented by a physicist or chemist for his own convenience."* Thus, Wheland emphasises the subjectivist character of the idea of resonance and at the same time asserts that, despite this, the idea of resonance is allegedly useful for understanding the true state of the molecules under consideration. In reality, both of these subjectivist theories (mesomerism and resonance) cannot serve any of the goals of genuine chemical science — reflecting the relationships of atoms within a molecule, the mutual influence of atoms in a molecule, physical properties of atoms and molecules, etc. Therefore, over more than 25 years of existence, the theory of mesomerism-resonance has brought no benefit to science or practice. Nor could it have been otherwise, since resonance theory, most closely linked with the idealist principles of "complementarity" of N. Bohr and "superposition" of P. Dirac, represents a widespread extension of "physical" idealism to

organic chemistry and has the exact same methodological Machist foundation.

Another methodological flaw in the theory of resonance is its mechanism. In accordance with this theory, the organic molecule is denied specific qualitative features. Its properties are reduced to the simple sum of the properties of its constituent parts; qualitative differences are reduced to purely quantitative differences. More precisely, complex chemical processes and interactions occurring in organic matter are reduced here to uniform, simpler chemical—rather than physical—forms of motion of matter, namely to electrodynamic and quantum-mechanical phenomena. H. Eyring, J. Walter, and J. Kimball, in their book *Quantum Chemistry*, went even further. They claim that quantum mechanics allegedly reduces the problems of chemistry to problems of applied mathematics, and only because of the very great complexity of mathematical calculations is it impossible to carry out this reduction in all cases. Developing the thought of reducing chemistry to physics, the well-known quantum physicist and "physical" idealist E. Schrödinger, in his book *What Is Life? The Physical Aspect of the Living Cell*, gives a broad system of such a mechanistic reduction of higher forms of motion of matter to lower ones. Biological processes, which are the foundation of life, he—in accordance with Weismannism-Morganism—reduces to genes; genes, to organic molecules from which they are formed; and organic molecules, to quantum-mechanical phenomena.

Soviet chemists and philosophers lead an active struggle against the idealistic theory of mesomerism-resonance, which hinders the development of chemistry.

REST — see *Motion*.

REVISIONISM - See *Reformism*.

RIGHT SOCIALISTS — agents of imperialism inside the working-class movement, the worst enemies of scientific socialism, modern continuers of the old reformists and

revisionists — *Bernstein* (see), *Kautsky* (see), Adler, Vandervelde, etc. All activity of the right socialists is directed at disarming the working class and working people in their struggle against the bourgeoisie of their countries, against the aggressive plans of American-English imperialism, bringing split into the working-class movement, creating a barrier before the growing and victoriously developing international movement for peace, democracy, and socialism. Right socialists in all countries fulfil the function of servants of American imperialism, being its ideological mainstay. In the resolution of the conference of the Information Bureau of Communist Parties, held in November 1949 in Hungary, the class role of right socialists in modern conditions was deeply exposed. "Right socialists at the present time," the resolution states, "act not only as agents of the bourgeoisie of their countries, but also as agents of American imperialism, turning the social-democratic parties of European countries into a direct instrument of imperialist aggression of the USA.

In those countries where right socialists are part of the government, they act as ardent defenders of the 'Marshall Plan,' the 'Western Union,' the 'North Atlantic Treaty,' and all other forms of American expansion. These pseudo-socialists fulfil the most despicable role in persecuting working-class and democratic organisations, protecting the interests of the exploiters. Fulfilling the will of the American imperialists, right socialists propagate reactionary ideas of cosmopolitanism, the organisation of a 'world government,' dominating, according to Blum, 'over national sovereignties,' preach the 'obsolescence' of the concept of national independence of peoples.

In order to demobilise the working class, right-socialist leaders tirelessly spread the old reformist theory of 'class fellowship,' 'class peace,' etc. Renner asserted that the analysis of the contradictions between the bourgeoisie and the proletariat given by Marx in *Capital* (see) is now obsolete, that at present an "economic community," a unity of interests between the working class and the bourgeoisie, has allegedly been created. "We," says another Austrian right socialist, referring to workers

and entrepreneurs, "are sitting on the same branch, and if one of us saws this branch, we will all fall together". The experienced traitor and betrayer of the working class Léon Blum persuaded workers that nowadays there is no room for class struggle, that the "polemical phase" (as he cautiously called the class struggle) has exhausted itself and must yield to a "peaceful phase". The main task now consists in the "moral self-improvement" of man, Blum said. In their servile zeal, the right socialists went so far as to declare the working class and proletariat an "abstraction" altogether.

If the old reformists and revisionists, while betraying Marxism in practice, tried to pass themselves off in words as "supporters" of Marxism, the modern leaders of the right socialists openly wage war against Marxism, against the theory of scientific socialism. The revolutionary theory of scientific socialism, which received its full confirmation in the experience of the victorious construction of socialism in the USSR, as well as in the experience of the countries of popular democracy, is opposed by reactionary theories of a "third force," "democratic socialism," etc., in which phrases about "socialism" are a complete deception and cover for counter-revolutionary practice to please the exploiting classes. The policy of the Labour government in England clearly demonstrated in practice the class meaning of "democratic socialism"; this policy was conducted from start to finish in the interests of the bourgeoisie and to the detriment of the working class.

For the purpose of deceiving the masses, the right socialists distort the class nature of the state. They fabricated a version that if the state was previously an instrument of the ruling class, now the bourgeois state has allegedly ceased to serve as an apparatus for suppressing and oppressing the working masses. From this, the task is put forward of the peaceful use of the bourgeois state as an "above-class" organ, i.e., the same old reformist idea of the peaceful growing of capitalist villainy into socialism. In reality, wherever right socialists are in power or enter the government, they contribute to the fascisisation of the state, release fascist criminals, fiercely crack down on any

manifestations of protest by workers and peasants against the oppression of capital, and help the ruling classes prepare a new world war.

In the realm of philosophy, right-socialist leaders are the same servants of the bourgeoisie as in the realm of politics. And here, following bourgeois ideologists, they wage a struggle against science and reason, repeating clerical vulgarities against materialism, denying revolutionary dialectics, "refuting" *historical materialism* (see), replacing this sole scientific teaching on the laws of social development with the lowest-grade idealism. The pages of journals and pamphlets of right socialists are full of calls for the reconciliation of knowledge and faith, science and religion. Blum called socialism a religious idea. German right socialists preach that reason has suffered defeat in the struggle with faith, and demand the restoration of the rights of the "inner voice of the human soul," "eternal human instincts," "absolute values," etc. Thus, along all lines, the right socialists act as reactionaries, as militant guardians of dying capitalism, as consistent and uncompromising enemies of the proletariat. Therefore, it is impossible to successfully fight against imperialism without fighting against its agents — the right socialists.

ROBINET, Jean-Baptiste-René (1735–1820)

— A French bourgeois philosopher. In the early 1760s, he emigrated to Holland, where he published his main work, *On Nature* (1761–1768). In philosophy, Robinet was a materialist, albeit an inconsistent one. He was influenced by the physics of *Descartes* (see) and *Newton* (see), the materialist sensualism of *Locke* (see), and the philosophy of *La Mettrie* (see), *Diderot* (see), and others. Based on these sources, Robinet developed a doctrine of nature as a continuous ladder of material "germs" or elements endowed with the capacity for voluntary movement, life, and sensitivity. Robinet held deistic views on God as the creator and primary cause of the world. He opposed the infinity and eternity of God to the finiteness of the world in space and time. But unlike the metaphysicians of the 17th century, he not

only proclaimed the essence of God to be unknowable, but also subjected official religious doctrines to sharp criticism. He proved their anthropomorphic character, i.e., the attribution to God of traits, qualities, and perfections belonging to man. Viewing time, extension, and impenetrability as essential and objective properties of matter, Robinet attributed to it the capacity for spontaneous movement. He believed that movement is conditioned by the living nature of all matter and all its elements—that is, life is an inherent property of matter. Robinet was a hylozoist; he represented the life of nature as "the highest possible unity combined with the greatest possible variety". He saw the basis of this unity in the law of continuity borrowed from *Leibniz* (see), by virtue of which there are allegedly no leaps in nature, and all of nature—from minerals and crystals up to man—represents a single line of continuous quantitative growth of ready-made qualities contained in organic "germs".

Despite the fact that on the question of the relationship between soul and body Robinet made a concession to old dualistic theories, in his doctrine of the connection between spirit and body he derived all functions of thought and will from physical organisation, specifically from the structure of the brain, and made the very connection of spiritual and physical substances dependent on body structure. In the theory of knowledge, Robinet, following Locke, developed a doctrine of materialist *sensualism* (see). At the same time, in a number of positions Robinet leaned toward asserting the unknowability not only of God, but also of the essence of things. However, Robinet was not an agnostic, as these positions did not constitute an essential feature of his views. In his concepts of society, Robinet defended a bourgeois Enlightenment view on freedom as a "harmony" of private property interests and the public good.

ROLE OF THE INDIVIDUAL IN HISTORY — See *Individual in history*.

ROUSSEAU, Jean-Jacques (1712–1778)



— An outstanding French Enlightener, democrat, and ideologist of the petty bourgeoisie, as well as one of the ideological predecessors of the Jacobins. In his philosophical views, he was a deist. Along with the existence of God, he also recognised the existence of an immortal soul. In the spirit of dualism, Rousseau taught about matter and spirit as two eternally existing principles. Rousseau considered matter to be passive and dead. In epistemology, Rousseau held positions of *sensualism* (see), deriving all knowledge from sensations. At the same time, Rousseau recognised the innateness of moral ideas.

Rousseau's sociological views were of a more radical nature. In his work *Discourse on the Origin and Basis of Inequality Among Men* (1754), Rousseau spoke out with sharp criticism of feudal estate relations and declared the cause of inequality to be the emergence and development of private property. At the same time, Rousseau proposed not the destruction of private property as such, but the replacement of large property with small property. Rousseau idealised the primitive system, denying *Hobbes*'s (see) doctrine that a "war of all against all" occurs in primitive society. Rousseau asserted that in the "state of nature," all people were equal and knew no social oppression, poverty, or injustice. In his main work, *The Social Contract* (1762), Rousseau developed the idea of

creating a state as a result of an agreement among people and recognised the people's right to state power. In contrast to Hobbes, who in his theory of the social contract justified an absolutist, monarchical state, Rousseau advocated for a state that secures bourgeois-democratic rights. In this lay the huge advantage of Rousseau over the ideologists of the modern bourgeoisie, which has thrown overboard the banner of bourgeois-democratic freedoms. At the same time, Rousseau's ideal state was merely an idealised kingdom of the bourgeoisie.

In his work *Émile, or On Education* (1762), Rousseau sharply criticised the old feudal-estate system of education and demanded that the goal of education be the preparation of active citizens who respect labour. Rousseau's pedagogical ideas had a petty-bourgeois character. His ideal was an honest artisan. For all the relative progressiveness of Rousseau's sociological views, they were just as idealistic as the views of other 18th-century bourgeois Enlighteners. *Rousseau* (see) derived the state from the conscious intentions of people, failed to understand the class essence of the state, and attributed decisive importance in society to legal and moral views.

RURAL COMMUNITY — A form of economic association that arose in the final stage of development of the *primitive communal system* (see). The growth of economic inequality and the development of private ownership of the means of production destroy the old, patriarchal family and the economy of the family community (see *Patriarchy*). Within the large patriarchal family, individual family units began to emerge, turning tools of labour and livestock into their private property and carrying out their economy independently and individually. Individual production based on private property becomes the dominant form of production.

Nevertheless, survivals of the primitive communal system continue to exist for a long period in the form of the rural community. It continued to exist in one form or another as a survival of the past in later epochs as well: under conditions of slave-owning society, feudalism, and even capitalism. Unlike

earlier primitive communities, the rural community rests not on blood kinship. Marx pointed out that the "rural community becomes the first social grouping of free people not bound by blood ties" (*Archive of K. Marx and F. Engels*, book I, p. 284).

In the rural community, tools of production, the yard, and the house belong to the private property of individual families. Household management is carried out individually, not collectively by the community. However, all land, including arable land, is unalienable and constitutes the common property of the rural community. In this system, periodic redistributions of land plots occur among members of the rural community.

Thus, the rural community by its nature has a dual character. It combines two principles: 1) private ownership of all means of production (except land) and individual production, individual appropriation; and 2) collective ownership of arable land (regularly redistributed for individual, private use), meadows, forests, and pastures for livestock.

The rural community as the last stage of the primitive communal mode of production existed among all peoples. In Germany it bore the name *mark*. The analysis of the historical role of the mark community is the subject of Engels's work *The Mark*. Characterising the rural community, Marx wrote: "One of the types that is customary to call a rural community is the Russian community. Its equivalent in the West is the Germanic community, the emergence of which dates back to recent times... In the era of Julius Caesar, annual redistribution of arable land was already performed between groups, between *clans* and *tribes*, but not yet between individual families of the community; probably, farming was also conducted in groups, jointly. On Germanic soil itself, this community of an older type was transformed through natural development into the rural community in the form described by Tacitus... The 'rural community' is also found in Asia, among Afghans, etc., but everywhere it represents the newest type of community and, so to speak, the *last word* of the ancient formation of societies" (*Archive of K. Marx and F. Engels*, book I, p. 283).

In sources of Russian history, mention is made of *ognishcha* and *pechishcha*, i.e., of communities jointly conducting a household and living at a single hearth and jointly owning land and all means of production. The reference here is to the large patriarchal family, to domestic and family communities. From the 16th to 17th centuries, the family community was in a transitional state: a process of forming individual families was underway through division and separation. After the formation of the Moscow state, the grand dukes and feudal lords began distributing land to their warriors and confidants. Thus, the landlord system was created. At the end of the 16th century, peasants were completely bound to the land. The rural community remained a survival of old social relations—the dominant position was occupied by feudal-serf landownership.

In the second half of the 19th century, under the influence of the development of capitalist relations in the village, the rural community began to decay, separating from its midst small groups of wealthy peasants on the one hand, and a vast mass of impoverished and proletarianised peasantry on the other. Exploitative relations began to penetrate the community. Redistributions of land, which previously occurred periodically, were carried out less and less frequently, and then ceased altogether. Thus, communal landownership disappeared and was completely defeated by private property.

RUSSELL, Bertrand (b. 1872) —A reactionary English philosopher, one of the leaders of modern philosophical idealism, a militant ideologist of imperialism. Russell has always sought and seeks to rearm idealistic philosophy, equipping it with new means for the struggle against the irresistibly growing and strengthening ideology of the revolutionary proletariat, against the doctrine of class struggle and socialist revolution. Russell is one of the creators of *logisticism* (see), one of the leaders of neorealism (see), and then logical *positivism* (see). Russell's philosophy is a variety of subjective idealism, very close to Machism. Despite the fact

that Russell constantly advertises the "strictly scientific" character of his philosophy, allegedly inseverably linked with the latest achievements of mathematics and physics, in reality his entire philosophy is a continuous chain of idealistic falsifications of the conclusions of modern science. He himself recognised that he considers philosophy as a mediator between science and theology. He opposes idealistic "logical atomism" to materialist atomism, according to which the constituent elements of nature are not material things, but logical units—judgments, at the basis of which lie perceptions ("events"). Russell unsuccessfully tries to cover up his idealism with the formula of "neutral monism," allegedly reconciling opposites—idealism and materialism. From his anti-scientific point of view, spirit and matter are merely two different forms of experience: direct (subjective data) and mediated (objective data). The charlatan character of such attempts was completely exposed by Lenin, who pointed out that by no terminological tricks can idealists hide the fact that matter is understood by them as one of the forms of "experience," consciousness, perception, and not as an objective reality independent of experience and perception.

In sociology, Russell stubbornly fights against historical materialism and the theory of class struggle. He is an adherent of the vulgar "theory of violence," refuted by Engels in his work *Anti-Dühring* (see). Ignoring the decisive role of class struggle in history, Russell operates with metaphysical abstractions of "man in general" (with immutable instincts and drives) and "society (or state) in general". Russell recognises as the decisive factor of historical progress not the people, but individual "great personalities," resurrecting an old subjective sociology long since refuted by Marxism. In political conclusions from his sociology, Russell acts as a propagandist of *cosmopolitanism* (see) and slogans of a "world state"—slogans put forward by Anglo-American imperialism to suppress the national independence of other peoples, to establish the world domination of the Anglo-Saxons, and to cobble together an aggressive militaristic block. Russell is an

ardent instigator of a new world war; he calls for the destruction of the USSR and the countries of people's democracy with the help of atomic weapons. He is one of the most rabid ideologists of imperialist and anti-democratic camp.

RUSTAVELI, Shota (12th century)



— A brilliant Georgian poet, author of the poem *The Knight in the Panther's Skin*, one of the greatest monuments of world culture. Considering poetry to be "one of the branches of wisdom," Rustaveli summarised all prior development of Georgian social and philosophical thought in artistic form. Deep philosophical ideas directed against the ruling philosophical trends of the Middle Ages are embodied in the poetic images of his poem. Deeply patriotic in its essence and imbued with humanism, Rustaveli's poem—praising exalted ideas of love, friendship, and heroism with immense artistic power—undermined the foundations of medieval scholasticism and opposed the dead asceticism of the church.

Through his creative work, Rustaveli boldly broke the traditions of medieval literature. In his poem, there is no mention of the Christian "Trinity" or other religious attributes that were considered mandatory in medieval literature. The world in which the heroes of the poem live and fight is a real, material world; in it, there is no place for any supernatural principle. The heroes of the poem are endowed with genuinely human passions and aspirations. They fight in the name of

exalted "earthly" ideals, not caring in the least about an "afterlife". God, as spoken of in the poem, is the "fullness of all being," the personification of the unity of the world, rather than the traditional God of religion. The emergence and disappearance of things is, according to Rustaveli, the joining and separation of the four elements—fire, water, earth, and air. The cosmos is eternal and boundless, characterised by an unshakable internal regularity. Like all phenomena of the world, human activity is strictly determined. However, Rustaveli links regularity (fate) with human activity, with man's struggle, which brings the victory of good over evil. Evil, according to Rustaveli, is not a natural principle; it is rooted only in human relations. Therefore, man must and can overcome evil through struggle.

The highest calling of man is the striving to assert the good principle by means of fighting evil in any of its manifestations. True heroism, which overcomes any obstacles on the way to a noble goal, is directly linked to such a struggle. Knowledge becomes wisdom only in combination with practical activity, and without wisdom there is no true heroism. The main incentives for heroic activity are love and friendship, imbued with exalted moral principles. The heroes of Rustaveli's work perform miracles of courage and bravery for the sake of love and friendship. In Rustaveli's work, love and friendship transcend the boundaries of personal feelings: they acquire social significance, regulating relations among people in society. Rustaveli was the first in world literature to sing of friendship between peoples, based on deep patriotism and selfless service to one's nation.

Rustaveli's aesthetic views are closely linked with his general philosophical concept, with its ethics. The beautiful and the sublime are not merely subjective feelings, but objective categories. The true beauty of man lies not so much in external attractiveness as in exalted moral principles. The task of poetry is to depict the life and struggle of people for exalted and noble goals, for the assertion of human happiness on earth.

While Rustaveli's philosophical views go far beyond the limits of the Middle Ages, and his ethical and aesthetic views largely resonate with progressive ideas of modernity, his socio-political convictions were far more limited by the conditions of feudalism. Rustaveli advocated for the ideas of enlightened absolutism, for a single, powerful, and independent state, while demanding limits on royal autocracy through a council of wise statesmen.

Social relationships based on feudal hierarchy were considered by Rustaveli to be unshakable. However, he demanded a humane and fair attitude toward people, the elimination of poverty, and protested against the degradation of the human personality.

Rustaveli's poem dealt a powerful blow to the Christian ideology of the Middle Ages. Over the centuries, reactionary forces in Georgia—primarily clerical obscurantists—attempted to destroy the great poem and even any trace of its influence. But the Georgian people, considering Rustaveli's creation to be the expression of their national self-consciousness and the symbol of their best aspirations, defended this brilliant work and preserved it to our days. Today, it has become the property of all the peoples of the great Soviet Union and has entered the treasury of world culture.

SAINT-SIMON, Claude-Henri (1760–1825)



— One of the great utopian socialists of the 19th century. The social system of Saint-Simon arose at a time when the proletariat was still in an undeveloped state and imagined its position, in the words of Marx and Engels, fantastically. In contrast to the bourgeois philosophers and sociologists of that time who defended the bourgeois system, Saint-Simon criticised it and dreamed of replacing capitalist orders with socialism, although he did not understand the essence of capitalism and did not see the path to socialism.

Saint-Simon was born into a count's family. *D'Alembert* (see) was his teacher and tutor. He participated as a volunteer in the US War of Independence. During the French bourgeois revolution of the late 18th century, he renounced his count's title. In the first period of the revolution he sympathised with it, but with the onset of the Terror, he became disappointed in it. Saint-Simon died in poverty. According to Engels's characterisation, Saint-Simon was the most universal mind of his time. While bordering on the philosophy of French materialism in some questions, Saint-Simon nevertheless rose higher than the latter in his understanding of the development of human society. Whereas French materialists viewed the historical process as a simple concatenation of accidents, Saint-Simon attempted to substantiate a doctrine of regularities in history.

Every social system, according to Saint-Simon, was a step forward in the development of the historical process at the time of its origin. Historically, both the slaveholding system and the feudal system were progressive, for both contributed to the further development of production, science, and art. Saint-Simon spoke out against the assertions of his predecessors—especially *Rousseau* (see)—that the ideal social system was the primitive clan society at the cradle of humanity. Proceeding from his theory of historical progress, Saint-Simon declared that the golden age lies in the future.

However, just like French materialists, Saint-Simon stood on idealistic positions in his understanding of the driving forces of social development. The progress of scientific knowledge,

morality, and religion determines social development according to Saint-Simon. History, from his point of view, passes through three phases of development: theological (the period of dominance of the religious system, encompassing slave-owning and feudal societies), metaphysical (the period of the breakdown of feudal and theological systems), and positive (the future social system based on science). Despite his idealistic understanding of historical development, Saint-Simon expressed thoughts approaching a correct, materialist understanding of history.

Saint-Simon's major merit is his approach to understanding the role of property and classes in social development. He explained the entire course of French history from the 15th century up to the French Revolution through the transfer of property from the clergy and nobility to the industrial class, and through the class struggle between them.

The basis of the future system, according to Saint-Simon, would be scientifically and planfully organised large-scale industry. Saint-Simon, like *Fourier* (see), retained private property and classes in his projected society. In the future system, the dominant role was to belong to science and industry—to scientists and industrialists; among the latter, Saint-Simon included workers alongside bourgeois manufacturers, merchants, and bankers. Thus, he constructed his utopian socialism on the principle of class reconciliation.

"What Saint-Simon especially emphasises," writes Engels, "is the following: everywhere and always he is primarily interested in the fate of 'the most numerous and poorest class'" (Marx and Engels, *Selected Works*, vol. II, p. 113). In his last work, *The New Christianity*, Saint-Simon wrote that the ultimate goal of his aspirations was the liberation of the working class, the eradication of poverty, and the improvement of the material and cultural welfare of the "poor class". In this he saw the realisation of a new, "true" Christianity.

However, Saint-Simon regarded the proletariat as a suffering class. He failed to understand its special historical role and did not see in it the social force destined to become the

creator of the new society. The planned management of industry, according to Saint-Simon, should be carried out primarily in the interests of the majority of society, especially its poorest part. Society must guarantee everyone the right to work. Everyone works according to their abilities.

Saint-Simon's idea of the planned, socially organised character of production as the basis of a future social system was a major contribution to the theory of socialism. Saint-Simon expressed "in germ form" the brilliant idea that in a future industrial system, "political management over people should transform into administration of things and direction of production processes..." (Marx and Engels, *Selected Works*, vol. II, p. 113). Marx called Saint-Simon—alongside Fourier and *Owen* (see)—a patriarch of socialism.

The doctrine of Saint-Simon bore a utopian character. The future industrial system, according to Saint-Simon, would arrive as a result of propaganda for a new, "positive" philosophy, particularly his own philosophy. Saint-Simon, like Owen and Fourier, was an opponent of the revolutionary resolution of the contradictions of the capitalist system. Their doctrine was not proletarian, scientific socialism; it was utopian, visionary socialism, this was the doctrine of lone socialists, not the leaders of the proletarian masses, which the scientific socialism of Marx and Engels became. In philosophy, Saint-Simon was an eclectic, wavering between materialism and idealism. After Saint-Simon's death, his pupils (Bazard, Enfantin) continued to propagate his utopian ideas. However, the Saint-Simonian school soon disintegrated and turned into a kind of closed religious sect with a "new religion" of love, abandoning Saint-Simon's progressive views and raising to its shield everything backward in his worldview. Saint-Simon's main works: *Letters of an Inhabitant of Geneva to His Contemporaries* (1802), *Outline of the Science of Man* (1813), *Work on Universal Gravitation* (1813), *On the Industrial System* (1821), *Catechism of Industrialists* (1823–1824), and *New Christianity* (1825). (See also *Utopian Socialism*.)

SCHELLING Friedrich Wilhelm (1775–1854) —one of the representatives of German idealism of the late 18th and early 19th centuries, an ardent enemy of materialism and science, a champion of religion who saw the goal of his philosophy in establishing faith in God as the supreme force of the world. Schelling, initially adhering to *Fichte* (see), later created his own philosophical system of "objective idealism," according to which a single spiritual force lies at the basis of the development of both nature and reason—the "Absolute". Schelling's Absolute is not a rational, but an unconscious, irrational principle. Hence Schelling's glorification of mystical intuition, "inner feeling," which he considered a means of cognition. Fighting against the materialist theory of knowledge, he asserted that nature, or matter, is an "unconscious product of active spiritual force and a preparatory stage for reason (spirit). Nature and consciousness, object and subject, Schelling asserted, coincide in the Absolute; Schelling called his philosophy the "philosophy of identity". In naturphilosophy, Schelling set himself the task of comprehending the absolute, infinite spirit lying at the basis of empirical visible nature. Experimental physics, from his point of view, contents itself with knowing only external aspects of reality; it deals only with limited and individual phenomena. According to Schelling, the science of nature, based exclusively on reason, is called upon to reveal the ultimate, unconditional spiritual cause producing all phenomena of nature. Schelling viewed the Absolute as a principle capable of self-development through contradictions; in this sense, certain traits of idealist dialectics are inherent in Schelling's philosophy. Schelling assigned a special role to art, in which, according to his assertion, the reality of "higher being," i. e., God, is fully comprehended. Schelling interpreted art as "revelation". The artist, according to Schelling, is a mystical being creating in a state of unconsciousness. The main instrument of creativity is intuition, "inner contemplation".

Later on, Schelling evolved toward an explicitly mystical philosophy. He was invited by the Prussian king Frederick William IV to the position of professor at Berlin University for

the purpose of fighting against *Young Hegelianism* (see) as the ideology of the radical German bourgeoisie. During this period of his life, Schelling created his reactionary mystical "philosophy of revelation," becoming, as Engels put it, "a philosopher in Christ". The young Engels, while still an idealist himself, subjected this philosophy to devastating critique in his work *Schelling and Revelation*. Characterising the development of Schelling's views and his evolution toward the "philosophy of revelation," Engels wrote that Schelling's philosophy leads to a point where the real world remains a "book with seven seals," while reason becomes "unreason". In his socio-political views, Schelling was an enemy of the popular movement, a supporter of unlimited monarchical power. Schelling's philosophy was one of the links in the struggle of German idealist philosophy against materialism and revolution. Schelling's main work is *System of Transcendental Idealism* (1800).

SCHOLASTICISM (Greek σχολή — school) — This name was established for the prevailing direction of *ancient philosophy* (see) taught in schools . Philosophy at that time was in the service of church dogmatics, was the "handmaiden of theology", and therefore did not investigate nature and surrounding reality, but tried to draw concrete conclusions from general church dogmas and determine rules of human conduct. From here, "scholasticism" refers to any pedantry divorced from life, fruitless speculation, bookishness, operating with general concepts and syllogisms without reference to facts and practice. Early bourgeois philosophy grew in struggle against scholasticism. Modern bourgeois philosophy revives medieval scholasticism with the goal of "theoretical justification" of imperialist policy.

SCHOPENHAUER Arthur (1788–1860)

—an extremely reactionary German idealist philosopher, ideologist of Prussian Junkerdom. Schopenhauer's main work, *The World as Will and Representation*, was published in 1818, but Schopenhauer's philosophy gained fame after the

Revolution of 1848, when the bourgeoisie, frightened by the revolutionary movement of the popular masses, threw itself into the arms of reaction. The influence of Schopenhauer's philosophy grew especially after his death, during the era of imperialism. Schopenhauer was a sworn enemy of materialism and dialectics. To the materialist worldview, he opposed a metaphysical idealism hostile to scientific thought. Borrowing from *Kant* (see) his subjectively idealist understanding of phenomena as conditioned by consciousness, Schopenhauer discarded Kant's unknowable "thing-in-itself," asserting that the essence of the world is world will. From ordinary religious views, Schopenhauer's voluntarism differs in that he recognises the dominion over the world of a blind, irrational, senseless will. As a result of this, his "objective" idealism is a form of irrationalism, since the irrational will allegedly underlying all things excludes regularities in the development of nature and society and thus the possibility of scientific, logical cognition. Schopenhauer's idealism opens a wide path to obscurantism. Another feature of Schopenhauer's idealism, which gained him success among the ideologists of the imperialist bourgeoisie, was the rejection of any historical progress, pessimism, stemming from his voluntarism. Schopenhauer's worldview was imbued with a burning hatred for revolution, the people, and democracy; he hated even bourgeois reforms. Fighting against ideological, advanced, realistic art, Schopenhauer preached misanthropic aestheticism, alien to the vital interests of people and despising reality. He opposed active, progressive, ideological artistic creativity with indifference, aimlessness, and the contemplativeness of artistic intuition. Schopenhauer's philosophy culminates in the proclamation of a mystical ideal borrowed from the Buddhist religion—"nirvana"—absolute tranquillity that kills the "will to live". This rotten philosophy of reaction was seized upon by imperialist obscurantists and used as a means of poisoning social consciousness. Schopenhauer's voluntarism and misanthropy served as one of the sources of the predatory ideology of German fascism.

SCIENCE — the sum and aggregate of knowledge about nature, society, and thought accumulated in the course of socio-historical life. The goal of science is to uncover the objective laws of phenomena and provide an explanation for them. Without knowledge of the objective laws of nature and society, scientific cognition is impossible. Marxism proceeds from the premise that science is the enemy of chance, for reality can and must be studied and cognised not in its accidental properties, but in its necessary and law-governed connections. Knowledge of isolated accidents does not constitute science, since accidents do not determine the course of development in nature and society; the denial of objective laws leads to the liquidation of science. The task of science is to find and investigate objective laws hidden beneath surface appearances behind seemingly accidental and chaotic phenomena, equipping people with knowledge of these laws in their practical activity. In all domains, science demonstrates the operation of basic laws amid seeming chaos. The power of science lies in its generalisations. It develops and moves forward together with the development of society; its progress consists in cognising reality with ever greater accuracy and depth.

Science arises and develops on the basis of people's productive and practical activity. At every stage of social history, science represents the level of knowledge of reality's laws achieved at that time; it is directed toward mastering and utilising the forces of nature. Marx and Engels proved that the determining factor in the development of science is not the logical development of problems and concepts, but above all the needs of the development of technology and material production. While technology "depends to a significant degree on the state of science, science depends to a far greater degree on the state and needs of technology. If society experiences a technical need, it pushes science forward more than a dozen universities" (Marx and Engels, *Selected Works*, Vol. II, p. 484). For example, hydrostatics in the 16th and 17th centuries was called into existence by the need to regulate mountain streams in Italy. The natural sciences began to develop with particular

rapidity in connection with the emergence and growth of the capitalist mode of production. For the development of industry, the bourgeoisie needed science. However, under capitalism, science stands opposed to the working class as a force of capital, and scientific discoveries lead not to the alleviation of the worker's labour, but to intensified exploitation. While natural science achieved immense successes under capitalism due to industrial needs, in social science—which is directly linked to the class interests of the bourgeoisie and its economic base—idealism predominated, distorting the actual laws of social life.

Only the ideologists of the proletariat, Marx and Engels, created a true science of the regularities of social development. The worldview they developed liberated natural science from philosophical narrowness (the influence of idealist philosophy and the metaphysical research method) characteristic of it during the capitalist period.

Unbounded opportunities for the development of all sciences were created after the victory of socialism. Of all classes of modern society, the working class—building communist society and utilising all positive achievements of science—is most interested in advancing science. The Great October Socialist Revolution and socialist construction in the USSR opened a new era in the development of science. For the first time in human history, science, freed from the power of capital, was placed at the service of the working people. Socialism and science are inseparable. The establishment of the socialist system signifies a tremendous surge in science. Socialism eliminates all obstacles erected by capitalism on the path of scientific development. Fragmentation, small-scale craftsmanship, anarchy, elemental forces, individualism, and isolation in scientific work—inevitable under capitalism—were replaced in the USSR by the planned, rational utilisation of all scientific forces and means to address pressing problems of the national economy, defence, and cultural development of the socialist country. Already in the first years of Soviet power, Lenin set about developing a broad plan for reorganising the

entire national economy based on the latest scientific and technological data (the electrification plan, GOELRO). Thanks to the socialist organisation of science in the USSR, Soviet science has already moved to first place in world science across a range of fields: in mathematics, the study of the atomic nucleus, cosmic rays, the stratosphere, higher nervous activity, biology, and so on—not to mention the social sciences. Soviet scientists place all scientific achievements at the service of the people; they serve the people voluntarily and gladly, not under compulsion. Guided by the advanced worldview—the teaching of Marxism-Leninism—advanced Soviet science, in its tasks, goals, and aspirations, and in the support it receives in Soviet society, is a nation-wide science. Not only in setting tasks, but also in resolving them, it does not close in on itself, but relies on the experience of advanced Soviet people—on the practice and inventive thought of workers in industry, agriculture, experimental livestock breeders, Michurinist plant breeders, and others. Science in the Soviet land is driven forward not only by scientists, but by thousands of worker-innovators and collective-farm experimenters. In our country, the fellowship between men of science and production workers is growing and expanding, providing a immense new stimulus to the successful development of science.

Science in Soviet society is distinguished by the consistent application of the principle of the unity of theory and practice. New practical experience enriches science and moves it forward, breaking outdated traditions. One of the distinguishing features of science in a socialist society is the struggle against theoretical stagnation and against converting science into a system of prejudices. Stagnation often occurs in science because representatives of the older, honoured generation of scientists mistakenly begin to view themselves as "monopolists" of science. Truly advanced science is that which creates broad scope for the penetration of fresh, young forces into it—growing scientists, practical workers, and innovators who break outdated traditions and establish new, progressive ones. The most important method for overcoming the

contradiction between the new and the old in Soviet science is *criticism and self-criticism* (see). Creative debates and discussions play a major role in scientific development. Marxism teaches that no science can develop without a clash of opinions and freedom of criticism. This proposition is of enormous significance for the struggle against stagnation, conservatism, and Arakcheyev-like regimes in science. The experience of conducting discussions in the USSR (on philosophy, biology, linguistics, physiology, political economy, etc.) demonstrates that through the clash of opinions, criticism, and self-criticism, science achieves new successes: discarding the obsolete, debunking conservative elements clinging to the old and defunct, and clearing the path for everything advanced and innovative in science.

The transition from socialism to communism presents Soviet scientists with grandiose tasks, creating unprecedented opportunities for a new surge in science, and demanding from Soviet scientists of all specialties bold, creative solutions to a wide variety of scientific problems. The Communist Party has set before Soviet scientists the task of surpassing scientific achievements outside our country in the near future. Soviet scientists are working successfully to resolve this task. Science in the USSR, having become the property of the broad masses, serves as an instrument for building communism.

SCIENTIFIC ABSTRACTION (Lat. *abstractio*—removal, withdrawal) —the mental detachment from non-essential, secondary characteristics and the deliberate isolation and generalisation of the most essential features and properties inherent in a particular group of phenomena. The results of such generalisation, produced through scientific abstraction, find expression in scientific concepts and categories. “Words like ‘matter’ and ‘motion’ are nothing more than abbreviations in which we comprehend, according to their common properties, many different perceptually perceived things” (*Engels*, *Dialectics of Nature*, 187). Scientific abstraction gives us a fuller and deeper idea of reality than direct sensations. V. I.

Lenin notes that perceptual representation cannot, for example, grasp movement at a speed of 300,000 km per second, whereas thought can access this.

Through scientific abstractions, cognition moves from the perception of individual phenomena to the generalisation of a mass of phenomena, creating concepts and categories in which the internal, essential connections of reality are reflected. Only through theoretical generalisation can human thought reveal the essence of phenomena, the laws of their existence and development. Therefore, V. I. Lenin points out that even the simplest generalisation, the first and simplest formation of concepts, means that a person knows the deep objective connection of the world more and more. For example, during direct observation, prices of goods on the capitalist market seem ultimately determined by supply and demand. In reality, they are conditioned by the amount of socially necessary labour spent on producing the goods, or in other words, by value. The concept of value, which Marx derived through scientific abstraction, deeply and correctly reflects the real social relations of commodity production. Marx points out that "in the analysis of economic forms, neither microscopes nor chemical reagents can be used. Both must be replaced by the power of abstraction" (*Capital*, Vol. 1, p. 4).

The tremendous significance of abstractions and abstractive thought for knowing the essence of phenomena is pointed out by J. V. Stalin in *Marxism and Problems of Linguistics* (see). Thus, for example, the vocabulary taken by itself does not yet constitute a language. Only by coming under the command of grammar does the vocabulary acquire immense significance. Grammar gives language a structured, meaningful character. The power of grammar is the power of abstraction. Abstracting from the specific in words as well as in sentences, grammar takes what is general that underlies word changes and combinations in sentences, and builds grammatical rules and laws out of it. Grammar is the result of long, abstractive work of human thought an indicator of the immense achievements of thought.

Given the huge role of scientific abstractions in knowing the world, modern bourgeois reactionaries in philosophy wage a struggle against them, striving to refute the fact that every scientific abstraction is a reflection in consciousness of the objective essence of phenomena.

Their favourite argument in the struggle against scientific abstractions is the reference to the idea that abstractions cannot be seen, felt, or photographed, as can be done with concrete things and phenomena. On this basis, they deny the reality of matter, value, surplus value, etc. The whole trick of bourgeois philosophers lies in the fact that they deliberately blur the fact that abstractions are created by generalising essential features inherent in a mass of individual phenomena. Abstractions reflect the general in objects, and the general does not have—and cannot have—a directly sensory, visual appearance. The general exists only in the individual, through the individual.

Criticising in his time the metaphysicians who severed the individual and the general, Engels wrote: "This is the old story. First, abstractions are created by abstracting them from sensory things, and then they want to perceive them sensorially, wanting to see time and smell space" (*Dialectics of Nature*, 187).

However, the fact that the general, known through abstraction, cannot be perceived sensorially does not mean it is unreal or non-existent. The law of universal gravitation cannot be photographed any more than value can, but only obscurantists can deny its reality on this basis.

A distinction must be drawn between the materialist understanding of abstraction and the idealist one. Scientific, materialistically understood abstraction is directly opposed to idealist abstraction, which detaches human thought from real objective reality.

SCIENTIFIC COMMUNISM —the teaching on communism created by Marx and Engels based on their discovery of the materialist conception of history and deep study of the laws of development of capitalist society.

When serfdom was overthrown and capitalist society appeared, a new, more refined system of exploiting working people emerged. As a protest against oppression, various socialist teachings arose. However, initial socialism was *utopian socialism* (see). It could not uncover the laws of capitalism's development, explain the essence of wage slavery, or recognise the new social force capable of becoming the creator of a socialist society. "Human thought," wrote J. V. Stalin, "had to undergo many trials, torments, and changes before reaching scientifically developed and grounded socialism. Western European socialists had to wander blindly in the desert of utopian (unrealisable) socialism for a very long time before forging a path, investigating and grounding the laws of social life, and hence the necessity of socialism for humanity" (Vol. 1, p. 11). Prior to Marx, the labour movement and socialism were disconnected from each other. The achievement of Marx and Engels lies in their uniting socialism with the labour movement. In contrast to utopian socialism, they proved that socialism is not a benevolent wish, but a law-governed, necessary result of the development of capitalist society and the class struggle of the proletariat. Marx and Engels demonstrated that the proletariat is the only consistently revolutionary class capable of overthrowing capitalism and achieving the victory of socialism—not through peaceful means, but through a violent, revolutionary path: the proletarian revolution. Marx and Engels established that the transition from capitalism to communism would be a period of the dictatorship of the proletariat, whose task is to suppress the resistance of exploiters and build a new, classless, communist society. From a utopian idea and dream of a future society, socialism was transformed into a harmonious, scientific, and revolutionary theory. "The irresistible attraction that draws the socialists of all countries to this theory," wrote Lenin, "consists precisely in the fact that it combines strict and supreme scientific rigor (representing the last word in social science) with revolutionary spirit..." (Lenin, Vol. 1, p. 308). Scientific communism is inextricably linked with dialectical

and historical materialism, which serves as the theoretical foundation of communism.

The theory of scientific communism is continuously enriched in its development by new experience and knowledge. After Marx and Engels, scientific communism was comprehensively developed by Lenin and Stalin based on generalising the grandiose experience of the proletarian revolution and socialist construction in the USSR, as well as the experience of the international revolutionary movement in the era of imperialism and proletarian revolutions.

Lenin equipped the proletariat with a new theory of socialist revolution, according to which, under conditions of imperialism, socialism can triumph initially in one individual capitalist country or several countries, and cannot triumph simultaneously in all countries. The leaders of the Communist Party, Lenin and Stalin, provided a harmonious, time-tested theory of socialist construction in the USSR, detailing the paths and methods for building a socialist society, converting millions of peasants to the tracks of socialism, developing the question of the role of the socialist state in building the new society, and thoroughly grounding the creation of a multi-national state of a new, socialist type. They showed that the guiding and organising force in the struggle for...

...building socialism is the Communist Party, which developed the teaching on the party and its theoretical, organisational, political, and tactical foundations, etc. The founders of Marxism, by force of historical circumstances, could characterise the distinction between socialism and communism only in general outlines, and similarly predict the path of transition from the lower stage of communism to the higher stage in general terms. The task of realising the transition from socialism to communism in the USSR posed these questions in our time with full sharpness and required their comprehensive development. Answers to these questions are given in the decisions of the Communist Party and in J. V. Stalin's work *Economic Problems of Socialism in the USSR* (see).

The ideas of scientific communism have become the greatest material force in the modern historical epoch, determining the movement of hundreds of millions of people across the globe. More than a third of humanity is now united in the mighty camp of democracy and socialism headed by the USSR (see also *Marxism-Leninism*, *Socialism and Communism*).

SCIENTIFIC FORESIGHT —the prediction of phenomena, events, and processes that may or must arise in the future, based on knowledge of the objective laws of science. Only knowledge of the objective laws of reality allows us to see how events develop not only in the present, but also how they will develop in the future. People who deny the objective nature of laws thereby deny the possibility of scientific foresight. The natural and social sciences provide numerous examples of foresight. For instance, the great Russian chemist *Mendeleev* (see), guided by his periodic law, posited the existence of three as-yet undiscovered elements and predicted their properties—atomic weights, etc.—which was later fully confirmed by the discovery of germanium, gallium, and scandium. Foresight regarding the emergence of new plant varieties artificially created by plant breeders is based on knowledge of the laws of organism development. In social life, scientific historical forecasts became possible once Marx and Engels created the science of the laws of social development. Marxism refutes the reactionary theories of bourgeois sociologists who deny the possibility of accurate scientific foresight of historical events. With scientific precision, Marx not only indicated that communism would replace capitalism, but also outlined the main features of future society. In his foresight of the inevitable downfall of capitalism and the victory of a higher social system—socialism—Marx relied on the objective law he discovered: the *mandatory correspondence of production relations to the character of productive forces* (see). At a certain stage of capitalism's development, a contradiction arises between the social character of productive forces and old,

bourgeois production relations. This contradiction—the mismatch between the two sides of the mode of production—cannot exist for long. It must be resolved by bringing production relations into line with the new character of the productive forces. The socialist revolution carries out this historical necessity. On the basis of the further development of Marxism as applied to the new historical epoch of imperialism and proletarian revolutions, Lenin brilliantly foresaw the possibility of socialism winning initially in a single country under conditions of imperialism. This foresight was fully confirmed by the experience of building socialism in the USSR.

Knowledge of the laws of social development makes it possible to foresee not only the general direction and outcome of a movement, but also allows us to determine the actual timing of events with greater or lesser accuracy. In social life, foreseeing the exact timing of events is immeasurably more complex than in natural science. In astronomy, for example, predicting solar eclipses is possible centuries in advance. However, knowledge of objective laws of social development grants the opportunity in social life to foresee the arrival of a given historical event and to fight for it, organising its realisation. Marxism-Leninism teaches that one must not merely foresee the future, but win it. As confirmed by the history of the Communist Party of the Soviet Union, knowledge of the laws of social development, revolution, and political struggle enabled it to always accurately determine the moment for historical action. The correct choice of such a moment is one of the most vital conditions for successful strategic leadership. The preparation and execution of the October Armed Uprising offer a vivid illustration of the correct, scientifically precise choice of the moment to act. The Communist Party won because, in its struggle, it illuminated its path with the revolutionary teaching of Marxism-Leninism, which enables scientific foresight of the course and outcome of events.

At the present stage, the Communist Party, relying on knowledge of the objective economic laws of socialism, indicates to the Soviet people the path to building full

communism in the USSR. In *Economic Problems of Socialism in the USSR*, J. V. Stalin elaborated the program for implementing the gradual transition from socialism to communism. The formulation of this program is a striking example of scientific foresight based on accounting for objective laws of social development and theoretical generalisation of real reality.

SECHENOV, Ivan Mikhailovich (1829–1905)



—a great Russian scientist, materialist thinker, founder of Russian physiology. The progressive materialistic views of Sechenov in the realm of philosophy and natural science, closely connected with his progressive socio-political convictions, were formed under the direct influence of the revolutionary-liberation movement in Russia in the 1840s–1860s and that sharp ideological struggle taking place in the country at the time. Sechenov emerged as a continuer of the democratic and materialistic traditions in Russian science laid down by *M. V. Lomonosov* (see) and *A. N. Radishchev* (see). With Sechenov's name is associated the birth of Russian physiology, the development of which he directed along a new, independent path. *K. A. Timiryazev* (see) and *I. P. Pavlov* (see) rightly called Sechenov the father of Russian physiology. Sechenov was the first in the history of physiology to begin an experimental, empirical study of brain activity, setting as his goal the disclosure of the physiological mechanisms of the so-called "mental" activity, which before him was considered unknowable.

Contrary to idealistic, anti-scientific assertions about the allegedly unknowable nature of mental phenomena, Sechenov irrefutably proved that the phenomena of consciousness, will, etc.—the so-called spiritual activity of man—are fully knowable, and its regularities can be explained and studied using a strictly scientific objective method, the kind by which bodily activity had been studied until then.

Sechenov was the first in the history of physiological science to begin considering the activity of the human brain as reflex activity, whereas before him, reflex actions were considered only those types of vital activity of the organism associated with the spinal cord. Such consideration of brain activity fundamentally changed the concept of the character of human mental activity and allowed Sechenov to irrefutably prove that the human psyche is a product of a material organ of mental activity—the *brain* (see)—which functions thanks to external world influences on the sense organs.

Decisively rejecting idealistic assertions about the special nature of human mental activity, Sechenov boldly asserted that there is nothing in consciousness that does not exist in reality, that so-called "free will" is merely the result of those external conditions in which a person lives and acts, and which, being reflected in his brain, cause definite actions. Sechenov wrote that the assertion of idealists that the cause of any human act lies allegedly within the person himself, in his "inner world," his consciousness, and not in existing external conditions independent of him and activity, is "the greatest falsehood." *"The primary cause of any action always lies in external sensory excitement, because without it no thought is possible."* With this, Sechenov dealt a crushing blow to reactionary idealistic views on the "immortality of the soul," "free will," etc., which prevailed at that time in science and are still widely preached by reactionary bourgeois philosophy.

Sechenov's works in brain physiology played a huge role in the scientific work of I. P. Pavlov, who considered Sechenov his teacher and ideological inspirer, tirelessly emphasising the close connection between his own doctrine of conditioned reflexes

and Sechenov's doctrine of the reflex nature of brain activity. Sechenov's works in physiology are a valuable contribution to the materialist theory of the development of living nature. They played a significant role in preparing the ideological and theoretical groundwork for the triumph of Michurinist biological science.

Through all of Sechenov's scientific research runs a red thread of the idea of evolution, the progressive development of living nature. Investigating the problem of thinking, Sechenov repeatedly stated that the solution to this problem would be successful only if the process of thinking were considered historically, in its origin and development. With his works, Sechenov contributed much of value to understanding the essence of thinking, its connection with language, speech, and human activity. In his research, Sechenov proceeded from a firm conviction in the objective existence of the external world independent of man.

"At the basis of all reasoning laid down by me," wrote Sechenov, *"is the premise inherent in every person about the existence of the external world..."* In the theory of knowledge, Sechenov also steadfastly adhered to the materialist line. Sechenov considered the objective material world existing outside consciousness to be fully knowable. Sechenov asserted and experimentally proved that objects of the external world and impressions of them in human consciousness are consistent with each other.

The knowability of the world and the reliability of our knowledge about it are confirmed, Sechenov wrote, by the "enormous successes of natural science, thanks to which man conquers more and more of the forces of nature to his power," as well as "brilliant applications in practice, i.e., the successes of technology." Sechenov subjected idealist views on the knowability of the world to sharp criticism, especially *Kant*'s (see) idealist doctrine, which asserted the dependence of the object of knowledge on the knowing subject and on apriori, allegedly innate forms of intellect that man introduces into the investigated object. Sechenov considered experience and

practice to be the foundation of the theory of knowledge and the criterion of the truth of all positive knowledge.

Sechenov's materialism was not without flaws inherent in the materialism of the pre-Marxian period. Thus, while correctly rejecting the idealist interpretation of the question of free will by proving the dependence of human will on objective external causes, Sechenov did not reveal its conditionality by social relations in which man lives and acts. The same shortcoming was inherent in his understanding of the essence of thinking and human consciousness.

Sechenov was an advanced scientist of his time. In the words of K. A. Timiryazev, he represented one of the most colourful figures of the social movement of the 1860s of the past century. Being in direct contact and friendship with the leader of Russian revolutionary democracy N. G. *Chernyshevsky* (see), Sechenov adopted his worldview. In turn, Chernyshevsky highly valued Sechenov's scientific achievements and relied on them in his philosophical generalisations.

The works of I. M. Sechenov in physiology served as one of the natural-scientific foundations of Chernyshevsky's philosophical materialism. As is well known, the remarkable image of Sechenov was reflected by Chernyshevsky in his novel *What Is to Be Done?* in the person of Kirsanov.

Sechenov brilliantly exposed the idealism and mysticism of the enemy of the revolutionary democrats, Kavelin, whom Lenin called one of the most repulsive types of liberal servility. As an ardent patriot of his country and a fighter for advanced national science, Sechenov brought upon himself the "disfavour" and persecution of the tsarist autocracy, which considered him "politically unreliable." Not separating the interests of science from the interests of his people, Sechenov, already at an advanced age, read lectures to Moscow workers on the Prechistensky workers' courses with great enthusiasm. But the tsarist authorities soon banned Sechenov from reading lectures for workers. Sechenov welcomed the revolution of 1905. *"And now... we must work, work, work. These,"* writes K.

A. Timiryazev, *"were the last words I happened to hear from him — it was the bequest of a mighty generation leaving the stage to the coming one."*

Sechenov's main works: *Reflexes of the Brain*, *Impressions and Reality*, *Who Must Develop Psychology and How?*, *Elements of Thought*.

SECONDARY QUALITIES —*see Primary and Secondary Qualities.*

SEEMINGNESS (Appearance)—see *Appearance (Seemingness)*.

SELF-MOVEMENT —Dialectical materialism views nature not as a state of rest and immobility, but as a state of continuous movement and change. The cause of this movement and change lies not outside, but inside nature itself. In nature and in society, movement and development occur by virtue of internal contradictions inherent in objects and phenomena, by way of self-movement. Idealists claim that the cause of movement lies not in nature, but outside it, in God. The dualist philosopher *Descartes* (see) believed that the supply of movement existing in nature was placed into it by God during the creation of the world; *Newton* (see) believed that the planets of the solar system received their initial impulse toward movement from God. Mechanistic materialism also denies self-movement, recognising as the source of movement only the collision of external opposing forces. The consistent development of this view inevitably leads to the idea of an initial divine impulse.

The proposition of dialectics regarding self-movement is based on data from the science of nature and society. Dialectics considers the *struggle of opposites* (see) to be the source of self-movement in nature and society. It is precisely in recognising the struggle of opposites as the source of self-movement in nature—that is, of a movement that does not require any external, supernatural force—that Lenin saw the fundamental

difference between the dialectical concept of development and the metaphysical one. Development, Lenin points out, is the struggle of opposites. In the history of philosophy, there have been two main concepts of development: development as a decrease or increase, as repetition; and development as a struggle of opposites. "Under the first concept of movement, self-movement, its *driving* force, its source, its motive (or this source is transferred to the outside — God, subject, etc.) remains in the shade. Under the second concept, main attention is directed precisely to knowing the source of '*self*-movement'. The first concept is dead, pale, dry. The second is vital. *Only* the second gives the key to 'self-movement' of all that exists; only it gives the key to 'leaps', to a 'break in continuity', to 'transformation into the opposite', to the destruction of the old and the emergence of the new" (Lenin, *Philosophical Notebooks*, p. 328). The development of science has completely refuted the old, idealistic and metaphysical ideas about some sort of "forces" foreign to matter that serve as the source of its movement. Modern physics, biology, and other sciences view movement as an inalienable property of inorganic and organic matter, as its mode of existence. For example, radioactive decay of elements, the transformation of certain chemical elements into others, and so forth occur as self-movement, i.e., by virtue of intra-atomic processes; outside of these processes, they cannot be understood.

An example of self-movement in the sphere of social relations can be served by the transition from the clan community system to a system based on class division. This transition occurred not by virtue of any external causes, but thanks to internal processes that took place within the framework of the primitive communal system (the social division of labour, the emergence of private property and exchange, etc.). The primitive communal system, having decayed, yielded its place to class society. In exactly the same way, the capitalist mode of production prepares its own ruin and the material prerequisites for the transition to socialism not

through any external causes, but by virtue of economic laws of development inherent to it.

However, it would be a mistake to understand self-movement in the development of society as an automatic development outside the active activity of people, working masses, parties, etc. The development of capitalism creates only the objective prerequisites for replacing it with socialism. For this to occur, it is necessary to destroy capitalism. The proletarian revolution accomplishes this task and creates the conditions for building a socialist society.

Furthermore, Marxist dialectics does not deny the role of external contradictions in the development of phenomena. While putting forward the struggle of internal contradictions as the decisive force of development, it demands that when studying processes and phenomena, one also take into account the entire totality of contradictions that stimulate their development.

SEMANTIC PHILOSOPHY —A fashionable subjective-idealistic trend of bourgeois philosophy, especially widespread in recent years among reactionary ideologists in the USA and Great Britain; a characteristic form of the decadent philosophy of the era of imperialism. Main representatives: Richards, Ogden, Korzybski, Morris, Hayakawa, Carnap. Semantic philosophy gained significant influence in bourgeois jurisprudence, ethics, and literary criticism.

Semantic philosophy is closely linked with *logical positivism* (see), of which it is an extreme expression. It restores medieval scholastic *nominalism* (see), but unlike old nominalism, semantic philosophy is inseparably bound up with subjective idealism.

Semantics is the branch of philology that studies the meaning of words. Many modern idealists have declared semantics to be the "science of sciences". Semantic idealists proceed from the false premise that general concepts are conditional signs or sound combinations that denote nothing and reflect nothing real. From this false point of view, scientific theories appear as empty verbal constructs that merely obscure

"experience". The task of philosophy, according to semantic idealists, is not the analysis of real things and their relations, but the analysis of words and their combinations; not the study of objective reality, but the study of the structure of language and speech.

Semantic idealists, like representatives of other fashionable trends of bourgeois philosophy, are irrationalists; they deny objective regularity and the causal connection of phenomena, believing that philosophers themselves "organise" and "order" the world through language. Semantic idealists declare the imperfection of speech to be the source of all philosophical errors and political disagreements, and consider the improvement of speech and the creation of a precise scientific "metalanguage" to be the only true method for resolving all philosophical and social problems and eliminating errors and disagreements. Semantics goes so far as to assert that all class contradictions and social disasters are caused by the imperfection of language and the lack of semantic training.

Semantic philosophy turns everything upside down: real social contradictions are treated as causes of ideological disagreements and mutual "misunderstandings"; instead, everything is reduced to defects of speech as forms of communication between people; the real liberation of working people from capitalist oppression is treated as a condition for overcoming class contradictions, while the "cleansing" of language from improper words is emphasised. All this represents not only gross idealism—in its most exaggerated, caricatured form at that—but also a pathetic attempt by reactionary ideologists to oppose class struggle and the working people's desire to overthrow capitalism with semantic scholasticism and language reform as alleged magic remedies for overcoming all difficulties in science and all evils in life.

The teachings of Marxism-Leninism on the true role and place of language in social life arm philosophers-Marxists in the struggle against reactionary semantic philosophy (See *Language*).

SENSATION —the reflection in human consciousness of individual properties of objects and phenomena of the material world resulting from their impact on the sense organs. Our sensations are images of the external world. Being the simplest primary form of reflection of the material world in our consciousness, sensations provide material for more complex forms of reflecting reality in human consciousness: for *perception* (see), *representations* (see), and for various forms of thought (*concept*—see, *judgment*—see, *inference*—see).

Therefore, sensations are the source of all knowledge about surrounding material reality. "Otherwise than through sensations, we can learn nothing about any forms of matter and about any forms of motion" (Lenin, Vol. 14, p. 288).

Material objects and phenomena, acting upon our sense organs, cause excitation of neural tissue; when this excitation is transmitted to the cortex of the cerebral hemispheres along centripetal nerves, sensation arises. This entire anatomical-physiological apparatus required for the emergence of sensation was termed an analyser by *I. P. Pavlov* (see). From this it follows that the process of sensation arising represents nothing other than the transformation of external stimulation energy into a fact of consciousness, and that this process is inseparably linked to the central nervous system.

Sensations in animal organisms appeared only at a certain stage of their development. The higher the organisation of an animal, the more complex its nervous system and behaviour, the more diverse and perfected its sensations. The development of sensations in humans is conditioned by practice, by the increasing complexity of human labour and social-production activity.

Human *sensation*s (see) are inseparably linked with thinking , as a form of generalised and mediated cognition of reality, and therefore they always bear a conscious character. All sensations can be divided into two groups: 1) Sensations reflecting properties of objects and phenomena of the material world. To these belong visual, auditory, olfactory, gustatory, and cutaneous sensations. The organs of these sensations are located

on the surface of our body or close to it. 2) Sensations reflecting movements of individual parts of our body and the state of our internal organs. To these belong motor sensations, sensations of equilibrium, and organic sensations. The organs of these sensations are located deep within tissues or on the surface of internal organs.

Machists, positivists, and other subjective idealists assert that sensation isolates the knowing subject from the surrounding world. They claim that human sensations are not a reflection of the properties of objects and phenomena of material reality, but are merely signs, hieroglyphs having no resemblance to the properties of objects and phenomena. According to this unscientific point of view, man cannot go beyond his own sensations and know the properties of things and phenomena that exist outside and independently of him.

V. I. Lenin, in his work *"Materialism and Empirio-criticism"* (see), exposed the sophisms and dodges of subjective idealists across the whole line of gnoseological issues, including the issue of sensations. "The sophism of idealist philosophy," wrote Lenin, "consists in the fact that sensation is taken not as the connection of consciousness with the external world, but as a partition, a wall separating consciousness from the external world,—not as an image corresponding to the sensation of an external phenomenon, but as 'the only thing existing'" (Vol. 14, p. 40). V. I. Lenin showed that human practice, being the criterion of the truth of our knowledge, refutes all fabrications of subjective idealists on the issue of sensations.

SENSATIONALISM (Lat. *sensus*—feeling, sensation) — a philosophical doctrine that recognises sensations as the sole source of knowledge. If sensations are considered as a reflection of objective reality (which they actually are), then sensationalism inevitably leads to materialism. Sensationalist materialists — *Holbach* (see), *Helvétius* (see), *Feuerbach* (see) — believed that sensations are caused by the action of objects and phenomena of the external world on the sense organs. But if one sees in sensations only something subjective, behind which

allegedly nothing exists or there exists some unknowable "thing-in-itself," then sensationalism leads to subjective idealism (*Berkeley*—see, *Hume*—see, *Kant*—see, *Mach*—see, *Avenarius*—see, *Bogdanov*—see). Therefore, sensationalism in itself is not yet an expression of the materialistic line in philosophy, although it played a major role in preparing materialism.

Dialectical materialism teaches that the single premise of sensationalism—that our knowledge has sensation as its source—is insufficient. Decisive in determining the philosophical direction is the attitude to the question of whether sensations serve as reflections or images of objects and phenomena of the external world. Dialectical materialism gives a clear and exhaustive answer to this question. It teaches that the external world, moving matter, is copied, photographed, and reflected by sensations, on the basis of which representations and concepts arise, verified by practice. Dialectical materialism also overcomes the limitation of sensationalism, expressed in underestimating the rational, logical aspect of cognition. Sensation is only the first, initial step of cognition. But sensory cognition in itself cannot give knowledge of the essence of the laws of the external world. Data of sensations are generalised and processed by abstract theoretical thinking, and only the unity of sensory and logical cognition on the basis of practical human activity leads to objective truth. (See also *Empiricism*; *Rationalism*; *Cognition*.)

SHELGUNOV Nikolai Vasilyevich (1824–1891)



— a prominent Russian publicist and public figure, revolutionary democrat, comrade-in-arms of *N. G. Chernyshevsky* (see). Even in his student years, Shelgunov became imbued with the ideas of *Herzen* (see), *Belinsky* (see), and Chernyshevsky. In the 1850s abroad, he established contact with A. I. Herzen and broad circles of the Russian revolutionary emigration. Upon returning home, Shelgunov joined Chernyshevsky's *Sovremennik*. In N. V. Shelgunov's publicism, a prominent place is occupied by the popularisation of natural science and the critique of literary works, but primarily it was devoted to questions of history, politics, and socio-economic relations. In resolving the fundamental question of philosophy, Shelgunov proceeded from the materialist propositions of Chernyshevsky regarding a single material nature and a unified human organism, which is a part of the rest of the material world and a product of the development of matter. Shelgunov criticises idealist propositions about innate ideas, about the primacy of consciousness. Intellect reworks only that material which it receives from impressions of the external world, says Shelgunov. In 1861, N. V. Shelgunov published the article "The Working Proletariat in England and France" in *Sovremennik*. In it, he outlined the contents of F. Engels's book *The Condition of the Working Class in England*, thereby familiarising the Russian public with a remarkable Marxist work by F. Engels, which exerted an undeniable influence on the development of Russian social thought. Defending F. Engels against the attacks of the reactionary camp of Russian journalism, Shelgunov wrote: "Among the authors attacked by Hildebrand is Engels, one of the finest and most noble Germans. His name is completely unknown to us, although European economic literature owes him the best work on the economic life of the English worker... Engels calls bad things bad and does not want to gloss over them..." Philosophically, besides the mentioned works, Shelgunov's most interesting articles are: "Socio-Economic Fatalism," "The Disprofitability of Ignorance," "Attempts at Russian Consciousness," and "Letters on Education". In his views on society, Shelgunov remained primarily an

enlightenment-idealist, despite the fact that he often gave due credit to the role of the popular masses in history. In his literary-critical statements, Shelgunov fought for advanced role of art, for art that contributes to the development of society. Shelgunov exerted a progressive influence on his contemporaries as a talented publicist, an exposer of serf oppression and the brutal essence of growing capitalism. Tsarism severely persecuted Shelgunov. He spent several years in prison and lived in exile for many long years.

SHEVCHENKO Taras Hryhorovych (1814–1861)



— a great Ukrainian poet, revolutionary, and thinker, ideological comrade-in-arms of Russian revolutionary democrats, and founder of the revolutionary-democratic direction in the history of Ukrainian social thought. His worldview was formed under the influence of advanced Russian literature, especially the ideas of Russian revolutionary democrats; his views reflected the interests of the revolutionary Ukrainian peasantry of the mid-19th century—the era of the crisis of the feudal serf system in Russia.

A serf peasant bought out of bondage, Shevchenko was—as Dobrolyubov put it—"a poet completely of the people. He came from the people, lived with the people, and was closely and by blood bound to them not only by thoughts, but by the circumstances of life". Shevchenko was one of the most active participants in the secret political organisation in Ukraine—the

Cyril and Methodius Brotherhood—and headed the revolutionary, leading core within it. He was connected with the *Petrashevsky* (see) group, which planned to utilise his revolutionary activity in Ukraine in their plans for a peasant uprising. The tsarist government persecuted him throughout his life. In 1847, he was arrested, drafted into the army as a private, and exiled to the distant Kazakh steppes. He spent ten years (1847–1857) in exile. After his exile, Shevchenko grew close to the team of the journal *Sovremennik* and its editors—*Chernyshevsky* (see) and *Dobrolyubov* (see). Like Chernyshevsky, he called the people to take up the axe. His fiery poetry (*The Dream*, *The Caucasus*, *Testament*) and all his revolutionary activity were directed at the struggle against the "gang of self-serving landlords" and the "crowned executioner"—the tsar, against the "sycophants"-liberals, and against "dull-witted versifiers"—apologists of the serfdom regime. Shevchenko was a fighter for a people's republic. He called upon the people: "...break your chains and sprinkle your freedom with the evil, enemy blood". Angrily exposing the Great-Power oppression of Russian landlords and the tsar, Shevchenko advocated friendship between the Russian and Ukrainian peoples, praised the "glorious among the glorious"—Bohdan Khmelnytsky, a fighter for the reunification of Ukraine with Russia—and advocated the unification of Slavic peoples on democratic principles. An ardent patriot who gave his whole life to the people, Shevchenko fought for the development of his native Ukrainian culture and played the same role in the development of the Ukrainian language as Pushkin did in the development of the Russian language. He exposed cosmopolitans and opposed Ukrainian bourgeois nationalists (Kulish, Kostomarov). Ukrainian bourgeois nationalists falsely tried to portray Shevchenko as a nationalist, a liberal, and a "Christian".

Shevchenko did not consider the existing social system immutable; he was convinced that the serf system would be destroyed everywhere and that this was bound up with development of the steam engine—technology that will

"devour" the "landlord-inquisitors," and that the most important role in the fundamental change of social life will be played by the popular masses. A materialist by worldview, he asserted that spiritual power cannot manifest itself without matter. At the time, Shevchenko did not call his philosophical position materialism, mistakenly understanding the word to mean the vulgar form of materialism. Shevchenko exposed the lie of *religion* (see), the hypocrisy and self-interest of priests building their well-being on the blood of the people. An atheist, Shevchenko decisively rejected the otherworldly world. In the poem *The Heretic*, Shevchenko shows how Hus fights for the interests of "ordinary people" and for the unity of Slavs, bringing "peace and glory to the world," while opposing him, hiding behind religion, stands an "overfed monk on the apostolic throne"—the Pope of Rome along with princes, baronage, and crowned heads, trading in "blood as if in a tavern". This poet's protest against the Vatican has not lost its relevance today. Shevchenko's atheistic views have their own peculiarities. He often used words like "God," "saint," etc., but he put no religious content into them. "God" to Shevchenko is, as a rule, truth according to the understanding of the people. He also resolved the fundamental question of aesthetics materialistically: the source of the beautiful is nature; any attempts to depart from "eternal beauty-nature" make the artist a "moral monster". Fighting for vital truthfulness, for popular character (*narodnost*), and for the high ideality of art, Shevchenko spoke out against idealism in painting as a hostile ideological trend. These views of Shevchenko are vividly reflected in his *Diary*.

In the 1840s and later in the 1850s, during the era of Chernyshevsky, in the struggle between two camps—materialism and idealism—Shevchenko was on the side of the Russian revolutionary democrats and materialists. His militant poetry, spreading underground, was a sharp weapon in the struggle against serfdom. Shevchenko exerted a major influence on the further development of revolutionary social thought in

Ukraine and Ukrainian culture (I. Franko — see, M. Kotsiubynsky, Lesya Ukrainka, etc.).

SHULYATIKOVISM —a variety of vulgarisation of the theory of historical materialism, named after the Russian Social Democrat and literary writer V. Shulyatikov (1872–1912). Shulyatikovism is characterised by a direct, naive derivation of ideological phenomena from the forms of production organisation and a denial of the relative independence of science, literature, and philosophy, alongside a desire to find a vaguely understood "social-class equivalent" for any philosophical category. Shulyatikovism was a crude perversion of the theory of historical materialism. Lenin subjected Shulyatikovism to devastating critique.

SKEPTICISM (Gr. *skepsis*; *skeptomai* — I consider, reflect) — a philosophical direction expressing doubt in the possibility of reliable knowledge of objective truth. Skeptics elevate doubt into a principle; regarding every subject, they say, two mutually exclusive opinions are permissible— assertion and denial, and therefore our knowledge about things is not reliable.

Skepticism as a philosophical direction originated in Ancient Greece; its founder is considered Pyrrho (c. 360–270 BC). In the opinion of ancient sceptics, conviction in the impossibility of knowing things should lead in theory to "abstention from judgment," and in practice ensure an indifferent, dispassionate attitude toward objects— "tranquillity" of the soul (*ataraxia*).

Marx noted that in the doctrine of ancient sceptics was expressed the degeneration of once powerful ancient philosophical thought. In the Renaissance era, skepticism was filled with different content; it played a significant role in the struggle against medieval ideology, in undermining the authority of the Church. Following Montaigne (1533–1592), *Pierre Bayle* (see) "destroyed metaphysics with the help of skepticism, thereby preparing the ground for the assimilation of

materialism and the philosophy of common sense in France" (Marx and Engels, Vol. III, p. 156).

On the other hand, the French philosopher and mathematician Pascal (1623–1662) made conclusions from skepticism in favour of mysticism; he placed religious feeling above fluctuating reason in the course of cognition. In the 18th century, skepticism poured into the form of *agnosticism* (see); its representative was *Hume* (see), who came forward with a denial of the objective significance of the most important philosophical categories: substance and causality. *Kant* (see) should also be classed among the skeptics with his thesis on the unknowability of "things-in-themselves" (see *"Thing-in-itself" and "Thing-for-us"*).

Skeptism as a denial in principle of the possibility of knowing objective truth is refuted by the entire historical development of science and human experience, confirming the premise of Marxist philosophy regarding the knowability of the world. Dialectical materialism proceeds from the fact that there are no unknowable things in the world, only as yet un-known things that will be disclosed and known by the forces of science and practice. Skepticism can produce nothing in favour of its opinion about the unknowability of things except sophistical arguments.

Marxist materialism, in its assertion of the knowability of the world, relies on the irrefutable evidence of practice, of practical activity. Practice relentlessly exposes every false, unscientific premise and, conversely, confirms every true, scientific truth. If, as sceptics say, people cannot know the true essence of things, then it is incomprehensible how people exist, for their existence presupposes knowledge of the objective laws of nature and action upon nature with the aim of subordinating it to man.

Not only humans, but even animals could not adapt biologically to their surrounding conditions if their perceptions within accessible limits did not correspond to perceived phenomena. Man, unlike animals, creates tools of production with which he transforms nature, and in the process of

transforming nature, knows the deepest secrets of things. *"Knowledge can be biologically useful,"* says Lenin, *"useful in human practice, in preserving life, in preserving the species, only when it reflects objective truth independent of man. For a materialist, the 'success' of human practice proves the correspondence of our representations with the objective nature of the things we perceive"* (Vol. 14, p. 127).

Widespread in modern bourgeois philosophy, skepticism—propagated by bourgeois ideologists as the "powerlessness of reason"—testifies to the decay of capitalist culture and represents one of the forms of struggle against science and scientific materialism.

SKOVORODA, Hryhorii Savvych (1722–1794) —an outstanding Ukrainian philosopher, humanist, democrat, and enlightener who expressed the protest of the peasant masses against serfdom. Upon graduating from the Kyiv Theological Academy, he was a teacher of poetics at the Pereyaslav Theological Seminary, then at the Kharkiv Collegium. For his progressive views, he was subjected to persecution. The hostile attitude of the clergy and ruling classes forced him to abandon teaching activity. With the goal of spreading his views among the people, he chose the lifestyle of a wandering philosopher.

One of the first in the history of Russian and Ukrainian social thought, Skovoroda raised a struggle against official religion and dead church scholasticism. He turned to man and his reason, to nature. His philosophical views were contradictory. The *fundamental question of philosophy* (see) he resolved idealistically, recognising as primary the spiritual principle. At the same time, in his worldview, there was a strong materialist tendency. Following *Lomonosov* (see), he came to the conclusion that matter is eternal in time and infinite in space. He believed that regularity prevails in nature.

Skovoroda's vacillations between materialism and idealism took the form of a dualistic theory of "three worlds" and "two natures." He asserted that the whole world consists of "macrocosm" (nature), "microcosm" (man), and the "world of

symbols" (the Bible). Each of these possesses "two natures": "external"—material, and "internal"—spiritual. Nature consists of a multitude of worlds; it was created by no one, cannot be destroyed, and has no beginning or end, for the end of one is the beginning of another. In this lies the materialist tendency of Skovoroda's philosophy.

Skovoroda believed that the world is knowable; but to know the macrocosm, one must first "know oneself," since the regularities of the macro- and microcosm are unified. Another side of Skovoroda's gnoseology is ethics: truth is fully valuable only in unity with "virtue"; outside it, it is devoid of content and turns into idle curiosity; knowledge and science must serve the people.

Skovoroda viewed the Bible as a means of knowing the "spiritual principle," as a "third, symbolic world." He identified in it an "external"—material side and an "internal"—"divine content": the Bible for him was "both God and the serpent." Here is shown the contradictory nature of Skovoroda's attitude toward religion and the Bible. He subjected official religion (its orthodoxy, dogmatism, and scholasticism) to decisive criticism—"foolish lies" and the fable of a "shameless, harmful, and lying" Bible, thereby rising to militant anti-clericalism. At the same time, he clothed his preaching of enlightenment and ethics in a religious form. He wanted to create a religion of "love," "virtue," "truth," and "verity." God for him was "nature," "man," "truth," "virtue," etc.

Skovoroda subjected the church to criticism, hated the white and black clergy as "ambitious," "voluptuous," "hypocritical," "ferocious beasts," etc. Skovoroda fought for the interests of the oppressed common people; he angrily criticised rich people for greed, parasitism, and idleness. In greed he saw the source of all social misfortunes: litigation, robbery, deceit, buying and selling, usury, wars, the downfall of "states" and "republics." "The people are in chains, politically oppressed, deprived of rights, in ignorance," said Skovoroda. He called to awaken the people. Skovoroda saw salvation in "self-knowledge": having recognised the evil principle, people must

free themselves from it and build a new society based on "reason," "truth," and "virtue." He dreamed of seeing a "heavenly Rus," a "heavenly Republic."

Skovoroda passionately loved his motherland and people. With all unyieldingness, he opposed anti-patriots and cosmopolitans. He passionately defended the unity of Ukraine with Russia, the friendship of these two brotherly peoples.

Skovoroda was realistic and strong in his criticism of the rich, landowners, officials, official religion, and clergy, but he was weak and utopian in resolving questions of social development.

His worldview evolved toward materialism and a sharper formulation of social problems. However, he did not reach a materialist solution to the fundamental question of philosophy; in his social views, although he went beyond the limits of 18th-century enlightenment, he did not reach revolutionary positions. Skovoroda's views reflected the weakness and limitation of the peasant anti-serfdom movement.

Skovoroda's philosophical and literary works: *Initial Door to Christian Morality* (1766), *Dialogue on the Ancient World* (1772), *A Friendly Conversation About the Spiritual World*, *Alphabet of the World* (1775), *The Struggle of the Archangel Michael with Satan* (1783), and others.

SLAVE-OWNING SYSTEM —The first class, antagonistic society, which arose on the ruins of the *primitive-communal system* (see), on the basis of the development of the productive forces of society, on the basis of the development of private property, the growth of economic inequality. Since the primitive-communal mode of production was inherent to all peoples, slavery to one degree or another existed in all countries and among all peoples. Slavery received widespread distribution in the East—in Egypt, Assyria, Babylonia, Mesopotamia, India, China, as well as in Transcaucasia (Urartu) and other regions. The number of slaves was counted in the tens of thousands. However, slavery in the East was mainly patriarchal, domestic in character. Slaves here were not the

main productive force of society. The main productive force in the ancient East remained the peasants, closely linked to the commune and severely exploited by the despotic state. In ancient Rus, especially during the Kievan period, slavery was also patriarchal and domestic, but less developed than in the ancient East. Slavery reached its highest forms of development in ancient Greece and ancient Rome, where the slave became the main productive force of society and where slavery turned into the slave-owning mode of production.

Under the slave-owning system, the dominant and main class is the class of slave owners. It breaks down into various social groups: large landowners, owners of large workshops, merchants, usurers. The second main class is the numerous class of slaves. In addition to these two main classes, there are intermediate layers of the free population in slave-owning society: small property owners living by their own labour (artisans and peasants), as well as the lumpen-proletariat, formed from ruined artisans and peasants. The basis of the production relations of a slave-owning society is the ownership by the slave owner of the means of production and the slave, whom the slave owner can sell, buy, and even kill. These production relations correspond to a new, higher level of productive forces than under the primitive-communal system. Livestock breeding, agriculture, crafts, the division of labour between these branches of production, metallic implements of production received relatively wide distribution. Commodity production began to develop.

The exploitation of slaves, based on non-economic coercion, takes on monstrous dimensions. Slaves respond to exploitation and violence with low labour productivity and damage to tools of production. The surplus product created by each individual worker was insignificant. However, the total mass of surplus product in the exploitation of a huge number of slaves and the exceptional cheapness of their labour was relatively large. On this basis, certain social progress, the development of science, art, and philosophy, became possible. Some progress also took place in the field of production

technology, which, however, remained extremely low and stagnant, as it was based on slavery. Low prices for slaves, almost free labour of the latter, do not create an economic incentive for slave owners to introduce new, improved tools of production.

With the emergence of slave-owning society, the state arises and develops as an apparatus of coercion, as a machine for suppressing the exploited majority of society by the exploiting minority. The entire history of slavery is a history of fierce class struggle. Slavery was a necessary and progressive stage on the path of human development. It served as the basis for the further, more rapid development of productive forces, science, and culture. But having reached a certain level, productive forces could no longer develop further within the framework of the production relations of slave-owning society. With the decay of the slave-owning system, the class struggle reaches its highest point. Slave uprisings intertwine with the struggle of ruined small peasants against large landowners. The demise of the slave-owning system in Rome was accelerated by invasions from outside. The slave-owning form of exploitation is replaced by another—feudal. With the destruction of the slave-owning mode of production, slavery does not disappear completely. It continues to exist to one degree or another in the period of feudalism and in the period of capitalism.

SOCIAL BEING —*the aggregate of conditions of the material life of society* (see)*, primarily the mode of production of material goods* (see), as the main force in the development of society. Social being determines the social consciousness of people (see *Social Being and Social Consciousness*).

SOCIAL BEING AND SOCIAL CONSCIOUSNESS. — By social being, Marxism understands the *conditions of material life of society* (see), primarily the mode of production. By social consciousness, it understands philosophical, political, religious views, etc. The question of the relationship between social being and social consciousness is the fundamental

question of philosophy as applied to social phenomena. Dialectical materialism considers being as primary and consciousness as secondary; consciousness is a reflection of matter, of nature in the human brain, which is the supreme product of nature's development. Historical materialism gives the same solution to the question regarding the relationship of social being to social consciousness, to ideas, theories, views, etc. Social being is primary, determining social consciousness and the spiritual life of society. Whatever society's being is, whatever the conditions of material life of society are, such are its ideas, theories, political views, and political institutions. Prior to Marx, an idealistic understanding of history prevailed. Idealists saw the primary, driving force of social development in social consciousness (ideas, theories, human convictions) or in an "absolute idea," God, etc. Marx extending dialectical materialism to the sphere of social phenomena, established that social being determines social consciousness. This was the greatest discovery that transformed knowledge about society into a true science. At the same time, Marxism showed the immense mobilising, transforming, and organising role of advanced social ideas in the development of society's material life. Advanced ideas, once born, become a great active force that helps the new order eliminate the old economic basis and old classes. (See also *Basis and Superstructure*).

SOCIAL DARWINISM — a reactionary trend in bourgeois sociology based on the pseudoscientific application of Darwin's doctrine on the struggle for existence and natural selection in the animal and plant world to explain the laws of social development and relations between people. Considering this law of nature to be universal, Social Darwinists (Lange, Ammon, Kidd, Woltmann, Weismann, etc.) asserted that it retains its effect in human society as well, where allegedly only the "strong" and "adapted" individuals survive in the struggle for existence, while the weak die out.

The bourgeois-class background of these reactionary ideas lies in the attempt to justify the social inequalities of capitalism

and the ugliness of its social life, to obscure the class consciousness of the working masses, and to divert them from the path of class struggle against capitalism toward social-darwinism.

In his time, this essence of Social Darwinism was expressed in overt form by the bourgeois sociologist-positivist *Spencer* (see), who wrote that socialism, seeking to eliminate the struggle for existence in the human world, must cause general intellectual and physical decline. The ideas of Social Darwinism became widely spread in the era of imperialism and were used as a weapon against Marxism.

Thus, Krupp, a major predator of German imperialism, established large cash prizes in the early 20th century for the best works popularising Social Darwinist ideas among workers. Vulgar ideas of Social Darwinism were also spread by various renegades of Marxism. One of the most blatant representatives of Social Darwinism in German Social Democracy, L. Woltmann, propagandised the idea that the history of human culture and society, just as in nature, develops on the basis of biological principles of adaptation, heredity, and perfection in the struggle for existence.

In the works of the renegade of socialism *K. Kautsky* (see), anti-scientific Social Darwinist ideas were also propagandised. At present, Social Darwinism is widely spread in American and British imperialism, especially in the USA, where a number of reactionary biologists and sociologists (Morgan, East, Jennings, Conklin, etc.) use the ideas of Social Darwinism and *Malthusianism* (see) to justify racial discrimination against Black people, imperialist wars, and crises. Ideologists of imperialism, basing themselves on the Malthusian theory of overpopulation, recommending to destroy a number of "inferior" peoples. Thus, modern ideologists of American imperialism (V. Vogt, R. Cook, etc.) propagandise raving ideas about how the threat to humanity is posed by the excessively high birth rate in the USSR, in the countries of people's democracy, and other countries, which can only be stopped

through war using atomic, bacteriological weapons, and other means of mass destruction.

The founders of Marxism-Leninism decisively exposed the reactionary and anti-scientific character of Social Darwinism. The anti-scientific essence of Social Darwinism consists in the fact that it mechanically transfers biological laws into the sphere of social phenomena. The development of society, as Marxism-Leninism proved, is subject to its own specific laws that cannot be reduced to the laws of nature. Therefore, explaining social phenomena by means of biological or physical concepts is a reactionary and anti-scientific trick; "...no study of social phenomena, no clarification of the method of social sciences," wrote Lenin, "can be given with the help of these concepts. There is nothing easier than sticking an 'energetic' or 'biologico-sociological' label onto phenomena like crises, revolutions, class struggle, etc., but there is also nothing more fruitless and dead than this occupation" (*vol. 14, p. 314*).

SOCIAL RELATIONS —relations among people established in the process of their joint activity. Social relations are divided into material and ideological. The production of material goods constitutes the basis for the existence and development of human society. Therefore, of all social relations, the most important are production, economic relations. *Production relations* (see) determine the character of all other social relations—political, legal, etc. Understanding the dependence of all social relations on production relations was the first thing that made it possible to explain the real course of human history.

SOCIAL REVOLUTION —The most important stage in social development, a fundamental turn in the life of society, signifying the violent overthrow of an obsolete social system and the establishment of a new, progressive social system. Unlike theorists of liberal bourgeoisie and opportunism, who view social revolutions as an accident or a deviation from the "normal" path, Marxism-Leninism teaches that revolutions are a

necessary, law-governed result of the development of a class society. Revolutions complete the process of evolution, of gradual maturation in the depths of the old social system of elements or preconditions for a new social system, the process of gradual accumulation of contradictions between the new and the old. "At a certain stage of their development, the material productive forces of society come into contradiction with the existing relations of production, or—what is but a legal expression for the same thing—with the property relations within which they have been at work hitherto. From forms of development of the productive forces these relations turn into their fetters. Then begins an epoch of social revolution" (Marx and Engels, Selected Works, vol. I, 322).

Revolutions resolve the contradiction between new productive forces and old relations of production; they forcibly break obsolete relations of production and open up space for the further development of productive forces. As a result of revolutions, the requirements of the law of obligatory correspondence of production relations to the character of *productive forces* (see) are carried out in a class society . In order for this law to clear a path for itself, it is necessary to overcome the strongest resistance of the obsolete forces of society. In a class society, old relations of production are fortified by their carriers—the ruling classes, who do not want to leave the stage voluntarily, but defend existing orders by force of state power, hindering the development of the productive forces of society. Therefore, in order to clear the path for further social development, the advanced classes of society must overthrow the existing state system.

The main question of any revolution is the question of political power. The transfer of power from the hands of the ruling reactionary class delaying the development of society into the hands of the revolutionary class is accomplished by way of sharp class struggle. Revolution is the highest form of class struggle. In revolutionary epochs, the spontaneous process of societal development gives way to the conscious activity of people, peaceful development is replaced by violent upheaval.

Millions of masses who previously stood aside from political life rise up to conscious struggle. That is precisely why revolutionary epochs always mean a tremendous acceleration of social development. Revolutions are the locomotives of history, as Marx pointed out. Social revolutions must not be confused with so-called "palace coups," "putsches," etc. The latter mean merely a violent change in the governmental top leadership, a change in power of individual persons or groups of the very same class, whereas the main trait of a social revolution is a turn in the entire system of society, the transfer of power from the hands of one class into the hands of another class. However, not every violent overthrow of one class by another can be called a revolution. If a reactionary class raises an uprising against an advanced class, if power is seized again by a reactionary class that formerly ruled, then this is not a revolution, but a counter-revolution. Revolution, on the other hand, signifies the coming to power of an advanced, progressive class, opening the road to the further development of society.

The character of a revolution is determined by what social tasks it accomplishes. Thus,

the French revolution of 1789 had as its task the destruction of the feudal system, which hampered the development of productive forces, and clearing the ground for the development of capitalist relations of production that grew up on the basis of these productive forces. It was a bourgeois revolution. Bourgeois revolutions were likewise the revolutions in a number of countries of Europe in 1848–1849. The revolution of 1905–07 and the February revolution of 1917 in Russia set the same goals. Their goal was to destroy obsolete autocracy and eliminate remnants of feudalism in the economy in order to clear the path for the country's further economic and political development. But these revolutions, taking place under conditions of the imperialist stage of capitalism, differed substantially from old bourgeois revolutions. Generalising the new conditions under which the Russian bourgeois-democratic revolution took place, Lenin developed a new tactical line for the Marxist party on questions of tactics in this revolution.

Lenin showed that, unlike old bourgeois revolutions in which the leading force was the bourgeoisie, in the new situation the hegemon, the leading force of the bourgeois-democratic revolution, becomes the proletariat. The hegemony of the proletariat means the leading role of the proletariat in the bourgeois-democratic revolution. The proletariat achieves its hegemony by carrying out a policy of alliance with the peasantry and isolation of the liberal bourgeoisie. Lenin also developed a new line on the question of the relationship between the bourgeois-democratic revolution and the socialist revolution under altered historical conditions, substantiating the theory of the growing over of the bourgeois-democratic revolution into the socialist revolution.

The proletarian, socialist revolution fundamentally differs from all previous revolutions. It is the greatest of all revolutions known to history, for it produces the deepest changes in the life of peoples. All revolutions of the past were, in the words of J. V. Stalin, one-sided revolutions; they led to the replacement of one form of exploitation by another form of it. Only the proletarian revolution, establishing the dictatorship of the proletariat—the most revolutionary class in human history—is capable of destroying any exploitation of man by man. The model of a proletarian revolution is the *Great October Socialist Revolution* (see).

A social revolution, representing a most profound turn in social development, cannot be carried out at any moment, at the whim of one or another group of revolutionaries. It requires certain objective conditions, the totality of which Lenin called a revolutionary situation. "The fundamental law of revolution," confirmed by all revolutions and in particular by all three Russian revolutions in the 20th century, consists of this: for a revolution it is not enough that the exploited and oppressed masses become aware of the impossibility of living in the old way and demand changes; for a revolution it is necessary that the exploiters cannot live and rule in the old way. Only when the "lower classes" *do not want* the old way and when the "upper classes" *cannot* the old way, only then can a revolution

be victorious. Otherwise this truth is expressed in the words: a revolution is impossible without a nationwide (affecting both the exploited and the exploiters) crisis (Lenin, vol. 31, p. 65). But for the victory of a proletarian revolution, the mere presence of a revolutionary situation is insufficient. It is necessary that subjective conditions be joined to the objective conditions of revolution: the capacity of the revolutionary class for bold, self-sacrificing struggle, the presence of a battle-hardened revolutionary party providing correct political, strategic, and tactical leadership. (See also *Proletarian, socialist revolution*.)

SOCIALISM AND COMMUNISM —two phases, two stages in the development of communist society, characterising the level of economic and cultural maturity of the new, higher social system — communism.

"The scientific distinction between socialism and communism consists only in the fact that the first word denotes the first stage of the new society growing out of capitalism, while the second word denotes a higher, further stage of it" (*Lenin, vol. 29, p. 387*). The transition from capitalism to communism represents a great historical turning point in the development of human society, accomplished as a result of the socialist revolution, which establishes the dictatorship of the proletariat and creates conditions for building a new society.

The transition from capitalism to socialism and from socialism to communism is a complex and lengthy process of creating a new economy and new relations of production—a process that includes various phases of development and formation of the new socio-economic system.

The economic foundation of both socialism and communism is social ownership of the means of production. Under socialism and communism, exploiting classes are absent, the exploitation of man by man is eliminated, and national and racial oppression is abolished. In both the first and second phases of communism, labour is the general and equal duty of all members of society, and the development of the economy

and culture is subordinated to the goal of ensuring the maximum satisfaction of the constantly growing material and cultural needs of all society through the continuous growth and perfection of socialist production based on superior technology.

Socialism is the first, or lower, phase of communism. "What we have to deal with here is a communist society, not as it has *developed* on its own basis, but, on the contrary, just as it *emerges* from capitalist society, and which is thus in all respects, economically, morally, and intellectually, still stamped with the birthmarks of the old society from whose womb it emerged" (*K. Marx and F. Engels, Selected Works, vol. II, 13*).

Under socialism, mutual relations among people in the process of production are characterised as relations of comradely cooperation and socialist mutual aid among workers freed from exploitation. Production relations are in full accordance with the state of productive forces, since the social character of the production process is reinforced by social ownership of the means of production. Therefore, the national economy under socialism develops at accelerated rates; it knows no economic crises or other vices and plagues inherent to capitalism.

The economic foundation of socialism is socialist social ownership in two forms: state (public/all-people's) and collective-farm/cooperative (group) property. Socialism abolishes the opposition between city and countryside, and between mental and physical labour. However, in the first phase of communism, essential differences between them still remain, which will finally disappear during the transition to the higher phase of communism.

Under socialism, remnants of capitalism still persist in the economy and in people's consciousness, and class differences exist between the working class and the peasantry, which constitute the main classes of socialist society. Under socialism, commodity production is preserved, the necessity of which stems from the existence of two forms of socialist property. But this commodity production is of a special kind; it mainly deals

with goods of united socialist producers in the form of the state, collective farms, and cooperatives.

Due to the presence of commodity production and commodity circulation, covering mainly the sphere of personal consumption items, under socialism the law of value exists and operates, though its sphere of action is strictly limited by the framework of social ownership of the means of production and by the operation of the *law of planned (proportional) development of the national economy* (see), and reflects the requirements of this law in national economic plans. With the disappearance of commodity production, the law of value will also lose its force.

The communist principle of distribution of products according to needs excludes all commodity exchange, and consequently, the transformation of products into commodities and together with that their transformation into value. In the higher phase of communism, the amount of labour spent on the production of products will be measured not through value and its forms, but directly by the amount of time spent on their production.

The socialist system, as opposed to the capitalist system, realises a higher type of social relations; it conquers capitalism because it yields higher labour productivity than the capitalist system of economy, and because socialism gives society more products and can make society richer than capitalism. However, despite the giant step forward compared to capitalism, the state of productive forces and the level of productivity of social labour under socialism are not yet high enough to ensure an abundance of products for the full and all-round satisfaction of people's growing material and cultural needs.

Therefore, under socialism, the principle "from each according to his ability, to each according to his labour" is implemented. In the USSR, where the first phase of communism has been implemented and the process of gradual transition to the higher phase of communism is taking place, labour has become a matter of honor, glory, valor, and heroism for the conscious workers of Soviet socialist society. A striking

manifestation of the socialist attitude toward labour is socialist emulation, which is a communist method of building a new social order.

The Soviet people, having achieved the building of socialism in our country, are now carrying out a gradual transition to communism. Lenin pointed out that in beginning socialist transformations, we must clearly set before ourselves the goal toward which these transformations are ultimately directed, namely the goal of creating a communist society. Pointing to the ultimate goal of socialist construction, Lenin taught that a new, higher type of society can develop only when socialism is fully consolidated. Lenin emphasised that socialism must inevitably grow into communism. Only after the subordination of people to the division of labour disappears, when...

...labour ceases to be merely a means for life and becomes the primary necessity of life, when along with the all-round development of members of society the productive forces also grow, only then will society be able to write on its banner: "from each according to his ability, to each according to his needs".

J. V. Stalin gave a comprehensive definition of communist society: "If we give a brief anatomy of communist society, it will be a society:

a) where there will be no private ownership of tools and means of production, but social, collective ownership;

b) where there will be no classes or state power, but there will be workers of industry and agriculture managing themselves economically as a free association of working people;

c) where the national economy, organised according to plan, will be based on superior technology both in industry and in agriculture;

d) where there will be no opposition between city and countryside, between industry and agriculture;

e) where products will be distributed according to the principle of the old French communists: ‘from each according to his ability, to each according to his needs’;

f) where science and art will enjoy conditions favourable enough to achieve full bloom;

g) where the individual, free from worries about a piece of bread and the necessity of catering to the ‘mighty of the world,’ will become truly free.

Etc., etc.” (*vol. 10, p. 134*).

In order to carry out the transition to communism, it is necessary to fulfil a number of preliminary conditions. It is necessary to firmly ensure the continuous growth of all social production with the predominant growth of the means of production, without which it is impossible to carry out expanded reproduction. This condition is realised in our country through the development primarily of branches of the national economy producing coal, oil, metal, electrical energy, machinery, equipment, construction materials, etc., on the basis of perfecting socialist production through continuous technical progress in its main directions — complex mechanisation, automation, chemicalisation, and electrification of production processes.

“Communism is Soviet power plus the electrification of the whole country” (*Lenin, vol. 31, p. 392*). At the same time, the Communist Party and the Soviet Government are taking all measures for a sharp rise in branches of production directly serving consumer needs, in order to significantly raise the population’s supply of all consumer goods.

For the transition to communism, a significantly higher level of development of productive forces is required than under socialism. Under communism, a single communist form of ownership will exist both in industry and in agriculture. Consequently, there will be no division into two forms of ownership as occurs under socialism. Collective-farm property in its further development will rise to a higher stage — to the level of public (all-people’s) property. Under communism, there

will be no commodity production or commodity exchange, but a system of direct product exchange will prevail.

However, this process is complex and lengthy. To carry it out, it is necessary through gradual transitions, carried out to the benefit of collective farms and, consequently, for all society, to raise in the future collective-farm property to the level of public property, while commodity circulation must also through gradual transitions be replaced in the future by a system of product exchange. This will make it possible over time to include the main property of collective farms and collective-farm output into the general system of national planning.

It must be borne in mind, however, that the solution to this task is not a matter of the immediate future. Under current conditions and in the near future, the collective-farm form of ownership will play the role of a powerful driver of the productive forces of socialist agriculture. Soviet trade will also remain for a long time one of the most important levers for the further development of the country's national economy. Therefore, the task now consists of strengthening and developing the collective-farm system in every way, expanding and improving Soviet trade. Raising collective-farm property to the level of public property and replacing commodity circulation with a system of product exchange will only be possible on the basis of further development of the collective-farm system and Soviet trade.

It is necessary, further, to achieve a level of cultural growth in society that would provide all members of society with the all-round development of their physical and mental abilities, so that members of society have the opportunity to receive an education sufficient to become active participants in social development, so that they have the opportunity to freely choose a profession rather than being chained for life to a single profession due to the existing division of labour.

To fulfil this condition, it is necessary to reduce the working day to at least 6–5 hours, introduce universal compulsory polytechnic education, radically improve housing conditions, and significantly raise the real wages of workers and

employees through direct increases in money wages and especially through systematic price reductions on mass consumer goods. The fulfilment of these main preliminary conditions, taken together, will mark a radical transition from the economy of socialism to the higher economy—the economy of communist society.

The Communist Party and the Soviet State, relying on the knowledge of objective economic laws, direct socialist society along the path of building full communism. In accordance with the economic laws of socialism and conforming to the requirements of the *basic economic law of socialism* (see), the policy of the Communist Party and the Soviet Government, built on the scientific foundation of Marxism-Leninism, determines and directs all economic, political, and cultural activities of the socialist state, and perfects its state apparatus.

The main instrument for building communism is the Soviet State, which will be preserved under communism if capitalist encirclement is not liquidated and the danger of military attacks from outside is not eliminated.

In the post-war years, Soviet socialist society has taken a major step forward on the path to communism. The material and technical base of communist society is being created; widespread implementation of the latest technology is occurring across all branches of the national economy. Grandiose perspectives for the further development of our country's economy and culture on the path to communism were opened by the decisions of the historic 19th Party Congress, and decisions of the party and government regarding the further development of agriculture and a sharp rise in the production of consumer goods.

The peoples of the Soviet Union, under the leadership of the Communist Party and the Soviet Government, armed with the most advanced science of modern times — Marxism-Leninism — are confidently moving along the path of communism. The world-historical experience of building socialism and communism in the USSR serves as a model for the countries of people's democracy that have embarked on the

path of socialist development and are successfully constructing the foundations of socialism in their countries.

(See also Socialist System; Essential Difference Between City and Countryside and Ways to Eliminate It; Essential Difference Between Physical and Mental Labour and Ways to Eliminate It.)

SOCIALIST COMPETITION —"is a *communist method of building socialism* on the basis of the maximum activity of millions of working masses" (*Stalin, vol. 12, p. 109*). Communism arises as a result of the conscious creative activity of millions of working masses. Socialist competition as an expression of the conscious creative initiative of working masses building a new, communist society, arose as a result of the victory of the *Great October Socialist Revolution* (see). In contrast to capitalist competition, which means cruel exploitation of working people by capitalists and savage suppression of energy and creative initiative of the masses, socialist competition, organised and directed by the Communist Party, creates every opportunity for the broad working masses to show themselves and develop their abilities and talents, which, in Lenin's phrase, capitalism crushed, suppressed, and trampled by the thousands and millions. Socialist competition has as its main source new, socialist production relations of Soviet society, which destroyed forced labour and exploitation of man by man forever. It has as its source a radical improvement in the material and cultural position of the working masses. Socialist competition is a powerful lever through which the Soviet state carries out the building of communism in our country.

One of the most remarkable features of socialist competition is that it caused a fundamental revolution in people's views on labour, turning labour from a shameful and heavy burden, as it was considered before, into a matter of honor, glory, valor, and heroism. Socialist competition is built on the principle of comradely cooperation and socialist mutual assistance among workers of socialist society, with advanced

workers helping lagging ones to achieve a general rise. Socialist competition is directed against routine, stagnation, bureaucracy, and officialdom. It is an expression of business like revolutionary self-criticism of the masses, relying on the creative initiative of millions of working people. Socialist competition is a powerful source of growth in labour productivity in Soviet society. Developing on the basis of rising material and cultural levels of working people, socialist competition, in turn, serves as a means for further raising the well-being and cultural prosperity of the peoples of the USSR.

In its development, socialist competition in the USSR passed through a number of stages. From communist *subbotniks*, which arose during the Civil War, through shock-work during the first Five-Year Plan, to the Stakhanovite movement during the second Five-Year Plan, and to nationwide socialist competition — such is the glorious path of its development. The Stakhanovite movement is a new stage in socialist competition. It differs qualitatively from competition in previous stages because it is based primarily on new technology created as a result of the socialist industrialisation of the country. Stakhanovites are advanced people and production innovators who have mastered new technology, continuously developing it and driving it forward. The significance of the Stakhanovite movement lies in its yielding high labour productivity, clearly demonstrating the advantages of socialism over capitalism. The Stakhanovite movement represents a form of socialist competition that opens the way to a continuous rise in labour productivity, ensuring the possibility of transition from socialism to communism. The growth of socialist production and the rise of labour productivity in the USSR are achieved primarily at the expense of introducing modern advanced technology into production, its continuous perfection, and its mastery by workers in all branches of the national economy. The Stakhanovite movement contained the seeds of a cultural and technical rise for the working class, necessary for eliminating the essential difference between mental and physical labour.

The current stage in the development of socialist competition is the highest stage: socialist competition has become nationwide. Now, not just individual groups of workers, but hundreds of thousands and millions of workers have mastered the newest and most complex modern production equipment and technology; the working class has reached a different cultural and technical level. No less than 25% of workers in the USSR have secondary or seven-year education. Millions of workers annually study in general education and technical schools and courses, to say nothing of the almost universal qualification upgrade directly on the job. In connection with the growth of workers' cultural and technical level, competition has assumed higher forms. Higher forms of socialist competition are growing, such as the struggle for excellent product quality, increasing enterprise profitability, high production culture, saving raw and other materials, etc. Most remarkable in socialist competition at present is the struggle of Soviet people for the widespread introduction of advanced working methods in all enterprises, encompassing all workers and collective farmers in an innovative movement. Socialist competition, supported and led by the Communist Party, contains an inexhaustible source of popular initiative, inventiveness, and creativity, which the Communist Party and Soviet State direct toward strengthening and developing the economic and political power of the USSR, and toward the flourishing of socialist culture. The rich experience of the working people of the Soviet country in organising and conducting socialist competition is used in the countries of people's democracy building socialism. In this lies one more testament to the vitality and invincibility of this movement of modern times.

SOCIALIST CULTURE —a culture of a new, highest type, created by the working masses under the leadership of the Communist Party as a necessary constituent part of the socialist social and state system and having as its goal the construction

of a communist society and communist education of active, conscious builders of communism.

Socialist culture is a historically natural development of the progressive achievements of all preceding human culture. Being in the modern epoch the highest historical stage of human cultural development, it at the same time fundamentally differs from all preceding culture. Socialist culture can take shape and form only after the socialist revolution, under conditions of the dictatorship of the proletariat. Under conditions of capitalist society, the proletariat as an exploited class can create only elements of its culture. Socialist culture develops on the basis of the most advanced social system, in which public ownership of the means of production is established, exploitation of man by man is liquidated, and socialist relations of production prevail, constituting the new economic base of society. The political basis of socialist culture is Soviet power, the most advanced power in human history, which ensures the people's mastery of all achievements of culture and the development of their creative abilities and talents in all fields of national economy and culture. The ideological basis of socialist culture is Marxism-Leninism.

Socialist culture is characterised by the following main features. It is, above all, a genuinely popular culture. It is created by the people, serves the interests of the people, their enlightenment and education in the spirit of the great ideas of communism, inspires and develops the creative energy of millions of masses, active and conscious builders of communism. Going with its roots into the thick of the broad working masses, the culture of the Soviet people deeply reflects the content of their life, their great creative labour, expresses the ideals and aspirations of Soviet people, their vital interests. It is hostile to all ideas of exploitation and oppression, and its main core, main content is the ideas of scientific communism, the struggle for a communist society.

A characteristic feature of Soviet socialist culture is its multi-nationality. Construction of a socialist society and culture means the liquidation of economic and cultural backwardness of

previously oppressed peoples. Leninism views culture created by a liberated people as culture socialist in its content and national in its form. "...Proletarian culture," says J. V. Stalin, "socialist in its content, takes various forms and methods of expression among different peoples drawn into socialist construction, depending on differences in language, way of life, etc. Proletarian in content, national in form—such is the universal human culture toward which socialism moves. Proletarian culture does not abolish national culture, but gives it content. And vice versa, national culture does not abolish proletarian culture, but gives it form" (vol. 7, p. 138). Socialist culture organically includes and critically assimilates all the advanced, progressive elements that were created earlier by the national cultures of the peoples of the USSR. Here, first of all, belong the socialist and democratic elements of national cultures. They are not destroyed along with the liquidation of the old basis, but serve the advanced forces of society in the cause of further development of spiritual culture.

Socialist culture is deeply patriotic, imbued with the idea of national pride for the Soviet Motherland, for the most advanced social system in the world, which contributes to the development of the national culture of each people and thereby enriches universal human culture.

The culture of the peoples of the USSR is bound by unbreakable fraternal ties with the culture of the Russian people, which helped the peoples oppressed by tsarism to liberate themselves from national, political, and economic oppression. Socialist culture in its content, goals, and tasks fundamentally differs from bourgeois culture; it has as its goal the education of the masses in the spirit of proletarian internationalism, in the spirit of Soviet patriotism.

A characteristic feature of socialist culture is its humanism, for it serves not a handful of capitalists, but the interests of the working people, sets as its goal the comprehensive development of their spiritual and physical capabilities. This humanism of socialist culture stems from the basic economic law operating under socialism—the law of securing maximum satisfaction of

the constantly growing material and cultural requirements of all society.

The rise of Soviet socialist culture finds its expression in the deployment of all-national socialist competition for raising labour productivity, for mastering the newest technology, for high culture of labour. The Stakhanovite movement was the beginning of that rise in the cultural-technical level of the working class to the level of engineering-technical workers, which leads to the elimination of essential distinctions between mental and physical labour.

Socialist culture develops in an irreconcilable struggle against bourgeois culture, against remnants of capitalism in the consciousness and way of life of people. In the decisions of the Central Committee of the Communist Party on ideological questions, apoliticism, lack of ideas, and formalism in literature and art, servility before bourgeois culture, were condemned. The Party indicated to Soviet writers and artists that literature and art must be guided by that which constitutes the vital basis of our system—the policy of the Party, that they must deeply study the life of the people, be closely connected with them, and in artistic images reveal the features of Soviet people, people of a new type, in all the majesty of their human dignity, and thereby contribute to the education in Soviet people of the best human qualities.

The gradual transition from socialism to communism means an even faster growth of the material well-being of working people and a new rise in their cultural level. For the realisation of the gradual transition to communism, it is necessary, alongside other main preliminary conditions, to achieve such cultural growth of society that would ensure all members of society the comprehensive development of their physical and mental capabilities, give them the opportunity to receive education sufficient to become active agents of social development, the opportunity to freely choose a profession, and not be chained for life, by virtue of the existing division of labour, to one single profession. Directives adopted by the 19th Congress of the Communist Party for the fifth five-year plan of

USSR development determine the further rise of all branches of the national economy, the growth of material and cultural level of the Soviet people. The fifth five-year plan is a new stage in the development of socialist culture. Paramount importance in the cause of a huge rise in the cultural level of the Soviet people is acquired by the congress decision on the transition by the end of the five-year plan from seven-year education to universal secondary education in republic capitals, cities of republican subordination, regional, territorial, and major industrial centres, and on preparing conditions for achieving in the next five-year plan universal secondary education in remaining cities and rural localities. The most important task is also the transition to carrying out polytechnic instruction and conducting measures necessary for the transition to universal polytechnic instruction.

The development in our country of socialist culture—the most advanced and most ideologically rich culture in the whole world—has huge significance for the countries of popular democracy, in which the construction of socialism is being carried out and which use the experience of our *cultural revolution* (see) and cultural construction to create a new culture, socialist in content and national in form. Soviet culture acts as an inspiring force, inspiring the peoples of the whole world to fight for peace, democracy, and socialism, and lays firm foundations for a unified universal human culture of communism.

SOCIALIST REALISM —the main method of Soviet literature and art. Soviet art continues the best realistic traditions of past art, especially Russian art — the art of Pushkin and Tolstoy, Gogol and Nekrasov, Repin and Surikov, Tchaikovsky and Glinka, and others. But the realism of Soviet art is a qualitatively new stage in world art history. It is a realism inspired by communist ideology, the struggle for the revolutionary transformation of society, and the building of communism. It is a realism based on the ideas of scientific socialism, grown on the soil of the practical construction of socialism.

Socialist realism overcomes the ideological limitations of old artistic realism. It arms the artist with the ability to see the driving forces of social life, the decisive role of the popular masses in history, and the significance of the proletariat — the leader of the oppressed masses in the struggle against capitalism. That is precisely why socialist realism is the most consistent and highest form of artistic realism.

The main requirement of socialist realism is a truthful, historically concrete representation of reality in its revolutionary development. The truthfulness and historical concreteness of the artistic representation of reality must be combined with the task of ideologically remoulding and educating working people in the spirit of socialism. Socialist realism does not exclude, but rather includes as a constituent part, revolutionary romanticism — the ability to see in embryo and growth the seeds of the new to which the future belongs.

As A. A. Zhdanov pointed out in his speech at the First All-Union Congress of Soviet Writers, "the whole life of our party, the whole life of the working class and its struggle consists of combining the most rigorous, most sober practical work with the greatest heroism and grandiose perspectives".

From the standpoint of Marxism, the typical is not only what is most frequently encountered or statistically average, but that which most deeply expresses a given socio-historical phenomenon. Therefore, the conscious exaggeration and sharpening of an image reveals the typical more fully. The writer or artist, striving to embody this or that idea in images, resorts to such exaggeration, which does not contradict realism at all, but, on the contrary, serves as a means for the most realistic reflection of life itself. From this it follows that typification is the sphere in which the party-mindedness of art finds its expression. Through the depiction of the typical, the writer or artist intervenes in life, fights against the obsolete, defends their ideals, and educates people in a specific direction.

Soviet writers and artists are "engineers of human souls". They educate working people in the spirit of communism, boundless devotion to the Communist Party, *Soviet patriotism*

(see), and love for the great socialist Motherland. Soviet writers and artists in their works must actively fight against *remnants of capitalism in people's consciousness* (see) and cultivate the principles of socialist morality in Soviet people.

Socialist realism as the main method of Soviet art not only does not exclude, but on the contrary, presupposes broad initiative of the artist in choosing diverse forms, styles, and genres of creativity. Socialist realism is fundamentally hostile to formalism and theories of "pure art." Socialist realism is a qualitatively new historical stage in the development of art, not only in terms of ideological content, but also in terms of artistic form. The innovative essence of Soviet literature, theatre, cinema, painting, and music has manifested itself in numerous first-rate works. In Soviet art, compared to the old art, plots, characters, dramatic conflicts, the scale of depicted events, etc., have become different. Soviet art is deeply popular art, not only in its ideological content and direction, but also in its form. Lenin said that new art must be understandable to the masses. In 1948, the resolution of the Central Committee of the All-Union Communist Party (Bolsheviks) on V. Muradeli's opera *Great Friendship* gave a clear programmatic guideline on this issue. The resolution pointed out that the foundations of the realistic direction in Soviet music are the combination of "high meaningfulness with artistic perfection of musical form, the truthfulness and realism of music, its deep organic connection with the people and their musical and song creation, high professional mastery along with simultaneous simplicity and accessibility of musical works." The method of socialist realism means an organic combination of the national and international in art. Soviet art is guided by the Marxist premise that Soviet culture is socialist in its content and national in its form.

At the origins of socialist realism stands the great proletarian writer M. Gorky, whose work marked the onset of a new era in the development of Russian literature. The method of socialist realism is now becoming the property of art figures in the countries of people's democracy, who have freed themselves from the yoke of capitalism and are building a

socialist society and socialist culture. It is also becoming the property of the best representatives of literature and art in capitalist countries leading the struggle for the freedom of peoples, for peace, democracy, and socialism.

SOCIALIST REVOLUTION —see *Proletarian, Socialist Revolution*.

SOCIALIST STATE —a state of a new type, created for the first time by the working class of the USSR in place of the bourgeois state machine smashed and destroyed by the proletarian revolution.

The socialist state is a state "democratic in a new way (for the proletariat and the propertyless in general) and dictatorial in a new way (against the bourgeoisie)" (*Lenin, vol. 25, p. 384*). In its essence, the socialist state is a *dictatorship of the proletariat* (see). The significance and role of the socialist state consist in its being the main instrument in the hands of workers and peasants in the struggle for the victory of socialism and in defence of the socialist gains of the working people against capitalist encirclement. The guiding force of the socialist state is the Communist Party, which directs the entire development of socialist society. The daily work of the socialist state is carried out with the help of "transmissions" or "levers" linking...

...the party with the working masses — trade unions, Soviets, cooperatives, the Youth League.

Since the time of the October Revolution, the Soviet socialist state has passed through two main phases in its development. The first phase is the period from the October Revolution to the liquidation of exploiting classes. The main task of the socialist state during this period consisted in suppressing the resistance of overthrown exploiting classes, organising defence of the country against attacks by interveners, restoring industry and agriculture, and preparing conditions for the liquidation of capitalist elements. Accordingly, during this period the state exercised two main functions: suppressing the resistance of overthrown exploiting classes inside the country

and defending against attack from outside. Along with these functions, main for that period, the socialist state also performed a third function: economic-organising and cultural-educational work, but this function did not receive serious development during that period. The second phase includes the period from the liquidation of capitalist elements in city and countryside to the full victory of the socialist economic system and the adoption of the new Constitution, and the period of building communism. The main task of the state in this period consists in organising socialist economy across the entire country and liquidating the last remnants of capitalist elements, carrying out the cultural revolution, and organising a fully modern army for country defence. Correspondingly, with these new tasks, the functions of the Soviet socialist state changed in this second period. The function of military suppression within the country fell away, because exploitation was abolished and there were no more exploiters. Instead of the function of suppression, the state developed the function of protecting socialist property from thieves and plunderers of public property. The function of military defence of the country against attack from outside was fully preserved. The function of economic-organising and cultural-educational work of state bodies received its full development. The main task of the Soviet state inside the country in the second phase consists in peaceful economic-organising and cultural-educational work. The Soviet Army, punitive bodies, and intelligence now direct their point not inside the country, but outside it, and aim to protect it from external enemies. In the Great Patriotic War, the main task of the Soviet socialist state was organising the defence of the Motherland and crushing the enemy. Under war conditions, as during peaceful construction, the Soviet state and social system proved its vitality and its advantages over the bourgeois system. The Soviet state was able to quickly shift the national economy onto a war footing and mobilise all resources and possibilities to achieve a great victory. In the post-war period, the Soviet state deployed organisational work unprecedented in scope aimed at the further rise of the national

economy, the rise of the people's culture, and the successful realisation of the task of gradual transition from socialism to communism.

In the short period of existence of the Soviet socialist state, the immense role of its participation in building socialism and communism, as well as the fundamental difference between a socialist state and a bourgeois one, became fully revealed. A bourgeois state suppresses the working majority of society in the interests of an exploiting minority. It does not perform, or hardly performs, economic-organising and cultural-educational functions. It merely protects the right of capitalists to exploit workers. It does not manage economic processes; the latter occur spontaneously like blindly operating forces. A bourgeois state does not educate the masses or instill culture in them; on the contrary, it forcibly isolates them from all spiritual values created by humanity, poisoning their consciousness with the poison of decaying bourgeois culture. The Soviet state is a state of a new type. Its functions have expanded immensely. For the first time in history, the state possesses an economic-organising and cultural-educational function. The socialist economy develops not spontaneously, but as a planned economy organised by the state and party in accordance with the requirements of objective economic laws. The socialist state is deeply interested in raising the consciousness and cultural level of the broadest working masses. The socialist state is a new type of state in terms of its democracy as well. The people themselves participate in state administration. The existence of a socialist state is unthinkable without active support for all its measures from millions of people. Therein lies the "secret" to the success of the great transforming activity of the socialist state. The socialist state will be preserved under communism as well, if capitalist encirclement is not liquidated, if the danger of military attacks from outside is not eliminated. The state will not be preserved and will wither away if capitalist encirclement is liquidated and replaced by a socialist encirclement.

The foreign policy of a socialist state, like its domestic policy, entirely serves the interests of the popular masses. As a

state of working people, the socialist state is deeply interested in peace among all peoples, and therefore conducts a consistent peace policy. The Soviet socialist state, as well as the people's democratic states, are the bulwark of peace throughout the world.

SOCIALIST SYSTEM —a social and state system based on public ownership of the means of production, on the elimination of the exploitation of man by man, and on comradely cooperation and socialist mutual assistance among the workers of a socialist society. The socialist system arises as a result of the destruction of capitalism through socialist revolution and the establishment of the dictatorship of the proletariat.

The USSR is the first country in which the socialist system has been established. The political basis of the socialist system in the USSR consists of the Soviets of Working People's Deputies, which are the state form of the dictatorship of the proletariat. The economic basis of the Soviet socialist system is the socialist economic system and socialist ownership of the means of production: in the form of state, i.e., public/all-people's property (factories, plants, mines, transport, land and its mineral wealth, waters, forests, state farms, Machine-Tractor Stations, etc.) and in the form of social cooperative-collective-farm property. Under socialism, production relations are in full accordance with the character of productive forces, since the social character of production is reinforced by social ownership of the means of production. The goal of the socialist mode of production is not profit, but man and the satisfaction of his diverse material and cultural needs. The essential features and requirements of the *basic economic law of socialism* (see) are ensuring the maximum satisfaction of the constantly growing material and cultural needs of all society through the continuous growth and perfection of socialist production based on superior technology. Socialist production is conducted on the basis of the objective *economic law of planned (proportional) development of the national economy* (see), which enables Soviet planning

bodies to correctly plan all social production. The current and long-term plans of the Soviet state, the entire system of planning economic and cultural development in the USSR, are a more or less accurate reflection of the requirements of the law of planned development of the national economy, relying on the basic economic law of socialism. In contrast to the capitalist system with its anarchy of production, economic crises, wars, and other plagues of capitalism, socialism carries out a continuous process of expanded reproduction and provides unprecedented rates of development for the national economy for a bourgeois society. Since two main production sectors exist under socialism — the state sector and the cooperative-collective-farm sector — commodity production is preserved, representing commodity production of a special kind, commodity production without capitalists.

The basic principle of socialist society consists in the fact that everyone works according to their abilities and receives consumer goods in accordance with the work they have performed for society. Therefore, the measure of evaluating the activity of each person under socialism is labour. The implementation of the socialist principle of distributing consumer goods according to the quantity and quality of labour means that labour productivity is not yet high enough to ensure an abundance of consumer goods. Socialism is hostile to petty-bourgeois leveling, which has nothing in common with the Marxist-Leninist understanding of equality among people established by the socialist system. "By equality," Marxism understands not levelling in the sphere of personal needs and daily life, but the abolition of classes, i.e.: a) equal liberation of all working people from exploitation after capitalists have been overthrown and expropriated; b) equal abolition for all of private ownership of the means of production after they are handed over to the ownership of all society; c) equal duty of all to work according to their abilities and equal right of all working people to receive for this according to their labour..." (*Stalin, vol. 13, p. 355*). The socialist system, freed from antagonistic contradictions, knows no economic crises,

unemployment, or poverty among the working masses; it guarantees every worker the right to work, the right to rest, the right to education, etc. Only in a socialist society is everyone a free worker.

The victory of socialism in the USSR led to the elimination of the opposition between city and countryside, and between mental and physical labour. In Soviet socialist society, essential differences remained between city (industry) and countryside (agriculture), and between mental and physical labour, which will also disappear in the process of further development of productive forces, creation of unified public property, and raising the cultural and technical level of workers to the level of engineering and technical personnel.

With the elimination of exploiting classes in the USSR and the exploitation of man by man, the class structure of Soviet society changed. Instead of the proletariat, which under the capitalist system was deprived of the means of production and cruelly exploited by capitalists, a new class emerged — the working class of the USSR, which established socialist ownership of tools and means of production and directs socialist society along the path of communism. Instead of individual peasantry with its small-scale farming, exploited under capitalism by landowners, kulaks, speculators, and usurers, a new, collective-farm peasantry emerged in the USSR, whose farming is based on socialist ownership, collective labour, and modern technology. The *intelligentsia* (see) also underwent radical changes. For the most part, it is an intelligentsia that emerged from the ranks of the working class and peasantry. The Soviet intelligentsia is a new intelligentsia, closely connected with the Soviet people; it is devoted and actively assists in moving the Soviet country forward toward communism. Class boundaries and differences between the working class and the peasantry in the USSR are being erased and falling away, just as between these classes and the intelligentsia. In opposition to the capitalist system with its irreconcilable class contradictions, the socialist system represents friendly cooperation among workers, peasants, and the intelligentsia. At the same time, state

leadership belongs to the working class (the dictatorship of the proletariat) as the most advanced and revolutionary class of society.

On the basis of the victory of socialism, driving forces of Soviet society received their further development: *moral-political unity* (see) of the Soviet people, *friendship of peoples* (see), *Soviet patriotism* (see). The Soviet socialist system established and developed for the first time in human history a new, highest type of democracy — socialist democracy. Soviet democracy gave true equality to all working people. In opposition to false bourgeois democracy, which proclaims only formal rights of citizens, Soviet democracy, based on the elimination of the exploitation of man by man and on social socialist property, ensures the realisation of rights and democratic freedoms for Soviet people by all means at the disposal of the people themselves and the socialist state. The Soviet social system, which laid the foundation for the emergence and development of new, socialist nations, ensures for all peoples united in the Union of Soviet Socialist Republics full political and economic equality, the flourish of culture of the peoples of the USSR, socialist in content and national in form. Socialist nations in Soviet society, free from irreconcilable class contradictions that tear apart bourgeois nations, are far more cohesive and viable than any bourgeois nation.

All activities of socialist society are directed by the *socialist state* (see), the organising, guiding, and directing force of which is the Communist Party. The policy of the Communist Party is the vital foundation of the Soviet socialist system. The Communist Party determines the direction of all activity of state and social organisations of socialist society in accordance with the requirements of objective economic laws of development. True and devoted to the great ideas of communism, armed with the most advanced and revolutionary theory — *Marxism-Leninism* (see), closely linked with the people, the Communist Party fully expresses the fundamental interests of the builders of communist society, and this ensures for the party the role of the

main guiding and directing force in the system of the dictatorship of the proletariat. The highest expression of the moral-political unity of Soviet society is the fact that all people in the USSR are united around one party — the Communist Party of the Soviet Union. In the USSR, there are no antagonistic classes, and therefore no grounds for the existence of multiple parties.

The successful building of a communist society in the USSR is of immense international significance as clear evidence of the superiority of the Soviet social and state system over the capitalist system. The great historical experience of establishing and developing the socialist system in the USSR is used by the states of *people's democracy* (see) carrying out socialist construction in their countries.

SOCIETY —see *Socio-economic formation*; *Types of production relations*.

SOCIO-ECONOMIC FORMATION

—a historically determined economic structure of society and its corresponding superstructure. In the process of producing material goods, people unite for joint productive activity. "Production relations," Marx points out, "in their totality form what are called social relations, society, and moreover, form a society at a definite stage of historical development, a society with a peculiar distinctive character" (Marx and Engels, Selected Works, vol. I, p. 63). Primitive-communal, slave-owning, feudal, capitalist, and socialist (communist) structures are distinct socio-economic formations—special stages in the development of human society.

On an economic basis in every society, a complex superstructure arises: political, legal, religious, philosophical, and artistic views of society along with their corresponding political, legal, and other institutions.

Each socio-economic formation has its own specific historical laws of origin and development. At the same time,

general laws exist that operate in all formations and bind them into a single, law-governed process of world history. The transition from one form of society to another does not occur by chance, but strictly according to law, due to development within the womb of the old society of contradictions that lead it to decline and extinction, creating the basis for the emergence and victory of a new, more progressive order.

At the core of replacing one socio-economic formation with another lies *the objective law of necessary conformity of production relations to the character of productive forces* (see). In a class-based, antagonistic society, the transition from one socio-economic formation to another is carried out through struggle between classes, by way of the revolutionary overthrow of the ruling classes. Thus, the struggle of the working class against capitalists leads, as a result, to the overthrow of capitalist rule, the establishment of the dictatorship of the proletariat, and the creation of a socialist order.

Only with the victory of socialism does true human history begin, when people, freed from the oppression of capital, fully develop their capabilities, and productive forces develop at unprecedentedly accelerated rates. In the USSR, the first phase of the communist socio-economic formation has been built, and a gradual transition to its second, higher phase is taking place.

SOCIOLOGY —the science of society. Attempts to theoretically substantiate sociology as a science of society existed before Marx. In particular, such attempts include theories of 19th-century bourgeois scientists *Auguste Comte* (see) and *Herbert Spencer* (see). The word "sociology" itself was first used by Comte. Sociology is divided by Comte into social statics, which studies the social organism in a state of rest, and social dynamics, which studies it in a state of motion. According to Comte, the entire social mechanism rests on ideas; human spirit gives direction to social development. Spencer adjoins Comte as a representative of the so-called *organic theory of society* (see). This trend strives to interpret social life

and structure by analogy with an organism, likens social functions to animal organism functions; thus, agriculture and industry (workers belong here according to this theory) perform the function of nutrition, trade corresponds to the distribution system of organs (blood circulation), and capitalists in industry are the regulatory system. All these absurd comparisons are made in order to prove that workers by their nature are doomed to eternal physical labour, while capitalists are called upon to direct society, etc. Bourgeois scientists created many other sociological theories as well, but all of them are idealist and have nothing in common with science. Bound hand and foot by bourgeois ideology, bourgeois sociologists adapted their theories to the interests of perpetuating the capitalist system.

Only the ideologists of the proletariat, Marx and Engels, accomplished the greatest revolution in the development of human thought and created for the first time a true science of society and its laws. Having studied the capitalist socio-economic formation, Marx showed that the development of society is conditioned not by ideas, but by the *mode of production of material goods* (see) necessary for human existence. Production and economic relations constitute the basis of all political and spiritual life in society. Marxism reduced the actions of individuals to the actions of social classes, showing that the class structure of society is determined by the nature of the mode of production prevailing at a given time. Marx explained the development of society materialistically, thereby elevating sociology to the status of a science for the first time.

In contrast to bourgeois sociology, which erases characteristic features of different historical periods, Marxism proved that each historical period has its own specific laws.

The task of scientific research in society therefore consists "in clarifying those special (historical) laws that regulate the origin, existence, development, and death of a given social organism and its replacement by another, higher organism" (*Lenin, vol. 1, p. 150*). At the same time, Marxism teaches that general economic laws exist that operate in all formations.

These are sociological laws. They pertain to all phases of social development. Their significance lies in binding all formations into a single, law-governed process of social development from lower to higher, from simple to complex.

Marxist science of society armed the proletariat and its party with a truly scientific knowledge of the laws of social development, its movement forward to socialism and communism, and serves as an indestructible theoretical foundation for Communist Party policy. Every new step in social development confirms the truth of this science. The forward movement of history has overturned and discarded all kinds of bourgeois sociological schools and sects, which are characterised solely by defence of the system of capitalist slavery. Modern bourgeois sociology openly preaches imperialist theories of racism, racial inequality, cosmopolitan theories of destroying national sovereignty of peoples and subjecting them to American-British capital, and the reactionary Malthusian philosophy of population, according to which all evil stems not from the bourgeois system of exploitation, but from "excess" population, gangster theory of *geopolitics* (see), etc. But social development shatters all these "theories." Not bourgeois misanthropic views on society, but the only scientific worldview — Marxism-Leninism — receives the widest dissemination worldwide today. The victory of socialism in the USSR, the building of socialism in the countries of people's democracy, the victory of the Chinese people, the progressive growth of forces across the world camp of democracy and socialism — all this means a true triumph of Marxist-Leninist science of society. *(See also Historical Materialism.)*

SOCRATES (469–399 BC) —an ancient Greek idealist philosopher who opposed materialism, natural science knowledge, and godlessness by preaching a religious-moral doctrine. The circle that grouped around Socrates was the centre of political and ideological struggle against Athenian democracy. The circle included representatives of the aristocracy: *Plato* (see), Critias, who became the leader of the

30 oligarchs in Athens after the defeat of democracy, and anti-patriots and traitors to the motherland — Alcibiades and Xenophon. Some time after the victory of reaction, democratic rule was restored, and Socrates was sentenced to death for his activities hostile to the people.

Socrates left no written works, but he always spoke orally, and his teaching became widely known and reached our days thanks to the works of Plato, Xenophon, and Aristophanes, who reproduced Socratic sayings. According to Socrates, the goal of philosophy is to teach people a virtuous life. The realisation of this practical task must be preceded by the knowledge of universal ethical norms and the universal good, since, in Socrates's view, virtue and knowledge are one and the same. The source of this knowledge is self-knowledge, beginning with doubt about one's own knowledge. "I know that I know nothing," Socrates repeated.

Socrates's method made it his goal to uncover "truth" through debate. By asking the interlocutor question after question, Socrates led him to admit his own ignorance ("irony"), and then to know true virtue—in other words, helping thoughts to be "born" ("maieutics"); in this process, the universal ethical concept was determined by comparing a series of particular facts ("induction"). The culmination of the "Socratic" method was the division of concepts into genera and species ("definition"). This method was one of the sources of the idealist dialectics of Socrates's follower — Plato. Socrates rejected the knowledge of nature, believing that it is not given to man to comprehend it. He preached crude teleologism.

SOLIPSISM (lat. *solus*—single, *ipse*—self)—a subjectivist-idealist theory according to which there exists only man and his consciousness, while the entire rest of the world, including all other people, does not actually exist, but is created by human consciousness and imagination. Every subjectivist idealist inevitably arrives at solipsism, because by asserting that the world is "my" sensation or representation, he must admit

that other people are also "my" sensation and that only one "I" really exists.

The absurdity of solipsism is refuted by everyday practice and science. Solipsism — in a disguised or overt form — is widespread in modern bourgeois philosophy. A profound critique of solipsism was given by V. I. Lenin in his book *Materialism and Empirio-criticism* (see).

SOPHISTRY —the application in debate or proof of incorrect arguments, so-called sophisms, i.e., all kinds of tricks disguised with external, formal correctness. Unlike dialectics, which requires the study of the entire concrete situation of an event and its development, the most characteristic technique of sophistry is seizing upon external similarities of events outside their context.

For example, the Mensheviks during World War I justified their social-chauvinism through a sophistical trick: they passed off an imperialist war for a national liberation war and tried in this way to apply Marx's statements regarding national liberation wars to an imperialist war. Seizing upon external similarities between cases, the sophist seeks to apply the laws of one category of phenomena to phenomena of a completely different category, laws inherent to one historical epoch to another epoch in which they lose all meaning.

In science as well as in politics, sophistry plays a reactionary role. Theories of modern right-wing socialists serve as an example of using sophistry in politics to deceive the working class. Traitors of the proletariat resort to all kinds of sophistical tricks to justify reformist adaptation to capitalism, to disarm the working masses before the bourgeoisie. Monopolistic associations of capitalists they pass off as "organised capitalism," as a form of gradual transition of capitalism into socialism; the *cosmopolitanism* (see) of American imperialists, seeking world domination, they pass off as the idea of "fraternal" unity of peoples. Communist and workers' parties expose the sophistry of right-wing socialists — these enemies of peace, democracy, and socialism.

SOPHISTS —from Greek *sophistēs*, meaning "wise man"—was the name given to ancient Greek philosophers who emerged in the 5th century BC as professional teachers of "wisdom" and eloquence. The Sophists did not constitute a single school. Common to their views were: rejection of religion, a rationalist explanation of natural phenomena, ethical and social relativism.

The main group of Sophists ("older" Sophists) sided with slave-owning democracy. They were characterised by a generally materialist understanding of nature. Representatives of this group — Protagoras, Hippias, Prodicus, Antiphon — were the first ancient illuminators and encyclopaedists. Questions of cognition stood at the centre of their attention. Protagoras, who taught the universal flux of things, considered sensation to be the only reliable source of knowledge wherein he declared man to be the "measure of all things". Some Sophists arrived at skeptical conclusions regarding being and its cognition. Thus, Gorgias put forward three theses: 1) nothing exists; 2) if anything existed, it would be incomprehensible to man; 3) even if it were comprehensible, it could not be communicated to others.

Sophists belonging to the aristocratic camp—Critias, Hippodamus—leaned toward philosophical idealism. Sophists resorted in debate to techniques that later received the name *sophistry* (see). This tendency was particularly pronounced among the late Sophists (4th century BC), who turned, in Aristotle's phrase, into teachers of "phantom wisdom".

SOVIET PATRIOTISM (SOCIALIST)

—patriotism of a new, higher type, which arose as a result of the victory of the Great October Socialist Revolution, based on the victory of the socialist system, the elimination of the exploitation of man by man, and the elimination of national enslavement of some peoples by others. Soviet patriotism is one of the powerful driving forces of Soviet society, arising on the basis of the achieved cooperation of workers, peasants, and

intelligentsia, and the friendship of peoples in the Soviet country.

Soviet patriotism is based on selfless devotion and loyalty of the working class, collective farm peasantry, intelligentsia, and all nations and peoples of the USSR to their socialist Motherland, and on the fraternal commonwealth of the working people of all nations of our country. "In Soviet patriotism, the national traditions of peoples and the common vital interests of all working people of the Soviet Union are harmoniously combined. Soviet patriotism does not divide, but on the contrary, unites all nations and nationalities of our country into a single fraternal family" (*Stalin, On the Great Patriotic War of the Soviet Union*, pp. 160–161).

Every nation, every people comprising the Soviet Union puts its advanced national traditions at the service of the common vital interests of all working people of the USSR. The Soviet social system gave unprecedented strength to the feeling of national pride of the working people. In Soviet patriotism, a feeling of love for the Soviet socialist Motherland is expressed, where all power belongs to the working people, where exploiting classes are eliminated, and there is no class or national oppression, where the working people are the masters of the country. Soviet patriotism means a feeling of pride among working people for their Motherland, which overcame former backwardness and transformed into the vanguard of all progressive humanity. Soviet people are proud that in our country, for the first time, victory was achieved by socialism, that our country blazed the trail followed by other advanced countries of the world. Expressed in Soviet patriotism is the working people's consciousness of the superiority of the socialist system and socialist culture over bourgeois culture. Therefore, Soviet patriotism is incompatible with servility toward the bourgeois culture of the West, which is still characteristic of individual backward Soviet people and is one of the most harmful remnants of the old in people's consciousness. Bourgeois *nationalism* (see) is also deeply alien to Soviet patriotism.

The strength of Soviet patriotism lies in the fact that it is truly nationwide. On the ruins of old, bourgeois nations in the Soviet country, new, socialist nations arose and developed, free from irreconcilable class contradictions. Based on the victory of socialism and the moral-political unity of our society, Soviet patriotism reached its highest flourish. Soviet patriotism unites workers, peasants, intelligentsia, and all nations and nationalities inhabiting the multinational Soviet Union into a friendly family of working people. Soviet patriotism finds deep expression in the brotherhood of the peoples of the USSR, united around the great Russian people, representing the most outstanding nation among all nations comprising the Soviet Union.

Soviet patriotism, as one of the driving forces of socialist society, manifests in diverse forms. During the period of the Great Patriotic War, it was a life-giving source of unprecedented heroism by Soviet soldiers on the battlefields and labour feats of Soviet people in the rear. Soviet patriotism gives impetus to such a powerful and irresistible movement of modern times as socialist competition. Soviet patriotism was one of those crucial forces that helped the Soviet country restore the national economy in the shortest possible time after the war, successfully fulfil the post-war five-year plan, and today moves the Soviet people to the successful fulfilment of new development plans for the USSR.

Soviet patriotism manifests and must manifest in high vigilance of Soviet people toward any machinations of the enemies of the socialist Motherland coming from outside, from the capitalist encirclement, and from within, from individual hostile elements supported by capitalist states. Therefore, Soviet people must comprehensively strengthen revolutionary vigilance, keep a sharp eye out for the machinations of enemies, and wage an irreconcilable struggle against the slightest manifestation of laxity in their ranks. Developing and cultivating Soviet patriotism—such is currently the main task of communist education.

Soviet socialist patriotism is organically combined with proletarian internationalism, with a feeling of fraternal solidarity and mutual aid among the working people of all countries in the struggle to overthrow capitalism worldwide and for the victory of communism. The Communist Party of the Soviet Union sets as one of its main tasks "to educate members of society in the spirit of internationalism and to establish fraternal ties with the working people of all countries" (*Charter of the CPSU*).

SPACE — see *Time and space*.

SPECULATIVE PHILOSOPHY (lat. *speculatio* — contemplation)—idealist philosophy that views reality from the standpoint of *a priori* general principles, pure speculation, without resorting to experience. Speculative philosophy considers speculation, the "pure power of the mind," to be the main source of knowledge. The speculative philosopher believes that by arbitrarily constructing principles out of thin air, he can impose them on objective reality and subject its development to these speculative principles. In modern times, speculative philosophy was represented by *Descartes* (see), *Leibniz* (see), *Hegel* (see), and others. Subjecting the speculative mode of thought to criticism, Engels pointed out that the starting point of Marxist philosophy is directly opposite to the starting point of speculative philosophy. "Principles are not the starting point of the investigation, but its final result; these principles are not applied to nature and to human history, but abstracted from them; it is not nature and the realm of humanity that conform to principles, but, on the contrary, principles are valid only in so far as they conform to nature and history" (*Engels, Anti-Dühring, p. 34*).

SPENCER, Herbert (1820–1903)
—a reactionary English philosopher and sociologist, apologist for capitalism and the British colonial empire, fierce enemy of the revolutionary proletariat. In philosophy, he was an

idealist of the positivist persuasion close to *Comte* (see), a militant agnostic who asserted the impossibility of knowing the essence of things. In sociology, Spencer gained fame as one of the creators of the so-called *organic theory of society* (see), according to which human society is similar to an animal organism, subject to biological laws, and therefore relations between classes characteristic of capitalism allegedly bear a "natural" and "eternal" character. Such a "natural" character, according to Spencer, is also borne by private capitalist ownership of the means of production. Biologising social processes, Spencer reaches the racist assertion about the existence of biologically full-fledged and biologically defective peoples. As a result, Spencer reached the reactionary racist conclusion regarding the superiority of Anglo-Saxons over other peoples.

Spencer was one of the adherents of the anti-scientific mechanistic *theory of equilibrium* (see). Applying it to the analysis of capitalist society, Spencer asserted that capitalism lacks internal contradictions and is the most perfect and "harmonious" system. Spencer declared the class struggle of the proletariat against the bourgeoisie to be a "disturbed balance," and on this basis opposed the strike movement of English workers. Spencer spoke with hatred of socialism. Spencer's reactionary philosophical and sociological views made him one of the most popular ideologists of the English bourgeoisie. Today, reactionary bourgeois sociologists and political figures in England still appeal to Spencer's "authority." Reactionary American sociologist Bernard calls Spencer a "predecessor of US sociology" and speaks particularly approvingly of Spencer's "equilibrium" theory. Exhaustive criticism of Spencer — his agnosticism, organic theory, etc. — was given by the classics of Marxism-Leninism. Lenin, in his work *The State and Revolution*, exposed Spencer as a pseudo-scientist from whom, as well as from *Mikhailovsky* (see), Western European and Russian philistines draw their reactionary "ideas."

SPENGLER Oswald (1880–1936) —a German idealist philosopher, arch-reactionary, ideologist of Prussian Junkerdom, and one of the ideological predecessors of fascism. Spengler's main work setting forth his philosophy of history—*The Decline of the West*—was published shortly after Germany's defeat in World War I and enjoyed immense success among imperialist ideologists. In this work, Spengler predicts the inevitable collapse of capitalist civilization, which he equates with European culture. Spengler's philosophy is imbued with vicious hatred for working people, socialism, and revolution. He declares workers (the "fourth estate") to be "outside culture" and "outside history"; the mass, Spengler asserts, is ultimately a "radical nothing". Spengler praises the "old Prussian spirit," monarchy, the noble estate, and militarism. War for him is the "eternal form of higher human existence". Spengler's "philosophy of history" is based on the denial of scientific cognition. According to him, the less an investigator of history belongs to science, the more significant he is. Spengler opposes logical, rational cognition with intuition. Fighting against a scientific, materialist understanding of history, he denies the principle of causality and regularities in social life. Spengler rejects the possibility of knowing objective truth, advocating absolute relativism. Along with historical regularity, Spengler discards the concept of historical progress and attempts to prove the senselessness of history and the absence of development in it. To scientific understanding of regular historical development, Spengler opposes historical fatalism—predestination, "fate". Spengler also denies the unity of world history. History to him breaks down into a series of completely independent, unique "cultures," special super-organisms that have an individual destiny and experience periods of emergence, flourishing, and decay. Spengler reduces the task of the philosophy of history to comprehending the "morphological structure" of each "culture," at the base of which allegedly lies the "soul of the culture". According to Spengler, Western European culture entered its stage of decline as early as the 19th century, i. e., with the victory of capitalism;

its flourishing period was the era of feudalism. Spengler's militant, Black-Hundred obscurantism, hostile to scientific thinking and arrayed against "Marxist socialism," advocates "German socialism," by which is meant the restoration of the feudal-militarist old Prussian regime; served as one of the sources of the ideology of German fascism—"National Socialism". Views close to Spengler's "philosophy of history" are propagated at present by one of the ideologists of Anglo-American imperialism, British historian A. Toynbee.

SPINOZA, Baruch (Benedict) (1632–1677)



— great Dutch philosopher, materialist, and atheist; by political views, an ideologist of the democratic strata of the bourgeoisie. Spinoza's worldview took shape during a period of intensified development of capitalist relations in the Netherlands. These were years of struggle by the Dutch people against infringements on the freedom of Holland by Spain and other Western European states, and the struggle of the bourgeoisie against the feudal foundations of society. Reflecting the interests of the rising bourgeoisie, Spinoza advocated freedom of scientific knowledge and campaigned for enlightenment, seeing in it a remedy for all social ills. His philosophical system was intended to serve as the theoretical foundation of bourgeois freedoms. Spinoza rejected God as the creator of nature, holding that nature itself is God. By calling

nature God, Spinoza thereby emphasised that nature is the cause of itself (*causa sui*), that it is the cause of existence and the essence of all things. Engels rated Spinoza's famous principle *causa sui* ("cause of itself") very highly. "It is to the highest credit of the philosophy of the time," wrote Engels, "that... starting from Spinoza and ending with the great French materialists, it insisted on explaining the world from the world itself, leaving the detailed justification to the natural science of the future" (*Dialectics of Nature*, p. 7).

Subjecting the dualism of *Descartes* (see) to harsh criticism, Spinoza created a monistic system in which thought and extension are declared attributes (essential properties) of a single substance — nature. Recognising thought as an attribute of all matter, Spinoza thereby mistakenly defended the idea of the universal ensoulment of matter (hylozoism). Spinoza understood motion as the mechanical displacement of bodies in space and, not considering it an attribute of substance, attributed motion only to individual things. According to Spinoza's philosophy, only individual things change, while nature as a whole always remains unchanged, existing outside of time. Spinoza resolved metaphysically not only the question of motion and development, but also the question of causality, necessity, and chance. Strict determinism, according to Spinoza's views, is incompatible with the recognition of chance. From his point of view, everything that occurs in nature is necessary. This was a metaphysical understanding of necessity and chance. In reality, one does not exclude the other, for chance itself is a form of manifestation of necessity. However, in Spinoza's philosophical theory, elements of dialectics also have a place. For example, Spinoza's principle *causa sui* expresses the interaction and mutual interdependence of things. Spinoza also approached the question of freedom and necessity dialectically, believing that freedom is recognised necessity. In Spinoza's psychological teaching, a significant place is occupied by the theory of affects (pleasure, displeasure, etc.). Becoming recognised, affects transform into desire. Man's inability to limit and tame affects Spinoza calls bondage.

Conversely, mastery over affect is freedom. The affect of reason must prevail over all other affects.

In epistemology, Spinoza was a successor to Descartes's rationalism and held that true knowledge is acquired by reason alone, without the help of the senses. In his philosophical studies, Spinoza applied the geometric method. The overwhelming majority of bourgeois historians of philosophy incorrectly consider Spinoza a pantheist, whereas in reality he was an atheist and harshly criticized religion, for which in 1656 he was cursed by the Jewish community and expelled from it. In his understanding of society, Spinoza was an idealist and a metaphysician. He made the organisation of a "rational" society dependent on the "cleansing" of intellect and on knowledge of the "true" nature of man. Spinoza's materialism exerted a major influence on the French materialists and the German Enlightenment of the 18th century. His main works are: *Tractatus de Intellectus Emendatione* (*Treatise on the Emendation of the Intellect*), *Tractatus Theologico-Politicus* (*Theologico-Political Treatise*, 1670), and *Ethics* (1662–1675). On *Ethics*, which sets forth the core of Spinoza's philosophical views, he worked for over 12 years. It was published after the thinker's death by his friends and formed the central part of his *Posthumous Works*. In 1678, his *Posthumous Works* were banned as "blasphemous and godless teachings."

SPIRITUALISM (lat. *spiritualis*—spiritual)—an idealist doctrine of the dominance of spirit over nature. Spiritualists recognise soul/spirit as the sole substance and view the body as a product of the soul. Outspoken followers of spiritualism openly admit that they have nothing in common with science, that any idealism denies objective existence independent of consciousness existence of matter, rejects knowledge of matter, and puts faith in spirits in its place. Spiritualism is directly linked to religion and mysticism, as well as to spiritism (charlatan production of "miracles," "table-turning," "summoning of spirits"). Modern spiritualists try to clothe their religious-idealist fabrications in a "scientific" form.

SPONTANEITY AND CONSCIOUSNESS

— At the end of the 1890s and the beginning of the 20th century in Russia, a struggle took place between revolutionary Marxists on one side and the opportunistic wing of social-democracy — the "Economists" — on the other, over the question of spontaneity and consciousness in the labour movement. Revolutionary Marxists, led by Lenin, considered the main task of Marxists to be the organisation of an independent, centralised party of the working class, armed with revolutionary theory. Without such a party, it is impossible to combine socialism with the labour movement or give the socialist movement a socialist direction. Lenin showed that the doctrine of socialism arose based on the labour movement out of the philosophical, historical, and economic theories created by educated people, coming from the wealthy classes — the intelligentsia. The working class, solely by its own efforts, is unable to develop a socialist consciousness; it can only reach trade-unionist consciousness. To develop a socialist consciousness, it is necessary to stand at the head of science. But as long as the working class remains an oppressed class, it cannot stand at the head of science and advance it: it lacks the time and means for this. Socialist consciousness is developed by the revolutionary intelligentsia. It acquires significance and strength only when it spreads among the working class and when the proletariat, aware of its position, moves at an accelerated pace into a conscious revolutionary struggle for the socialist revolution. The main role in transforming spontaneous struggle into conscious struggle is played by the party of the proletariat. Through its activity, it introduces socialist consciousness into the working class and gives the spontaneous struggle of the working class a conscious character.

"Economists" — agents of the bourgeoisie in the working-class movement — bowed before the spontaneity of the labour movement, ignored the role of advanced theory, and the role of consciousness, believing that since workers move spontaneously toward socialism, social democracy should not

interfere in the working-class movement or impart revolutionary consciousness to it. Denying the role of consciousness in the labour movement and the need for a political struggle of the proletariat against tsarism and capitalism, the "economists" tried to reduce the working class to a political appendage of the liberal bourgeoisie, subject workers to bourgeois ideology, and disarm the proletariat in its struggle against capital. Lenin characterised their stance as a "direction of boundless opportunism, passively adapting to spontaneity" (vol. 5, p. 363). The theory of bowing before spontaneity was prevalent in one form or another across all parties of the 2nd International. Lenin was the first in the history of Marxist thought to expose the ideological roots of opportunism to their very core. He raised to an immense height the importance of revolutionary theory and consciousness, the role of the party as the revolutionising and leading force of the labour movement, and substantiated the fundamental Marxist proposition stating that the Marxist party is the fusion of the labour movement with socialism. He demonstrated that without revolutionary theory there can be no revolutionary movement, and that the role of a frontline fighter can only be fulfilled by a party guided by advanced theory. Lenin's resolution of the issue regarding combining the labour movement with socialism was a development and deepening of how this question was framed by Marx and Engels.

SPONTANEITY, SPONTANEOUS DEVELOPMENT —independent, self-originating movement; *self-movement* (see).

SPONTANEOUS MATERIALISM —an unconsciously materialistic view of nature (*see Natural-Historical Materialism; Naive Materialism*).

STALIN, Joseph Vissarionovich



—faithful disciple and closest comrade-in-arms of Lenin, continuer of the teaching and cause of Marx, Engels, and Lenin, great leader and teacher of the Communist Party and the Soviet people.

J. V. Stalin was born on December 21, 1879, in the town of Gori, Tiflis Governorate. His father came from peasants and was a shoemaker by trade, later a worker at a shoe factory in Tiflis. In the autumn of 1888, J. V. Stalin entered the Gori Theological School; upon graduating from it (in 1894), he entered the Theological Seminary in Tiflis. J. V. Stalin joined the revolutionary movement at 15 years of age, establishing contact with underground groups of Russian Marxists living in Transcaucasia; in 1898, he became a member of the Tiflis organisation of the RSDLP. In the "Mesame-dasi" group — the first Georgian social-democratic organisation — J. V. Stalin, together with V. Z. Ketskhoveli and A. G. Tsulukidze, formed the leading core of the revolutionary Marxist minority and opposed the opportunist majority of this organisation. Already by this time, the range of J. V. Stalin's theoretical interests was very broad. During this period, J. V. Stalin conducted intensive propaganda work in workers' circles; for propagating Marxism, he was expelled from the seminary in 1899. J. V. Stalin came forward as an ardent supporter of Lenin's *Iskra*. On the initiative of J. V. Stalin and V. Z. Ketskhoveli, the first illegal Georgian social-democratic newspaper of the Leninist-*Iskra* orientation, *Brdzola* (*The Struggle*) — the best Marxist newspaper after *Iskra* — was organised in 1901. In No. 2–3 of *Brdzola*, an exceptionally important article by J. V. Stalin was published: "The Russian Social-Democratic Party and Its Immediate Tasks," in which he exposed the "Economists" as defenders of tsarism, called upon workers to throw great energy into the struggle for their liberation, for "great energy is born only for a great goal." In this work, J. V. Stalin emphasised the necessity of uniting scientific socialism with the spontaneous labour movement and advanced the task of organising an independent political party of the proletariat.

In 1901, J. V. Stalin was elected to the Tiflis Committee of the RSDLP. On assignment from the Tiflis Committee, J. V. Stalin went to Batum, where he established ties with advanced workers, created study circles, personally conducted several circles, set up an illegal printing house, wrote leaflets, led strikes at Batum factories, and organised the famous political demonstration of Batum workers on March 9, 1902. On April 5, 1902, J. V. Stalin was arrested and imprisoned in Batum prison. In the autumn of 1903, J. V. Stalin was exiled for three years to Eastern Siberia, to the village of Novaya Uda, Balagansk District, Irkutsk Governorate. Both in prison and in exile, J. V. Stalin did not stop his revolutionary work. In prison, upon learning of the disagreements between the Bolsheviks and Mensheviks, J. V. Stalin decisively took the side of the Bolsheviks. While in exile in 1903, Stalin received a letter from Lenin. From this letter began Stalin's acquaintance with Lenin. After escaping from exile (January 5, 1904), J. V. Stalin conducted revolutionary work in Transcaucasia defended Leninist ideas on building the party, a Marxist party of a new type, and waged a fierce struggle against Mensheviks and reconcilers. In December 1904, J. V. Stalin led a grandiose strike of Baku workers, which served as "a pre-thunderstorm lightning strike on the eve of the great revolutionary storm" (*History of the CPSU(B)-Short Course*). Simultaneously, J. V. Stalin conducted work in the press in full accordance with Lenin's line, organised the struggle for the 3rd Party Congress. In letters from Kutaisi and in a number of other works — "The Class of Proletarians and the Party of Proletarians," "Briefly on Party Disagreements," and "Reply to 'Social-Democrat'" — J. V. Stalin defended Leninist ideological and organisational principles of the party of a new type. Regarding the article "Reply to 'Social-Democrat'," Lenin wrote that it gave an excellent formulation of the question regarding the famous "injection of consciousness from without." In the article "How Social-Democracy Understands the National Question," J. V. Stalin stood forth as a theorist of the national question, masterfully possessing the Marxist dialectical method.

During the years of the first Russian revolution (1905–07), J. V. Stalin headed the struggle of Transcaucasian Bolsheviks against Mensheviks, SRs, and petty-bourgeois nationalist parties, fighting for Leninist strategy and tactics in the revolution. In December 1905, J. V. Stalin was a delegate from Transcaucasian Bolsheviks to the 1st All-Russian Bolshevik Conference in Tammerfors (Finland). Here Lenin and Stalin met in person for the first time. In a series of articles in 1905, particularly in "Armed Uprising and Our Tactics," "Reaction is Growing," etc., J. V. Stalin defended the necessity of an armed uprising. In these articles, as well as in "Notes of a Delegate," written upon returning from the 5th (London) Congress, a defence of the tactical positions of Bolshevism was given. In 1906–1907, articles by J. V. Stalin were published under the general title *"Anarchism or Socialism?"* (see), dedicated to the defence and development of the Marxist worldview — dialectical and historical materialism.

During the years of reaction that followed the defeat of the 1905–07 revolution, J. V. Stalin carried out extensive work to build and strengthen the illegal revolutionary party and prepare a new revolutionary upsurge. Baku became the centre of J. V. Stalin's activity during this period. Here J. V. Stalin organised a successful struggle to win over the working masses under the banner of Bolshevism and to oust the Mensheviks from working-class districts. On March 25, 1908, J. V. Stalin was arrested, and after eight months of imprisonment was exiled for two years to Vologda Governorate, to Solvychegodsk. On June 24, 1909, J. V. Stalin escaped from exile and returned to Baku for illegal work. On March 23, 1910, J. V. Stalin was arrested again and, after six months of imprisonment, exiled back to Solvychegodsk. On September 6, 1911, J. V. Stalin illegally left for St. Petersburg, where he directed work to unite and strengthen Bolshevik organisations. On September 9, 1911, J. V. Stalin was arrested and on December 14 exiled to Vologda. In 1912, the Prague Party Conference, which expelled the Mensheviks from the party and formalised the independent existence of the Bolshevik Party, elected J. V. Stalin in absentia

as a member of the Central Committee and created the Russian Bureau of the CC, leadership of which was placed upon Stalin at Lenin's suggestion. On February 29, 1912, J. V. Stalin escaped from Vologda exile. On assignment from the CC, J. V. Stalin toured key regions of Russia, wrote the proclamation "Long Live May Day!", and directed the newspaper *Zvezda* (*Star*). Under J. V. Stalin's leadership, on April 22 (May 5), the first issue of the newspaper *Pravda* was prepared, founded on the initiative of St. Petersburg workers. But J. V. Stalin's intense activity was interrupted by arrest on April 22, 1912. For several months J. V. Stalin was held in prison, after which he was exiled to Narym Krai for three years. On September 1, 1912, J. V. Stalin escaped from exile to St. Petersburg, where he edited *Pravda*, directed the activity of Bolsheviks in the election campaign for the IV State Duma, and spoke at workers' meetings. Lenin highly appreciated Stalin's famous "Mandate of the St. Petersburg Workers to Their Worker Deputy."

In 1912–1913, J. V. Stalin wrote the work *Marxism and the National Question* (see). V. I. Lenin wrote that in theoretical Marxist literature devoted to the national question, "Stalin's article comes first..." (vol. 19, p. 488). On February 23, 1913, J. V. Stalin was arrested again and exiled for four years to Turukhansk Krai. While in this most difficult, remote exile, J. V. Stalin maintained a Leninist internationalist stance on questions of war, peace, and revolution. In December 1916, J. V. Stalin was sent under guard to Krasnoyarsk, and then to Achinsk. Here the news of the February Revolution reached him. In March 1917, J. V. Stalin arrived in Petrograd. With Lenin's arrival from emigration, Stalin, together with Lenin, headed the struggle of the Bolsheviks at a new historical stage. At the April Conference, Lenin defined the direction of the struggle for the growing over of the bourgeois-democratic revolution into a socialist one. Together with Lenin, Stalin waged a struggle against the treacherous position of Kamenev, Rykov, and others. At the conference, J. V. Stalin delivered a report on the national question. In May 1917, J. V. Stalin was elected a member of the newly established Politburo of the CC. From then on, J. V.

Stalin was continuously re-elected as a member of the Politburo of the CC. The VI Congress of the Bolshevik Party oriented the party toward an armed uprising, toward a socialist revolution. At this congress, J. V. Stalin decisively opposed the treacherous proposal of Kamenev, Rykov, and Trotsky regarding Lenin's appearance at the court of the counter-revolution. The VI Congress also voted against Lenin appearing in court, and Lenin's life was saved. At the congress, J. V. Stalin rebuffed the Trotskyites, who advanced the counter-revolutionary thesis that the victory of socialism in Russia was impossible. On October 16, at a meeting of the CC of the party, J. V. Stalin spoke in defence of Lenin's proposed resolution on an armed uprising and showed that the capitulatory, treacherous proposals of Zinoviev and Kamenev played into the hands of counter-revolution. At this meeting, the Party Centre for leading the uprising was elected, headed by J. V. Stalin. This Party Centre was the leading core of the Military Revolutionary Committee under the Petrograd Soviet.

After the victory of the revolution, J. V. Stalin entered the first Sovnarkom (Council of People's Commissars), headed by Lenin. From the very first days of the Soviet Government's existence, J. V. Stalin was assigned to the most responsible sectors of state work. In the first Sovnarkom, he held the post of People's Commissar for Nationalities Affairs, and from 1919 also the post of People's Commissar of State Control. In a multinational country like Russia, guiding the implementation of the party's national policy was a vital area of state activity. During the days of the signing of the Brest Peace, Stalin, together with Lenin, opposed the betrayers Trotsky and Bukharin in favour of peace to strengthen the Soviet Republic. Under the leadership of V. I. Lenin, J. V. Stalin performed enormous work in creating and strengthening the Red Army. During the Civil War, the CC of the party and Lenin personally sent Stalin to the most decisive sectors and dangerous fronts. Stalin was a member of the Revolutionary Military Council of the Republic and a member of the Revolutionary Military Councils of the Western, Southern, and Southwestern Fronts.

Stalin was Lenin's primary support in organising and directing the defence of the Soviet country. On Lenin's initiative, Stalin was awarded the Order of the Red Banner on November 27, 1919, for his self-sacrificing struggle on the fronts of the Civil War. In 1922, J. V. Stalin was elected General Secretary of the Central Committee of the Communist Party on Lenin's proposal, and held that post continuously from then on worked in this post. Under the leadership of V. I. Lenin, J. V. Stalin carried out immense work on creating national Soviet republics, on uniting them into a single union state — the USSR. On the proposal of Lenin and Stalin, on December 30, 1922, at the 1st All-Union Congress of Soviets, a historic decision was made on the formation of the USSR.

After the death of Lenin (January 21, 1924), the Leninist core of the Central Committee and the Communist Party united around Stalin — the faithful and steadfast successor to the cause of Lenin. On behalf of the Communist Party, J. V. Stalin gave an oath to fulfil the behests of Lenin. Under the leadership of the Central Committee headed by Stalin, the Communist Party exposed and defeated all and any attempts by disguised enemies of the people to substitute Leninism with Trotskyism. Of exceptional importance is J. V. Stalin's book *"On the Foundations of Leninism"* (see), published in 1924, which is a masterly exposition of Leninism. Published in the same year, I. V. Stalin's work *"The October Revolution and the Tactics of Russian Communists"* theoretically summarised the experience of the Great October Socialist Revolution. In it and in his other works, Stalin developed and enriched the Leninist doctrine on the possibility of the victory of socialism in a single country.

J. V. Stalin developed Leninist ideas regarding the socialist industrialisation of the country and the collectivisation of agriculture. Of great importance for carrying out a correct line in the collectivisation of agriculture were I. V. Stalin's works *"Dizzy with Success"* and *"Reply to Collective Farm Comrades"*, published in 1930. Under the leadership of I. V. Stalin, the party successfully solved the task of creating the foundation of a socialist economy. In February 1930, upon

numerous petitions from a number of organisations, general meetings of workers, peasants, and Red Army soldiers, J. V. Stalin was awarded a second Order of the Red Banner for immense services on the front of socialist construction.

The victory of socialism in the USSR found its expression in the new Constitution of the USSR, the draft of which was created by a special Constitutional Commission chaired by I. V. Stalin. At the Extraordinary 8th All-Union Congress of Soviets in 1936, J. V. Stalin made a report on the draft of the new Constitution. The report outlined the main changes that had taken place in the country since the adoption of the 1924 Constitution, as well as the features of the new Constitution.

The 18th Party Congress outlined a program of struggle for achieving a gradual transition to the highest phase of communism, setting the task to catch up with and surpass the most developed capitalist countries economically, i.e., in production per capita. The 18th Congress of the Communist Party outlined in its decisions the paths for the successful execution of the third five-year plan for the development of the national economy of the Soviet Union. Developing the Marxist-Leninist doctrine on the socialist state, J. V. Stalin emphasised the necessity of all-around strengthening of the socialist state.

On December 20, 1939, in connection with the 60th birthday of I. V. Stalin, the Presidium of the Supreme Soviet of the USSR awarded J. V. Stalin the title of Hero of Socialist Labour with the award of the Order of Lenin. On May 6, 1941, J. V. Stalin was appointed Chairman of the Council of People's Commissars of the USSR. The sudden and treacherous attack of Hitlerite Germany on the USSR on June 22, 1941, interrupted the peaceful creative labour of the Soviet people. The whole country, at the call of the Communist Party and the Soviet Government, turned into a mighty military camp. J. V. Stalin stood at the head of the Armed Forces of the USSR, leading the struggle of the Soviet people against fascism. On June 30, 1941, the State Defence Committee of the USSR was created. J. V. Stalin was appointed its Chairman. On July 3, 1941, J. V. Stalin addressed the people with a historic speech, in which he pointed

out that a mortal danger hung over the Soviet Union, that "the issue is... life or death for the Soviet state, life or death for the peoples of the USSR, whether the peoples of the Soviet Union shall be free or fall into slavery" (*Stalin, On the Great Patriotic War of the Soviet Union*, 13). Under the leadership of the Communist Party, the Soviet Army defended the independence of the Soviet state, defeated Hitlerite Germany, and hoisted the banner of victory over Berlin. After the victory over Hitlerite Germany, the Soviet Army launched an offensive against imperialist Japan and forced the latter to capitulate quickly. For services in defeating the enemy, the Soviet Government awarded J. V. Stalin the Order of Suvorov, 1st Class, two Orders of Victory, and conferred upon him the title of Hero of the Soviet Union with the award of the Order of Lenin and the "Gold Star" medal. On June 27, 1945, Supreme Commander-in-Chief of all Armed Forces of the USSR J. V. Stalin was conferred the highest military rank — Generalissimo of the Soviet Union.

In connection with his 70th birthday, J. V. Stalin was awarded the Order of Lenin for exceptional services in strengthening and developing the Soviet Union, building communism in our country, organising the defeat of German fascist invaders and Japanese imperialists, as well as in restoring and further advancing the national economy of the USSR in the post-war period.

A great historical milestone in the life of the party and the whole country was the 19th Congress of the Communist Party, which outlined new grandiose prospects for the development of the Soviet country, gave directives for the new five-year plan for the development of the USSR in all fields of communist construction. On the eve of the 19th Party Congress, I. V. Stalin's new work *"Economic Problems of Socialism in the USSR"* (see) was published. Speaking at the congress, J. V. Stalin further developed the Marxist-Leninist doctrine on the hegemony of the proletariat in the new conditions of class struggle, thereby giving a powerful ideological weapon to the

proletariat of capitalist countries in its fight for peace, democracy, and socialism.

Until the end of his life, J. V. Stalin was at his combat post, leading the country and the Communist Party, directing the struggle of all progressive forces of the world against warmongers. On March 5, 1953, at 9:50 PM, after a severe illness, J. V. Stalin passed away. The death of J. V. Stalin was a most severe loss for the party, for the working people of the Soviet country, and for all the world. The Soviet people rallied even more closely around the Communist Party, its Central Committee, and the Soviet Government.

In close unity with the people, the Communist Party, guided by the great teachings of Marx—Engels—Lenin—Stalin, confidently leads our country to new victories of communism.

The immortal name of Stalin will always live in the hearts of the Soviet people and all progressive humanity.

STANKEVICH Nikolai Vladimirovich (1813–1840) —a Russian idealist philosopher who played a prominent role in the Moscow philosophical circle of the 1830s, the so-called "Stankevich Circle" (*Stankevich, Belinsky —see, Aksakov, Botkin, Bakunin—see*). Apart from student historical work, a tragedy written by Stankevich in his youth, poems, and translations, he left behind fragments of philosophical works: *"My Metaphysics"* and *"On the Relation of Philosophy to Art"*. The main material characterising the socio-political and philosophical views of Stankevich is his *"Correspondence"*, first published in 1857. By his socio-political views, Stankevich was a noble enlightener. He condemned serfdom and held a negative attitude toward official ideology. Stankevich counted on a peaceful, gradual elimination of serfdom. Stankevich's moderate educational political stance determined the nature of his philosophical views. Putting tasks of enlightenment and the "education of humanity" in the foreground, he saw philosophy as a means of improving people in a "moral" and "intellectual" respect.

According to his philosophical views, Stankevich was an "objective" idealist. His idealistic worldview was religious in character. Stankevich expressed ideas about the interconnectedness of phenomena in the world and about development. However, Stankevich's dialectics were idealistic. He spoke of harmony prevailing, in his opinion, in the world. Unlike German idealists, Stankevich attached great importance to empirical knowledge. At the end of his life, he expressed thoughts about the need to link philosophy more closely with life. Science, he wrote, "must pass into action, disappear in it". Stankevich's ethical theory was built on the principle of "love" and the negation of egoism. In accordance with his philosophical and ethical principles, Stankevich also resolved problems of aesthetics. The task of art, in his opinion, boils down to promoting the moral improvement of man, fostering the feeling of love. Art for Stankevich was closely connected with religion.

Under conditions of severe reaction following the *Decembrist* (see) revolt, even moderate enlightenment, even idealistic ethics far removed from revolutionary ideas, had progressive significance, opposing the camp of reactionary serf-owners.

STASOV Vladimir Vasilievich (1824–1906)



— an outstanding Russian theorist and art historian, art and music critic. He graduated from the School of Jurisprudence. From 1857, he worked at the Public Library in St. Petersburg. Being a follower of the materialistic aesthetics of *Belinsky* (see) and *Chernyshevsky* (see), Stasov was an ardent champion of the advanced, democratic direction in Russian art, a consistent propagandist of the Russian national realistic school. Following Chernyshevsky, Stasov saw in art a reflection of reality and demanded from a work of art that it reflect and explain life and pass judgment on everything obsolete, reactionary, hindering forward movement. An outstanding ideologist of critical realism, Stasov considered art a powerful social force in the struggle for democratic restructuring of society. Resolutely and sharply opposing cosmopolitanism in art, he consistently fought for national art and the development of the Russian national school of art. He emphasised that art whose roots do not go into national life is helpless. According to Stasov's conviction, the development of an independent, national art school close to the interests and needs of the broad masses of people is...

[Image Caption / Text accompanying portrait]: ...the only path to the flourish of art. He sharply criticised art distant from the people, detached from the burning issues of contemporary life — "art for art's sake".

As an art critic, Stasov played an immense role in strengthening democratism and realism in art; he supported advanced artists (the "Peredvizhniki" / "Itinerants") and advanced composers ("The Mighty Handful" / "The Five"). V. V. Stasov fought against backwardness, reactionism in art and aesthetics, smashed academicism, aestheticism, and consistently exposed formalism and decadence of the late 19th and early 20th centuries in Western European and Russian art. Without adhering consistently to revolutionary-democratic views, occasionally paying tribute to liberalism, Stasov failed to show the real historical reasons for the decay of bourgeois art, failed to understand that only a socialist revolution can provide art unlimited development opportunities. But under the conditions of that time, V. V. Stasov's activities had progressive

significance. Stasov's main works: *"Twenty-Five Years of Russian Art"* (1882–1883), *"Obstacles to New Russian Art"* (1885), *"Essays on Art in Europe in the XIX Century"* (1901).

STATE —a political organisation of the economically dominant class, having as its goal to protect the existing economic order and to suppress the resistance of other classes. "The state is a machine for maintaining the rule of one class over another" (Lenin, Vol. 29, p. 441); "a machine in the hands of the ruling class for suppressing the resistance of its class opponents" (Stalin, Vol. 6, p. 114). The state arose with the division of society into classes of exploiters and exploited, as a product of irreconcilable class contradictions. The activity of an exploiting state is characterised by two main functions: internal and external. The internal function is the main one. Its goal is to suppress the working, exploited masses, who constitute the majority of society. The external function of an exploiting state consists in expanding its territory through the seizure of foreign lands, or in defending its territory against attack by other states. Such was the case under the slave-owning system, under feudalism, and under capitalism.

The instruments of state power are the army, punitive organs, intelligence, prisons, and the state apparatus. Modern imperialist states (USA, England, France, etc.) suppress the desire of the working masses to improve their situation through open terror and ideological methods of influence (in the USA, for example, a law prohibiting strikes by workers is in force; every manifestation of the liberation movement, the mass struggle for peace, etc. is persecuted). The external function of modern large imperialist states is aimed at conquering world domination and enslaving free and independent peoples.

In history, three main types of exploiting states are known: *slave-owning, feudal, and bourgeois*. Forms of political rule by exploiters can be diverse. Thus, forms of political rule by the bourgeoisie are the bourgeois monarchy, the democratic republic, and open terroristic fascist dictatorship. The class essence of these forms is one—the dictatorship of capital. Even the most advanced political form of a bourgeois state—a

democratic republic with a parliament and formal recognition of universal suffrage—remains an instrument of the rule of capital. "The power of capital is everything, the stock exchange is everything, while parliament and elections are marionettes, puppets..." (Lenin, Vol. 29, p. 450). This is especially clearly seen in the modern state structure of the USA, which is only in form a democratic republic, but in essence, in this country, large monopolists rule undivided and dictatorially over the state. In assessing the progressiveness or reactionism of a given form of state, Marxists always take into account concrete historical conditions. Marxists recognise that a democratic bourgeois republic, despite all its negative sides, is historically a more progressive form of state structure than, for example, an absolute monarchy, such as existed in Russia until 1917.

The most progressive, most democratic form of state is the socialist state. As a result of the socialist revolution, the proletariat destroys the bourgeois state and creates a fundamentally new type of state—the *dictatorship of the proletariat* (see). The transition to a new system is accomplished through the violent, revolutionary overthrow of the rule of exploiters—a tiny minority of the population. The task of the dictatorship of the proletariat is to eliminate the exploitation of man by man, eliminate classes, and carry out the building of communism.

In his time, Engels pointed out that the state should wither away after the victory of the socialist revolution. J. V. Stalin further developed the Marxist-Leninist doctrine of the state as applied to modern conditions of historical development. He proved that Engels' proposition had in mind the victory of socialism in all countries or in a majority of them, and therefore it is inapplicable to the case where socialism has triumphed in a single country taken individually that is surrounded by a capitalist environment. In this case, another proposition is applicable: if socialism has triumphed in one country, while in other countries capitalism prevails, then the country of the victorious revolution must not weaken, but in every way strengthen its state, intelligence organs, and army. This same

proposition remains in force for the state under communism if the country that built communism is in a capitalist encirclement. Only when the capitalist encirclement is destroyed will the state begin to wither away.

After the Second World War, states of *people's democracy* (see) arose in a number of European countries. The state of people's democracy is one form of the dictatorship of the proletariat. *(See also "The State and Revolution"; Socialist State.)*

STOICS —representatives of a philosophical trend that arose in ancient Greece around the 3rd century BCE and existed until the 6th century CE. The name derived from the Greek *«στοά»*—a portico/colonnade where the founder of Stoicism, Zeno of Citium (c. 336–264 BCE), taught. Stoic doctrine is extremely heterogeneous and contradictory. It contains a number of positive elements, but on the whole, it reflected the period of decay of slaveholding society and philosophy. The history of Stoicism is divided into three periods: *early Stoa* (most prominent thinker: Chrysippus, c. 280–205 BCE), *middle Stoa*, and *new Stoa*. In the era of the Roman Empire, Stoa (the new Stoa) gained a character with an interest predominantly in ethics and moral problems, represented by Seneca (c. 3 BCE – 65 CE), Epictetus (c. 50–138 CE), and Marcus Aurelius (121–180 CE). The Stoics divided philosophy into logic, physics, and ethics. In their logic, they developed a sensualist theory of knowledge. All knowledge, they claimed, is acquired through sensory perceptions. The soul prior to experience is a blank slate (*tabula rasa*). Representations are prints of objects in the soul. Sensory representations undergo further processing by thought. This is how general concepts and judgments are formed. All cognitive processes, according to the Stoics' doctrine, occur in the soul, which represents a special kind of body—pneuma (a combination of air and fire). In physics, the Stoics act mainly as materialists; they develop *Heraclitus*'s doctrine *(see)* on fire. Nature they view as material and, at the same time, a living and rational whole, all parts of which are in

motion. “The Stoic sage means by no means ‘life without vital development,’ but *absolutely mobile* life, as it follows from his view of nature — Heraclitean, dynamic, developing, and living...” (*Marx and Engels, vol. IV, 118*). However, the Stoics considered matter a passive principle, and God an active principle. According to Stoic doctrine, everything in the world is subject to strict necessity, interpreted by them in the spirit of “destiny,” “fate,” i.e., fatally. In terms of such a concept of necessity, they built their ethics. Fighting against *Epicurus* (see), they proceeded in ethics from the premise that the main thing is virtue, not pleasure.

The main features of the idealistic ethics of the Stoics were the preachings of submission to fate, passionlessness (*apathy*), renunciation of joy and life’s pleasures. To the changing world of things, the Stoics opposed the “stability” of reason. They preached cosmopolitan ideas. Stoic ethics appealed to the exploitative ideology. It is no coincidence that during the imperialist era, reactionaries utilised Stoic ethics for their own ends. Emerging Christianity borrowed much from Stoic ethics, including its cult of human submission to “destiny,” passive submission to oppressors, etc. Marx and Engels pointed out that the Stoics were no strangers to “ghost-seeing,” and Epicurus called them “old hags” for taking their “ghost stories” from the Neoplatonists — the most reactionary mystics-idealists of the period of decay in slaveholding society.

STOLETOV Aleksandr Grigorievich (1839–1896)



— an outstanding Russian physicist, one of the founders of domestic physics and modern electrical engineering. He was the first to establish a number of major laws of the photoelectric effect (the influence of light on electrical discharges in gases), developed a method for studying it, and built the world's first photo-element, which found immense application in modern technology upon further refinement. Stoletov established a special pattern in gas discharge processes ("Stoletov's Law"). These studies prepared the discovery of the electron, radioactive phenomena, X-rays, and led to the necessity of introducing the concept of light quanta into physics. Of particular importance were his studies on the dependence of magnetic susceptibility on the magnitude of the magnetising field, for which Stoletov developed an original method widely used today in electrical engineering. Stoletov experimentally found that the ratio of electromagnetic and electrostatic units is close in magnitude to the speed of light, confirming the correctness of the electromagnetic theory of Faraday and Maxwell and preparing Hertz's discovery of electromagnetic waves. Stoletov participated in many international scientific congresses and exhibitions. On his proposal, the First International Congress of Electricians (1881) adopted the ohm as the unit of electrical resistance. The creation of a university physics laboratory in Russia was one of Stoletov's key achievements.

Stoletov led the struggle for a scientific, materialistic interpretation of natural phenomena. He was the first Russian physicist to oppose (in his article *"Helmholtz and Modern Physics"*, 1894) the philosophy of *Machism* (see), characterising it as decadent and decaying. Stoletov correctly criticised Mach and Ostwald for departing from materialism. From the positions of materialism, Stoletov criticised German idealistic philosophy of the late 18th and early 19th centuries. Stoletov consistently adhered to the materialistic theory of knowledge. In the first period of his work, he strove, in his own words, to "reduce all physical phenomena to the basic principles of mechanics". However, under the influence of the latest

discoveries in natural science, he gradually overcame the limitations of mechanistic materialism, moving toward dialectical materialism. Stoletov often used the term "mechanistic" in the sense of "materialistic," "scientific". Under the banner of "mechanicism," he fought for materialism in natural science. Stoletov's worldview was formed under the influence of the works of classics of Russian materialistic philosophy. He was a brilliant populariser of natural science. For his advanced ideas, Stoletov was subjected to persecution by the tsarist government. He was repeatedly accused of inciting student anti-government riots. Like *Timiryazev* (see), *Sechenov* (see), and other progressive people of his time, Stoletov spoke out against the arbitrariness of tsarist officials and government circles. The tsarist government did not allow Stoletov to be elected as an academician, ignoring the fact that his scientific achievements were recognised by all major Russian and foreign scientists. Stoletov's works were published in *Collected Works*, vols. I–III (1939–1947).

STRUGGLE OF OPPOSITES —one of the most general dialectical laws governing the development of nature, society, and human thought. V. I. Lenin points out that the doctrine of the struggle of opposites as the source of all development is the core and essence of the Marxist dialectical method. Development is impossible without the emergence and overcoming of contradictions. Just as soon as we begin to view objects and phenomena in their mutual connection, movement, development, and change, we encounter contradictions. Without this, a correct, scientific approach to studying nature and society is impossible. In nature and society, something is always emerging and developing, while something is being destroyed and living out its day. The struggle between the old and the new, between the dying and the nascent, between the obsolete and the developing, is an objective law of development. In his work *On Dialectical and Historical Materialism* (see), J. V. Stalin gave a profound characterisation of the essence of this feature of Marxist dialectics: "Contrary to metaphysics, dialectics holds that internal contradictions are inherent in things and

phenomena of nature, for all of them have their negative and positive sides, a past and a future, something dying away and something developing; that the struggle between these opposites, the struggle between the old and the new, between that which is dying away and that which is being born, between that which is disappearing and that which is developing, constitutes the internal content of the process of development, the internal content of the transformation of quantitative changes into qualitative ones".

Therefore, the dialectical method holds that the process of development from the lower to the higher proceeds not in the manner of a harmonious unfolding of phenomena, but in the manner of disclosing the contradictions inherent in objects and phenomena, in the manner of a "struggle" of opposite tendencies operating on the basis of these contradictions.

Every object, every phenomenon contains internal contradictions, contradictory sides and tendencies. These sides and tendencies are in a state of mutual internal connection and, at the same time, mutual exclusion, negation, and struggle. Within the framework of a whole, one side of an opposite cannot exist without the other, yet simultaneously between them a struggle occurs. In the fragment *On the Question of Dialectics*, V. I. Lenin, demonstrating the universal character of the dialectical proposition on the internal contradictory nature of phenomena, illustrates it with examples from a number of sciences studying various domains of nature and social life:

"In mathematics: + and -. Differential and integral.

» mechanics: action and reaction.

» physics: positive and negative electricity.

» chemistry: the combination and dissociation of atoms.

» social science: class struggle" (*Philosophical Notebooks*, 327).

Modern science ever more deeply reveals the internal contradictory nature of things. Thus, physics has revealed the complex, contradictory world of the atom. The former counterposition of such opposites as waves and corpuscles, as applied to light and matter, has lost all ground. It has been

established that light and matter combine the contradictory properties of corpuscular and wave motion. Michurinist biology has revealed deep contradictions in the development and modification of organic forms, showing that these contradictions arise and are overcome in the process of interaction between organisms and the external environment, in changing the type of metabolism. The doctrine of *Pavlov* (see) on higher nervous activity is also based on a profound disclosure of such contradictions as excitation and inhibition, etc., i.e., contradictions without which normal mental activity is impossible. Soviet scientists, as well as advanced foreign scientists, studying Marxist dialectics, successfully apply this law, as well as other laws of dialectics, to the study of nature.

In social life, the condition for a correct, scientific understanding of historical events and processes is likewise taking into account their internal contradictions—the old and the new, the dying and the nascent, the reactionary and the advanced, the progressive. Social life in a class-antagonistic society is full of the deepest contradictions. The aspirations of some classes of society run counter to the aspirations of others. Marxism showed for the first time scientifically that the source of contradictory aspirations and class struggle in an antagonistic society is the fundamental difference in the position and living conditions of classes. The proletariat and the bourgeoisie were born of the capitalist mode of production. Within the framework of this mode of production, they are bound to each other to such a degree that only in the presence of both these classes is the capitalist mode of production possible. But at the same time, they exclude each other and wage an irreconcilable struggle against each other.

Pointing out that internal contradictions are inherent in phenomena and objects, Marxist dialectics teaches that the presence of contradictions conditions the struggle between them. The new cannot reconcile itself with the old that hinders further development; the advanced cannot remain indifferent to the reactionary. Hence flows the law-governed nature of the struggle between them. Marxist materialist dialectics attaches

decisive importance to the moment of struggle between opposites. It is precisely the struggle of opposites that is the source, the internal content of development. Fighting against that which hinders development, the new, advanced side wins victory over the forces of regress, thereby ensuring forward movement. Therefore, the struggle of opposites is the driving force of development. Marxism showed that the class struggle is the driving force of history in all antagonistic societies, that contradictions are resolved only through struggle, not through compromise. V. I. Lenin pointed out that the moment of interconnection of opposites is temporary and transitory, whereas the struggle of opposites is absolute, just as movement and development are absolute. It is precisely because the struggle of opposites is absolute that it never ceases; in the course of this struggle, everything obsolete, reactionary, and hindering forward motion is overcome.

The struggle between the old and the new, the dying and the nascent, has as its result the unfolding and exposure of internal contradictions. This process of growing contradictions lawfully leads to a moment when the contradictions must be overcome through the destruction of the old and the victory of the new.

From the law of the struggle of opposites flow very important conclusions for the policy and tactics of the party of the proletariat. If the decisive moment in development is the struggle of opposites, then, consequently, conscious, organised human struggle for overcoming contradictions is of immense importance. Therefore, one must not fear contradictions, but must reveal and overcome them through struggle. If development occurs by way of the struggle of contradictions and their overcoming through this struggle, then one must not gloss over the contradictions of capitalist orders, but expose them, not extinguish the class struggle, but carry it to its conclusion.

In order not to err in policy, Marxism teaches, one must pursue an irreconcilable proletarian class policy, not a reformist policy of harmonising the interests of the proletariat and the

bourgeoisie; one must expose the conciliatory policy of the peaceful "growth" of capitalism into socialism. Marxism-Leninism therefore wages a merciless struggle against various metaphysical theories that view development as a reconciliation of opposites. The theory of reconciling class opposites is the foundation of all opportunism, reformism, and apostasy. Modern right-wing socialists, like former reformists, preach the theory of class "harmony," the unity of interests of the bourgeoisie and the proletariat. Putting this "theory" into practice, they help imperialists delay the hour of their doom, prepare new destructive wars, and keep the people in bondage. Marx and Engels, Lenin and Stalin waged an irreconcilable struggle against the opportunistic theory of "harmony" of class interests. The Communist Party exposed the metaphysical, Bogdanov-Bukharin *theory of equilibrium* (see), which enemies of the people used to "substantiate" their counter-revolutionary theory of the peaceful "growth" of kulaks into socialism. In opposition to the theory of the dying away of class struggle put forward by right opportunists, the Communist Party teaches that the greater the successes made in socialist construction, the sharper becomes the resistance of class enemies, and the baser their methods of struggle against the people. Not the dying away, but the sharpening of the class struggle during the liquidation of exploiting classes and the creation of a socialist society—such is the objective law of development. The Communist Party teaches that only an irreconcilable struggle against class enemies can lead to the victory of socialism and communism. The experience of the struggle of the Soviet people, who have built socialism, has immense international significance. Working people in the people's democracies building socialism, and communist and workers' parties of these countries, along with the proletariat of the whole world, learn the art of winning in a harsh class struggle from the example of the Soviet people and the Communist Party of the Soviet Union.

Marxist dialectics requires distinguishing between antagonistic and non-antagonistic contradictions, since the law of the struggle of opposites manifests itself differently in

different conditions of social life. In an antagonistic society divided into hostile classes, contradictions tend to grow, sharpen, and deepen. In their development, they spawn the deepest social conflicts, which can be resolved only through social revolutions. Thus, for example, in the process of the development of the capitalist mode of production, a contradiction arises between productive forces and production relations. By virtue of the antagonistic character of the capitalist mode of production, this contradiction becomes ever more acute, deepens, and finally transforms into a complete opposition, reaching a state where production relations become fetters on the development of productive forces. The expression of this opposition in the bourgeois mode of production is the fierce class struggle between the proletariat and the bourgeoisie. The bourgeoisie, with all its forces, defends the reactionary production relations of capitalism, and only a proletarian revolution destroys the obsolete bourgeois system. The struggle between the proletariat and the bourgeoisie inevitably ends in the victory of the proletariat. Capitalism is liquidated, replaced by a new social system—socialism.

Differently do contradictions develop and get overcome in the conditions of a socialist society, where there are no longer hostile classes. Under socialism, contradictions also take place, but their antagonistic character disappears, because class antagonism disappears. These contradictions fundamentally differ from the antagonistic contradictions inherent in capitalism; they have a completely different character and are resolved differently. Thus, for example, in the process of the development of the socialist mode of production, a non-conformity or contradiction between productive forces and production relations can arise. But this contradiction cannot transform into a complete opposition, because under socialism private capitalist appropriation of the products of labour has been liquidated and replaced by public property. Under socialism, there are no longer hostile classes that would resist the ripening need to update production relations and bring them into full conformity with the character of productive forces.

There are only inert forces of society that are not difficult to overcome. The Communist Party and the Soviet state therefore possess all objective conditions to notice the growth of contradictions between productive forces and production relations in time and overcome these contradictions, not allowing them to develop into opposition and conflict. Consequently, under socialism, the objective law governing the development of contradictions does not lead, as under capitalism, to conflicts and social upheavals. In socialist society, moral-political unity reigns, serving as a powerful driving force of development, a force capable of overcoming any difficulties and contradictions on the basis of the socialist system.

Development under socialism is characterised by the fact that it destroys the opposites left as a legacy from capitalism, such as, for example, the opposition between town and country, between physical and mental labour, etc. With the victory of socialism, these opposites have disappeared in our country. Essential differences between town and country, and between physical and mental labour, still remain, which will be eliminated in the process of the gradual transition from socialism to communism. It is necessary to distinguish between the concepts of "opposition" and "essential difference". Just as an essential difference, so too an opposition is a manifestation and expression of internal contradictions inherent in objects and phenomena. But if opposition expresses hostilism of interests, essential difference means that between two sides of a single whole there is no hostile opposition, but there are still serious differences. Under full communism, essential differences between town and country, between physical and mental labour, will also be liquidated; the essential difference between them will transform into an inessential difference. If opposition on fundamental class issues can be overcome only by revolutionary methods and violence (for example, the opposition between town and country, between physical and mental labour can disappear only as a result of the proletarian revolution and the liquidation of the capitalist system), then essential differences can and must be overcome gradually, non-violently (for

example, the essential difference between town and country, between physical and mental labour in the USSR). Applying the concepts of "opposition," "essential difference," and "difference" to specific phenomena requires a concrete analysis of these phenomena, excluding all stereotyping and dogmatism.

Under socialism, contradictions are also overcome through struggle. Here too, only the struggle of the new, advanced, progressive against the old, dying off is the driving force of development. Under socialism, inert forces delaying forward motion still remain, along with remnants of capitalism in the consciousness of people, remnants of an un-socialist attitude toward labour, an un-socialist attitude toward public property, remnants of bureaucracy, nationalism, cosmopolitanism, etc., which are foreign to the entire system of Soviet society.

Without struggle against all manifestations of the old that stand in contradiction with socialism, the successful resolution of the tasks of communist construction is impossible. The struggle against all kinds of remnants of capitalism in the consciousness of people is all the more important because the imperialist world, nourishing hatred toward the country of socialism, strives by all means to heat up these remnants and use people in whom these remnants are especially strong to push them onto the path of wrecking and treason against the Motherland.

In the USSR, exploiting classes have long been crushed and liquidated, but individual renegades still remain, and hidden enemies of the Soviet people still exist who, finding support from the imperialist world, have harmed and will continue to harm. Therefore, high political vigilance is required from all Soviet people, excluding any manifestation of complacency, carelessness, or gullibility. The law of the struggle of opposites teaches Soviet people to be vigilant against any machinations of class enemies from without, as well as un-liquidated enemies within the country.

Since a class of workers and a class of collective-farm peasantry still exist in the USSR as expressions of two forms of socialist property, certain contradictions between them are still

inevitable. But these contradictions are non-antagonistic and are overcome as the transition from socialism to communism progresses.

A great force for revealing and overcoming the contradictions of Soviet society is *criticism and self-criticism* (see). Criticism and self-criticism are a form of struggle between the new and the old, a specific form of operation of the law of the struggle of opposites in the conditions of a socialist society (see also *Antagonistic and Non-antagonistic Contradictions*).

SUBJECT AND OBJECT —In philosophy, *subject* refers to a creature endowed with consciousness and will. The subject is contrasted with the *object* as an external thing, an object of knowledge and activity of the subject. Idealistic philosophy says: "There is no object without a subject," i.e., the external world does not exist outside consciousness and independently of it. Dialectical materialism, on the contrary, asserts that the object exists independently of the subject, and that without material existence there is not and cannot be any consciousness. At the same time, dialectical materialism teaches that the subject, people, do not passively contemplate the objective world, but practically act upon it and, by changing it, change themselves. Dialectical materialism shows the interconnection and interaction of subject and object; the basis of this interaction is the object.

SUBJECTIVE IDEALISM — one of the main varieties of *idealism* (see).

SUBJECTIVE METHOD IN SOCIOLOGY

—an anti-scientific, idealistic understanding of the historical process as the result of the arbitrary activity of outstanding personalities. According to this viewpoint, the masses cannot play a decisive role in history. The subjective method in sociology ignores the objective laws of social development; for it, history is a chaos of random events. The

subjective method in sociology is the direct opposite of historical materialism and has long served as a tool for petty-bourgeois and bourgeois ideologists in their struggle against Marxism. In pre-revolutionary Russia, the Narodniks held these reactionary positions, declaring through *Lavrov* (see), *Mikhailovsky* (see), and others, that the creator of history is the "critically thinking individual". From this subjective method in sociology stemmed a negative attitude toward the revolutionary initiative of the masses and the tactics of individual terror against representatives of tsarism. Denying the objective lawfulness of changing social formations, adherents of the subjective method in sociology claimed that capitalism in Russia was a "accidental" phenomenon and would not develop. A serious blow to this reactionary method was dealt by *G. V. Plekhanov* (see). The final ideological defeat of Populism was carried out by V. I. Lenin in his book *"What the 'Friends of the People' Are and How They Fight the Social-Democrats?"* (see). A deep scientific critique of the subjective method in sociology is given in I. V. Stalin's work *"Anarchism or Socialism?"* (see), exposing the reactionary, idealistic view of anarchists on personality as the decisive force in historical development. The subjective method of modern bourgeois sociology serves as a tool for belligerent imperialism. Through this method, imperialist ideologists deny historical lawfulness and declare personality to be the creator of history, striving to justify the rule of bankers and plutocrats over freedom-loving humanity. American warmonger, imperialist Hoover, in his book *"American Individualism"*, using the subjective method, declares Wall Street businessmen to be the "salt of the earth" and recommends that nations submit to American dictation. Historical materialism opposes the subjective method in sociology and other anti-popular idealistic views as the only scientific theory of the laws of human social development.

SUBSTANCE (lat. *substantia* — essence) — in pre-Marxist philosophy, the unchangeable basis of everything that exists, as opposed to changing properties of individual things.

Metaphysical materialism considered matter to be such a substance. For idealists, substance is spirit, god, or idea. *Descartes* (see) recognised two independent substances: spiritual substance and corporeal substance. Agnostics (*Hume* — see, *Kant* — see) considered substance to be unknowable. Dialectical materialism denies substance as something unchangeable. For Marxist philosophical materialism, substance — i.e., essence, the basis of the world — is moving and eternally developing matter. At the same time, dialectical materialism proceeds from the unity of essence and phenomenon, i.e., matter and the forms of its manifestation. Lenin pointed out that matter is a more accurate and clear concept than substance.

SUBSTANTIAL DIFFERENCE BETWEEN TOWN AND COUNTRY AND THE PATHS TO ITS ELIMINATION

— The Communist Party, relying on objective economic laws, determines the paths of development of Soviet society from socialism to communism. The most important integral part of the question of the transition to communism is the question of eliminating the essential difference between town and country that still remains in socialist society.

As a result of the victory of socialism *in the USSR, the opposition between town and country was destroyed* (see). In the course of building communism, a new problem arises before the Soviet people — the problem of eliminating the *essential difference* between town (industry) and country (agriculture). This problem has a completely different character compared to the problem of destroying the opposition between town and country and was not previously posed by the classics of Marxism. It was put forward by the practice of socialist construction in the USSR and was first developed in Marxism-Leninism by J. V. Stalin in his work *"Economic Problems of Socialism in the USSR"*. The essential difference between agriculture and industry boils down primarily and mainly to the fact that in our industry there is public (state) ownership of the

means of production and industrial products, whereas in agriculture there is group, collective farm property. The difference between the two forms of property conditions the difference in the position of the working class and the peasantry, which constitute the two classes of socialist society. **As long as we retain two main production sectors — state and collective farm — commodity production and commodity circulation must be preserved as necessary and very useful elements in the system of the national economy**. Socialist relations of production now find themselves in full accord with the character of the productive forces. But socialist production relations in the process of development have a tendency to lag behind the productive forces, and a contradiction naturally arises between them. This applies primarily to such economic phenomena as group, collective farm property, and commodity circulation. These economic phenomena are currently used with success by Soviet society for the development of the socialist economy and bring great benefit to our socialist society. They will continue to bring benefits in the future as well. Therefore, at the current stage, the task is to strengthen and develop collective farm system in every way and to expand Soviet trade. But at the same time, it would be a mistake not to see that these phenomena will over time brake the powerful development of our productive forces, as they create obstacles to full coverage of the entire national economy, especially agriculture, by state planning. Therefore, it will be necessary, through gradual transitions, to raise collective farm property to the level of public property and to replace commodity circulation — also gradually — with a system of product exchange.

Solving the task of raising collective farm property to the level of public property, the task of eliminating the essential difference between town (industry) and country (agriculture), can be achieved only through the powerful development of all production, including the public economy of collective farms. Strict observance of the Statute of the Agricultural Artel, untiring care for improving the organisation of labour on collective farms, and increasing the labour productivity of

collective farmers are necessary conditions for securing a new large-scale surge in socialist agriculture, the further elevation of the living standard of collective farmers. The all-out multiplication of the public property of collective farms, the unswerving growth of the technical base of the public economy, as well as the further organisational and economic strengthening of the agricultural artel, constitute the most important measures for creating in the future the necessary conditions to solve one of the cardinal tasks of the gradual transition from socialism to communism — the elimination of the essential difference between town and country. For the elimination of this essential difference, an important role is also played by the elevation of the cultural and technical level of collective farmers, the further elevation of the political consciousness of the collective farm masses, and the untiring struggle against the vestiges of capitalism in the minds of collective farmers.

With the elevation of collective farm property to the level of public property, with the elimination of the essential difference between town and country, instead of two main production sectors — state and collective farm — there will appear one all-encompassing production sector with the right to dispose of all consumer products of the country. At the stage of socialism, given the existence of two forms of socialist property, the distribution of consumer goods is carried out mainly through trade. Soviet trade is a vital link in the overall system of production-economic ties between state industry and socialist agriculture.

As an abundance of products is created, as real wages and the incomes of working people grow, and as trade turnover unfolds, the prerequisites for the transition from distribution according to labour to distribution according to needs will gradually be created.

From all this, it is clear that the essential difference between town and country will disappear at the second stage of communist society. And only then will commodity production, commodity circulation, and money disappear, and class differences between the working class and the peasantry will

vanish. This will mean that society has passed from socialism to communism.

However, the destruction of the essential difference between industry and agriculture cannot lead to the destruction of *every* difference between them. Some difference, even if non-essential, will undoubtedly remain due to differences in working conditions in industry and agriculture.

SUBSTRATE (lat. *substratum*—basis, lining)—the material basis of various properties of an individual object; the material basis of unity, homogeneity of various objects. Unlike *substance* (see), a substrate is not the basis of everything, but the basis of a specific or single thing.

SUPERSTRUCTURE —see *Base and superstructure*.

SYLLOGISM —see *Inference*.

TABULA RASA (Lat., literally: clean slate) — a term used by the English philosopher *Locke* (see), with which he characterised the initial state of human consciousness, the soul of a child. Locke, fighting against *Descartes* (see) and *Leibniz* (see), asserted that man has no innate ideas or principles. Man acquires all his ideas and concepts from life, from experience. Locke therefore compared the initial state of human consciousness to a *tabula rasa*, a clean slate, upon which objects of the external world imprint their signs, images, and names through action on human sensory organs. Such a view on the process of human knowledge is, at its core, a materialistic view. However, it was a metaphysical, contemplative materialism that understood knowledge as a purely passive act of a person's perception of external impressions. In reality, knowledge develops in the process of active human impact on nature and is unthinkable outside practical activity (see *Knowledge*).

TECHNOCRATS —adherents of a reactionary sociological trend from the period of the general crisis of the capitalist system, propagating state capitalism. This trend arose in the USA based on the ideas of the bourgeois economist T. Veblen, and in the 1930s gained significant distribution (G. Scott, H. Loeb, and others). In the USA and imperialist countries of Europe, societies of technocrats arose. The "theoretical basis" of technocrats' sociology is the complete distortion of the true relationship between technology, economics, and politics. Technocrats preach the primacy of technology over economics and politics. They counterpose their prescription for curing capitalism through transferring the management of the entire economic life to state "technicians" and industrial managers to the revolutionary socialist reorganisation of society. By all means hushing up the real role of production relations in the life of society, which determine its class structure and the goal of production, technocrats assert that anarchy and disorder in modern capitalism are the result of governance of the state by "politicians." Behind the hypocritical, demagogic criticism of capitalist economics and politics by technocrats lies a desire to justify the direct and immediate subordination of the state apparatus to industrial monopolies, widely introduced, for example, in modern state practice in the USA, where key positions in the state apparatus are occupied by heads and directors of industrial monopolies.

At present, the sociology of technocrats has acquired an openly fascist and militaristic character. Its typical representative is the ideologist of American neo-fascism, J. Burnham. The "managerial revolution" propagated by him is direct apologetics for the fascist dictatorship of American monopolists aiming for world domination by US imperialism. The atomic arms race is advertised by technocrats as confirmation of their "teaching" on the primacy of technology.

The falsity of the theory of technocrats is completely obvious in light of historical materialism's teaching on the decisive role in social life played by the mode of production of material goods.

TELEOLOGY (from Greek *τέλος*—end/goal, *λόγος* — word/thought/teaching)—an idealistic doctrine according to which everything in the world is purposeful. Adherents of teleology believe that everything in the world is created by God. According to teleologists' views, Engels wrote, "cats were created to devour mice, mice to be devoured by cats, and all nature to prove the wisdom of the creator" (*Dialectics of Nature, 7*). Defenders of teleology claim, for example, that at the foundation of the structure of organisms lies an internal goal that predetermines the direction of development of plants and animals, and that this goal is given by God, embedded in the idea, etc. Thus, a conscious, intentional action is imposed on nature. Dialectical materialism teaches that only human activity is characterised by purposefulness. But even it is determined by the objective conditions of human existence, primarily by the *conditions of the material life of society* (see). The relative purposefulness observed in the organic world in the structure and vital activity of organisms is the result of natural selection (see *Darwin; Law; Causality*).

THALES of Miletus (in Asia Minor) (c. 624–547 BC) — the first historically documented representative of ancient Greek philosophy, founder of the spontaneous-materialist *Miletus school*.

"THE COMMUNIST MANIFESTO" — see *"Manifesto of the Communist Party."*

"THE FOUNDATIONS OF LENINISM" — a work by J. V. Stalin devoted to the theoretical justification of Leninism as the Marxism of the era of imperialism and proletarian revolutions; consists of lectures delivered by J. V. Stalin in 1924 at Sverdlov University.

Leninism arose in Russia, but it is an international phenomenon having roots in the entire international working-class movement. Russia served as the focal point of Leninism

because it turned out to be the nodal point of all the contradictions of imperialism. Therefore, it alone was in a position to resolve these contradictions through a revolutionary path. J. V. Stalin gives a deeply scientific definition of Leninism: "Leninism is Marxism of the era of imperialism and the proletarian revolution. More precisely: Leninism is the theory and tactics of proletarian revolution in general, the theory and tactics of the dictatorship of the proletariat in particular" (vol. 6, p. 71).

In the chapters "Method" and "Theory," the metaphysical method and theoretical dogmas of the opportunism of the Second International are exposed, and a deep characterisation of the essence and significance of the revolutionary-critical method and theory of Leninism for the practice of the revolutionary struggle of the proletariat is provided. In these same chapters, it is shown that without exposing the opportunism of the Second International and waging a ruthless struggle against its dogmas — which meant abandoning the struggle for the revolutionary overthrow of capitalism and the establishment of the dictatorship of the proletariat — it was impossible to creatively develop Marxism. It was necessary to restore and further develop the method of revolutionary Marxism, its materialistic dialectics, and eliminate the rift between theory and practice cultivated by the ideologists of the Second International. Theory becomes purposeless if it is not linked with the practice of revolutionary struggle; practice becomes blind if it does not illuminate its path with revolutionary theory.

In the chapter "Theory," a detailed analysis of the Leninist theory of the proletarian revolution is given, generalising what was new that Lenin contributed to the Marxist formulation of the question of the socialist revolution. In the chapter "Dictatorship of the Proletariat," the proletarian dictatorship is discussed as the main content of the socialist revolution, covering the historical tasks of the dictatorship, and Soviet power as the state form of the dictatorship of the proletariat. The question of the dictatorship of the proletariat is the main

question of Marxism-Leninism. Great attention in this work is devoted to elaborating the peasant and national questions (the chapters "The Peasant Question" and "The National Question"), explaining that they constitute part of the general question of the proletarian revolution and the dictatorship of the proletariat. J. V. Stalin provides a deep and harmonious exposition of the essence of the revolutionary strategy and tactics of Leninism. The book further develops the Leninist doctrine of the party (the chapter "The Party") as the advanced, conscious, organised detachment of the working class, as the highest form of class organisation of the proletariat, and as the instrument of the dictatorship of the proletariat. Based on the vast experience of the party's struggle against enemies of Leninism and opportunists, Leninist ideas about party unity, iron discipline, and strengthening the party by purging it of alien, hostile, and opportunist elements are further developed here. In the final chapter, "Style in Work," it is shown that the theoretical and practical school of Leninism develops a special type of party and state worker, a special style in party and state work. In his speech to voters on December 11, 1937, J. V. Stalin developed this proposition and offered a vivid image of a political figure of the Leninist type.

J. V. Stalin's book *The Foundations of Leninism* played an immense role in arming the party with the theory of Leninism, in the party's struggle against Trotskyites and all other enemies of the people and the Communist Party. "Serf-like significance," as stated in the *History of the CPSU(B)-Short Course*, "was held [by this book] in the ideological defeat of Trotskyism and the defence of Leninism; comrade Stalin's theoretical work *The Foundations of Leninism*... This brochure is a masterly exposition and serious theoretical substantiation of Leninism. It armed then and arms now Bolsheviks throughout the world with the sharp weapon of Marxist-Leninist theory." Closely adjoining J. V. Stalin's work is another work — *"On Questions of Leninism,"* written in 1926.

"THE GERMAN IDEOLOGY" (1845–1846) — one of the early philosophical works of Marx and Engels, devoted to the critique of Young Hegelian *idealism* (see) and the limitations of L. Feuerbach's *materialism* (see). Speaking in this work with an already fundamentally established worldview, Marx and Engels presented for the first time in an expanded form their materialist conception of history. "We decided," Marx later wrote, "to work out together our view in opposition to the ideological view of German philosophy..." (*Marx and Engels, Selected Works*, vol. I, p. 323). During the lifetime of Marx and Engels, the book did not see the light of day. In a letter to Annenkov, Marx explained the reasons for this: "You cannot imagine what difficulties such a publication meets with in Germany, firstly from the police, secondly from the publishers, who are interested representatives of all those tendencies that I attack. And as for our own party, it is not only poor, but besides, a significant part of the German Communist Party is angry at me for opposing their utopias and their declamations" (Marx and Engels, vol. XXV, p. 31). "*The German Ideology"* was first published in the USSR in 1932.

Developing further the ideas set forth in "*The Holy Family"* (see), Marx and Engels show in "*The German Ideology"* that idealism is linked to classes hostile to the proletariat, and that in particular, the philosophy of the German Young Hegelians reflects the cowardice and powerlessness of the German bourgeoisie. Criticising the metaphysical and passively contemplative materialism of Feuerbach, Marx and Engels show that in his views on history, Feuerbach is an idealist, and therefore, just like the Young Hegelians, is unable to understand the driving forces of social development. In "*The German Ideology"*, there is a merciful critique of the bourgeois individualism of the German anarchist Stirner, as well as of the reactionary so-called "true socialism" of K. Grün, M. Hess, and others. Marx and Engels show that both Stirner and the "true socialists" hate the revolutionary proletariat and orient themselves not toward the future of Germany, but toward its past. In "*The German Ideology"*, the nationalism of the "true

socialists" is exposed, and it is shown that the inflated national conceit of the Young Hegelians corresponds to the very miserable, shopkeeper and petty-craftsman practice of the German bourgeoisie of that time.

In the struggle against all enemies of the proletariat, Marx and Engels show in "*The German Ideology"* the main features of scientific communism, proving that the proletariat relies in its activity on objective laws of social development. In the struggle of the proletariat against the bourgeoisie, in the victorious communist revolution, and in the inevitability of establishing the communist system, Marx and Engels see the necessary result of the action of economic laws existing independently of human will. In "*The German Ideology"*, such a crucial issue of historical materialism as the question of socio-economic formations is developed, the causes for the shift of formations are shown, and the main thesis of historical materialism—that social being determines consciousness, etc.—is revealed. Substantiating their main thesis on the conformity of the communist revolution, Marx and Engels point out that the communist revolution of the proletariat "*is necessary not only because in no other way can the ruling class be overthrown, but also because the overthrowing class can only in a revolution rid itself of all the old filth and become capable of creating a new society"* (Marx and Engels, vol. IV, p. 60).

"*The German Ideology"* is a model of militant philosophical critique against ideology hostile to the proletariat, an example of communist party spirit in working out philosophical problems.

"THE HOLY FAMILY, OR CRITIQUE OF CRITICAL CRITIQUE" (1845) —A philosophical work by Marx and Engels dating to the early period of their activity and directed against *Young Hegelians* (see). "The Holy Family" was a humorous nickname for the philosopher Bauer brothers and their followers. These gentlemen preached criticism that stands above all reality, above parties and politics, denies all practical activity, and merely "critically" contemplates the surrounding

world and the events taking place in it. The Bauer gentlemen judged the proletariat arrogantly, as an uncritical mass. Against this nonsensical and harmful tendency, Marx and Engels decisively revolted (Lenin, vol. 2, p. 9).

In *The Holy Family*, it is shown that the Young Hegelians, like all idealists, pervert the real picture of the world, turning nature and man into purely logical categories. When examining society, the Young Hegelians considered that "critically thinking personalities" were the main driving force of history, and denied the objective regularities of society and the primary significance of the activity of the popular masses. They preached the cult of personality, placing the individual above the people; the proletariat and working people were considered by them to be a "gray mass" incapable of independent historical activity. The theories and views of the Young Hegelians were a serious obstacle on the path to developing the labour movement. In *The Holy Family*, Marx and Engels set themselves the task of exposing these reactionary theories.

Counterposing a materialist view of nature and society to the idealism of the Young Hegelians, Marx and Engels showed that the main content of history is the real struggle of the working masses against exploiters. In *The Holy Family*, Marx and Engels formulate the idea of the proletariat as the gravedigger of capitalism. Here we have the almost fully formed view of Marx and Engels on the revolutionary role of the proletariat.

The Holy Family contains a number of important statements on the history of philosophy, which is viewed as a history of the struggle of materialism against idealism. Special attention is given to the history of materialism in England and France, and to the critique of *mechanistic materialism* (see). Despite the fact that *The Holy Family* does not yet contain a development of such decisive questions as the question of the dictatorship of the proletariat, this work by Marx and Engels is a major milestone on the path to creating scientific communism; in it, as Lenin pointed out, the foundations of revolutionary-materialist socialism were laid.

THE INDIVIDUAL, THE PARTICULAR, AND THE UNIVERSAL — categories of materialist dialectics, reflecting the connection, interdependence, and mutual transitions of phenomena of the objective world. For idealists and metaphysicians, solving the problem of the individual and the universal has always been a stumbling block. They do not see and do not understand the dialectical unity and opposition of the individual, the particular, and the universal, their connection and interdependence. Some idealists (subjective) deny the universal, turning individual phenomena into complexes of sensory perceptions. Other idealists (objective) treat individual phenomena as something unimportant and non-essential, turning the universal into a product of pure thought.

Dialectical materialism, in contrast to idealist philosophy, first of all asserts that the concepts of the individual, the particular, and the universal reflect real sides of objective reality. The objective world consists of individual phenomena. But these phenomena exist not in isolation, but in connection with each other. By virtue of common sources of origin, due to a number of identical features and internal interdependence, these or those individual phenomena are united into groups having varying generality. This connection and generality of phenomena are expressed by the philosophical concepts of the individual, the particular, and the universal. Thus, for example, individual plants and animals ("the individual") are united into corresponding species ("the particular") and genera ("the universal"). Every individual phenomenon of nature, every object of matter, is united by the property that they are material; all phenomena are united into a single whole. This single whole, the "universal," is nature, matter. In social life, for example, each socio-economic formation develops according to its own special objective economic laws, but at the same time all formations are subject to general economic laws for their economic laws. Thanks to these general laws, all formations are interconnected, forming a single regular world process of development of society.

Thus, the individual, the particular, and the universal are not isolated from each other, but represent different sides of a single whole. Without the individual, the particular, and the universal there is not and cannot be the universal—the universal exists only thanks to the individual, through the individual. But the individual, the particular is only part of the universal and is inextricably linked with the universal, with nature as a whole.

From this objective dialectic of the individual and the universal flow conclusions of fundamental importance. If the universal does not exist outside the individual, then the viewpoint of idealists who tear away the concepts in which the universal is expressed from individual real phenomena and deify concepts as the basis of the world is mysticism. Such, for example, are the concepts of *Hegel* (see). If, further, the individual does not exist otherwise than in that connection which leads to the universal, then all attempts of previous and contemporary subjective idealists to declare universal concepts, for example, concepts of matter, space, time, as "empty" words devoid of objective content, is the same mysticism, and this is done to please clericalism. Understanding the dialectics of the individual, the particular, and the universal is also important for logic and the theory of knowledge. *" ... Any genuine, exhaustive cognition consists solely in that in thought we raise the individual from the individuality to the particular, and from the latter to the universality..."* (Engels, *Dialectics of Nature*, 185, p. 185). Elevating the individual to the universal, cognition reveals the essence, the laws of phenomena. For example, the proposition "friction generates heat" will be a judgment of individuality, since a single fact is noted here. The proposition "mechanical motion passes into heat" will be a judgment of particularity, transitioning from the individual to the particular, since a particular form of motion is noted here, mechanical, passing through friction into another particular form of motion—into heat. And this step means the deepening of the cognition of the world. Finally, the proposition "any form of motion is capable of turning into any other form of motion" will be an even deeper judgment, a judgment of universality.

Consequently, the individual, the particular, and the universal are forms of movement of human concepts, in which the objective world is reflected, forms of deepening cognition, of historical progress of human cognition.

Of great importance is the application of the dialectics of the universal, the particular, and the individual to the practical activity of the party of the proletariat. Thus, for example, *proletarian internationalism* (see) is the expression of the fundamental community of interests and paths of struggle of the proletariat of all nationalities; the proletariat of this or that nation, waging a struggle for its liberation from capitalist slavery, is closely connected with the proletariat of other nations, its struggle merges into a common front of struggle of the entire international proletariat against the world bourgeoisie. Special, concrete tasks facing the working class of each country are closely connected with the international tasks of the entire working class. The general tasks of the international proletariat find their expression in special, concrete tasks solved by the proletariat of each country. Opposing the proletariat of one country to the proletariat of other countries is the direct path to bourgeois nationalism, as shown, for example, by the betrayal of the fascist clique of Tito in Yugoslavia. The Bolsheviks subjected in their time to the most severe criticism the European bourgeois-nationalist "Bund," which opposed the general interests and tasks of the working class of Russia as a whole the separate, special interests of Jewish workers. Fighting against enemies of the working class, the classics of Marxism in their works give examples of the analysis of the dialectics of the universal and the individual in application to the politics of the Communist Party.

THE INFINITE AND THE FINITE. —Metaphysics separates the infinite and the finite as categories opposed to each other. In reality, the infinite and the finite are in dialectical connection. The infinite exists only through the finite. The material world is infinite in space and time, but it is at the same time the totality of developing finite

things, phenomena, and processes. Concepts of the infinite and the finite reflect this real connection of endlessly moving matter. The concept of the finite reflects the limitation of specific things, phenomena, and processes in space and time. The concept of the infinite expresses, respectively, the boundlessness of matter in space and time. This concept also reflects the infinite qualitative diversity of things, phenomena, and processes of the material world. Infinity is contradictory; it includes all diversity of the finite, but is not a simple sum of finite things, for infinity means eternal movement, change, the dying off of the old, and the emergence of the new.

Engels distinguishes the concepts of bad and true infinity. In bad infinity, we have a simple continuous transcendence beyond the limits of the finite—for example, in the case of a simple series $1 + 1 + 1 + 1 + 1 + 1 + \ldots$; infinity here means the sum of an infinite series of units, and this infinity stands as something alien to finitude. True infinity, however, means a really existing and eternally developing world in all the inexhaustible richness of its manifestations. Concepts of the infinitely large and the infinitely small in mathematics, which form the basis of mathematical analysis, reflect real relationships. The reality of mathematical infinitely large and infinitely small lies in the infinity of matter in space and time, and in the infinite diversity of things and their qualities. The prototypes of mathematical infinitely small units are the minute particles of matter with their infinite inexhaustibility. Engels also points to individual celestial bodies whose sizes, compared to the spatial distances between them (for instance, distances between stars), appear extremely small, as prototypes of the infinitely small, enabling operation with them in mathematics as with the infinitely small. Mathematical analysis has enormous significance in science precisely because the concepts of the infinitely large and infinitely small are abstracted from real relations in the material world. Thus, the infinite and the finite are opposites that exist only in connection with each other and mutually interpenetrate.

"THE ORIGIN OF THE FAMILY, PRIVATE PROPERTY AND THE STATE" —a work by F. Engels written in 1884. Relying on material from *Morgan*'s book (see) *"Ancient Society,"* as well as on other recent data of science on primitive society, Engels in... his work explores the main historical features of the social system in antiquity. At first, Engels shows how forms of marriage and family changed in connection with the economic progress of society, which is linked to the growth of production. Further, Engels analyses the process of decay of the primitive tribal system (on the example of three peoples — Greeks, Romans, and Germans) and reveals the economic reasons for this decay. In the epoch of the tribal system, there was not yet private property, nor classes, nor state, but the growth of labour productivity and division of labour led to the emergence of exchange, private property, the breakdown of the tribal system, and the formation of classes. The emergence of class contradictions brought to life the state as an instrument for protecting the interests of the ruling class, as a machine for keeping in subjection the exploited, oppressed classes. "As the state," writes Engels, "arose from the need to keep class antagonisms in check; as it arose, at the same time, in the midst of the conflict of these classes, it is, as a rule, the state of the most powerful, economically dominant class, which, through the medium of the state, becomes also the politically dominant class, and thus acquires new means of holding down and exploiting the oppressed class" (*Marx and Engels, Selected Works, vol. II, 303–304*).

Engels's book is remarkable for its theoretical richness. It dealt a blow to various bourgeois theories of society. It showed: 1) that private property, classes, and the state have not always existed, but arose at a certain stage of economic development; 2) that the state in the hands of exploiting classes is always merely an instrument of violence and oppression of the broad masses of the people; 3) that classes will disappear just as inevitably as they inevitably arose in the past. With the disappearance of classes, the state will also inevitably disappear. Such is the general, concluding deduction of Engels's book.

Engels's book filled the gap that existed up to that time in the Marxist illumination of primitive society and serves to the present day as an important aid for studying historical materialism. However, in his book Engels reproduces Morgan's scheme of dividing society into stages — savagery, barbarism, and civilisation — which does not correspond to the concepts of historical materialism. In addition, in the preface to the book, Engels made an error by indicating that the development of society and social systems is determined, besides the mode of production, also by the continuation of the species. In reality, the main factor determining the development of society is the mode of production of material goods.

"THE PART PLAYED BY LABOUR IN THE TRANSITION FROM APE TO MAN" — A work by F. Engels in which he sets forth Marxist views on the origin and development of man. This work was written in 1876 and is an unfinished manuscript. It was published for the first time in German in 1896. *Darwin* (see) proved the origin of man from the animal world and illuminated this question from the biological side. However, a complete and correct solution to the problem was not developed, since the sociological side of the question was missing. Engels provided such a solution. Accepting the proposition of advanced natural science regarding the origin of man from the animal world, Engels focused attention on the question of the social regularities that conditioned the emergence of man.

The main factor in the transformation of ape into man was labour, labour activity—something unique to man: "...Labour," indicated Engels, "created man himself" (Marx and Engels, Selected Works, vol. II, p. 70). For the transition from ape to man, certain prerequisites were necessary. Decisive among them was the transition of ape-like ancestors of man to an upright gait and the freeing of the front limbs. But their front limbs were capable of performing only the simplest operations. They turned into human hands only as a result of labour, which perfected them over thousands of years. The hand, therefore, is

not only an organ of labour, but also its product. The development of the hand caused by labour exerted an influence on the entire organism. Human speech owes its origin to labour. It was precisely in the process of labour that the need arose among people to say something to one another.

Under the influence of labour and articulate speech, an intensified development of the brain occurred. Parallel to it went the development of the sense organs. The development of the brain and sense organs, as well as the development of consciousness and the capacity for reasoning, in turn exerted a powerful reciprocal influence on the development of labour and *language* (see). A confirmation of Engels's thoughts on the role of language in the development of the human brain is *Pavlov*'s (see) doctrine of higher nervous activity, of the second signal system (speech), which is superimposed in humans over the first signal system.

With the separation of man from the animal kingdom and the appearance of "fully formed man," a new element arose that exerted a powerful influence on the development process of man—the herd transformed into society. "And what, once again, do we find as the characteristic difference between the herd of apes and human society? Labour" (vol. II, p. 75). Labour begins with the manufacture of tools. The manufacture and use of tools had exceptional importance for all subsequent human development. It created for man the possibility to live in the most diverse natural conditions. An animal is only able to use nature. Man, however, with the help of tools, forces nature to serve his goals. He adapts to nature by changing his artificial organs—tools of production. The growth of productive forces—primarily tools of production—is what determines the development of man and society. Engels briefly characterises the path of this development. Further, Engels shows that man achieves mastery over nature thanks to labour. "And this is the final essential distinction between man and other animals, and it is labour again that brings about this distinction" (p. 79).

Engels's work, which outlines the Marxist theory of human origin, completely refutes all religious and idealistic theories on

this crucial question. Written in very simple yet extremely deep language, combining vast factual material with deep theoretical generalisations, this work represents one of the remarkable productions of classical Marxist literature. *"The Part Played by Labour in the Transition from Ape to Man"* is one of the constituent parts of Engels's *Dialectics of Nature* (see). Engels's thoughts on language and its significance for the development of human society received further development in J. V. Stalin's work *Marxism and Problems of Linguistics* (see).

"THE POVERTY OF PHILOSOPHY" — one of the first works by Marx, setting forth the foundations of scientific socialism. Written in French in the winter of 1846/47, it was directed against the views of the French petty-bourgeois philosopher and economist, the anarchist *Proudhon* (see). Proudhon's work *The System of Economic Contradictions, or The Philosophy of Poverty* was published in 1846. In it, he idealised small property and sought to perpetuate it, advocating not the destruction of capitalism and its basis — commodity production — but the improvement, perfection, and reforming of capitalism. Proudhon considered private ownership of the means of production and exchange to be eternal, unchangeable foundations of any society, declaring them "just" in his idea. Through the elimination of the "bad" sides and consequences of capitalist production and the preservation of the "good" and "advantageous" sides (for the petty bourgeois), Proudhon hoped to ensure universal well-being and eliminate poverty through a peaceful, reformist path without class struggle and social revolution. Marx subjected this thoroughly false, philistine, and reactionary utopia to devastating criticism in *The Poverty of Philosophy*. Marx exposed the complete unscientific nature and absurdity of Proudhon's "dialectical" phraseology, showing that Proudhon did not rise above the bourgeois horizon, and that his "method of research" and pseudo-"resolution" of the economic contradictions of capitalism represent "charlatanism in science and political accommodation..." (*The Poverty of Philosophy*, 174).

Of great interest in Marx's book is his critique of Hegelian idealistic dialectics. Marx counterposes his own dialectical method, based on a materialistic approach to reality, to idealistic dialectics. Proudhon completely failed to understand the role and significance of the proletariat in modern society. Marx wrote that Proudhon and his supporters "see in poverty only poverty, without noticing its revolutionary, destructive side, the side that will overthrow the old society" (p. 108). Applying the method of materialistic dialectics, Marx in *The Poverty of Philosophy* gave a scientific analysis of the antagonistic nature of the capitalist mode of production. He showed that the true cause of the poverty of the popular masses, oppression, and hardship of working people is the exploitation of labour by capital. But within the depths of capitalist society, a new class grows, organises, becomes enlightened, and steeled — the proletariat, the gravedigger of capitalism and the creator of a new society. "The condition for the liberation of the working class is the destruction of all classes... Until then, the antagonism between the proletariat and the bourgeoisie remains a struggle of class against class, a struggle which, brought to its highest degree of tension, is a total revolution... Only under such an order of things, when there are no more classes and class antagonisms, *social evolutions* will cease to be *political revolutions*. Until then, on the eve of every complete restructuring of society, the last word of social science will always be: '*Combat or death; bloody struggle or extinction. It is thus that the question is irresistibly put*'" (pp. 148, 149), Marx concludes his book.

In *The Poverty of Philosophy*, the historical role and tasks of the class struggle of the proletariat are clarified with great depth. Even at the present moment, Marx's work retains its relevance, serving as a weapon of struggle against reformists who stem from the ideas of Proudhon.

"THE STATE AND REVOLUTION"

— a work by V. I. Lenin written in August–September 1917 Before the Russian proletariat in that period stood an historical

task: to destroy the bourgeois state and create a new, Soviet socialist state. It was necessary to defend the revolutionary Marxist theory of the state against revisionists and opportunists and to develop Marxist doctrine on the state further, taking into account the new experience of Russian and Western European revolutions. Lenin's book *"The State and Revolution"* served this purpose.

Lenin's book *"The State and Revolution"*, representing a new stage in the development of Marxist teaching on the state is at the same time a militant practical program of the proletarian revolutionary movement.

In Chapter I of the book, Lenin explains that the state arose at a certain stage of social development when the division of society into classes occurred. The state is a product of irreconcilable class contradictions. It is an organ of violence of one class, which dominates economically, over another class. All states based on the rule of private property are organs of violence of the minority—exploiters—over the majority—the exploited. Modern bourgeois-democratic republics are a form of rule by capitalist-exploiters over the oppressed majority.

In Chapters II, III, and IV, Lenin shows how Marx and Engels, summarising the experience of the revolutions of 1848–1851 and especially the experience of the Paris Commune of 1871, developed their views on the dictatorship of the proletariat. To suppress the resistance of exploiters and to build socialism, the proletariat, they indicated, must destroy and smash the old bourgeois state machine and establish its own dictatorship. Lenin points out that the chief element in the teaching of Marx and Engels is the doctrine of the dictatorship of the proletariat, and that precisely this doctrine was emasculated by the enemies of Marxism. Lenin repeatedly emphasises that the bourgeois state does not wither away, as opportunists preached (Kautsky and others), but is destroyed by the proletarian revolution; what withers away later, under communism, is the proletarian state.

In Chapter V, Lenin analyses the economic foundations of the withering away of the proletarian state. Exposing the whole

lie of bourgeois democracy, which has as its goal the deception and enslavement of the masses, Lenin explains that the dictatorship of the proletariat for the first time in history gives genuine democracy to the people, expressing the interests of the vast majority of working people. The dictatorship of the proletariat has as its task the destruction of classes, the building of a classless communist society. Lenin gives a vivid characterisation of the differences between the first, lower phase of communism and its higher phase. In the book *"The State and Revolution"*, Lenin proved that the state form of political power of the working class, i.e., one of the forms of the dictatorship of the proletariat, is Soviet power.

V. I. Lenin's book contains a crushing critique of anarchism and opportunism, which perverted the teaching of Marxism on the state. Analysing *Plekhanov*'s (see) polemic with the anarchists, Lenin emphasises that Plekhanov bypassed the most urgent, politically most essential issue in the struggle against anarchism—the relation of anarchists to the state. Lenin explains that Kautsky's opportunism on the question of the state culminated in his complete renunciation of the proletarian revolution, of the idea of destroying the bourgeois state machine.

V. I. Lenin's work *"The State and Revolution"* has enormous theoretical and political significance to this day, arming the working class and communist parties of all countries for the struggle against capitalism, against defenders of the bourgeoisie—right-wing socialists who consciously deceive the working masses with preaching the theory of a supra-class bourgeois state and bourgeois democracy. Lenin's work remained unfinished. Lenin planned to summarise in the second part of his work the experience of the Russian revolutions of 1905 and 1917, and to develop further the theory of the state relying on the experience of Soviet power's existence. But after the Great October Socialist Revolution, pressing practical tasks did not give Lenin the opportunity to complete his work. *(See also Socialist State.)*

THE UNITY AND DIVERSITY OF THE WORLD — In the world there is nothing except moving matter. There exists no other world, except the world of infinite matter, moving in time and space. The proposition of Marxist philosophical materialism on a single material world, on a "moving world," completely rejects all musings about a "creating spirit," about "God," "absolute idea," etc. The world is single and diverse. The material world, nature, is the infinite variety of objects, bodies, phenomena, and processes. This is inorganic nature, organic nature, society in all their inexhaustible wealth and diversity. The diversity of the world lies in the qualitative difference of material things and processes, in the variety of forms of motion of matter. At the same time, the qualitative diversity of the world, the diversity of forms of material motion exists in unity. The genuine unity of the world consists in its materiality. The unity of the world and its diversity are in a dialectical relation; they are internally and inextricably connected with each other; single matter does not exist otherwise than in qualitatively diverse forms, all the diversity of the world—this is the diversity of forms of single matter, of a single material world. All data of science and practice convincingly confirm the unity of the material world.

THEISM (Greek ***θεός*—god**)—a religious-philosophical doctrine based on the recognition of the existence of God as a personality, as a rational, supernatural being who created the world. According to theism, God intervenes in everyday human life and directs their actions. In contrast to *deism* (see), which denies God's intervention in the life of nature and society, theism views all phenomena as the fulfilment of "divine providence" or as His "predestination". Philosophical idealism sets as its goal the defence of theism through philosophical arguments.

THEODICY —(from Greek *θεός*—god and *δίκη*—justice)—"justification of god"; the usual title of religious-philosophical treatises aiming to justify at all costs the obvious

and irreconcilable contradiction between belief in an almighty and benevolent God and the existence of evil and injustice in the world. In the 17th–18th centuries, "theodicies" became an entire branch of philosophical literature. The greatest fame was gained by *Leibniz*'s (see) *"Theodicy"*, the ideas of which were bitingy ridiculed by *Voltaire* (see) in his satirical philosophical novel *"Candide"*. In social essence, "theodicy" is a religious-philosophical justification of the evil and injustice prevailing in exploitative class society.

THEOGONY — a system of religious myths about the origin of gods; the genealogy of gods. In European literature, the poetic collection of ancient Greek mythology — Hesiod's *"Theogony"* (8th–7th centuries BCE) — is particularly well known.

THEOLOGY, OR DIVINITY — a pseudoscience attempting to justify religion with the help of idealistic philosophical arguments.

THEORY (from Greek θεωρία —observation, investigation)—a system of guiding ideas in a given field of knowledge; generalised human experience; the aggregate of knowledge about nature and society accumulated in the course of socio-historical life (see *Theory and practice*).

THEORY AND PRACTICE. — The question of the relationship between theory and practice is one of the fundamental questions of Marxist science as a whole, and Marxist theory of knowledge in particular. Marxism views theory and practice in inseparable connection and interaction, with Marxism considering practice to be the decisive side of this interaction. Practice should be understood as the entire aggregate of human activity aimed at creating the necessary conditions for the existence of society. For Marxism, practice is primarily material-productive activity, because the existence of society depends on it; it is the basis of human life. Practice

includes as one of its most important component elements the revolutionary-transformative activity of classes and social groups aimed at destroying obsolete social orders and establishing new, advanced orders that contribute to the further development of society. Theory grows on the basis of practice and is the result of generalising the practical experience of the masses. Consequently, without practice there is not and cannot be scientific theory. Practice poses questions to theory that theory must answer. Marxism is foreign to understanding theory and science as a self-contained phenomenon. Only that theory has deep roots in life which is connected with practice, serves the needs of practice, and is tested by practice. Hence the Marxist thesis that *"the standpoint of life, of practice, should be first and fundamental in the theory of knowledge"* (Lenin, vol. 14, p. 130). The needs of practice and practical activity have had and continue to have decisive significance for the development of sciences and scientific theories. Thus, from the very beginning of the development of science, the needs of pastoral and agricultural peoples, and the needs of navigation gave rise in life to astronomy and mathematics. Needs associated with the development of cities, large structures, shipping, etc., gave rise to mechanics. Sciences, especially natural-scientific theories, developed particularly rapidly after the Middle Ages, in connection with the emergence and development of capitalist production. *"When after the dark night of the Middle Ages science suddenly arose again with unexpected force, developing with miraculous speed, we once again owe this miracle to production"* (Engels, *Dialectics of Nature*, 145).

Full scope for the development of science is opened up by socialist practice, the practical activity of people freed from capitalist slavery. Socialism means such an expansion of all spheres of human practice that it can hardly be compared with previous historical epochs. The rapid growth of industry, the transformation of small-peasant farming into large socialist agriculture using unprecedented modern machinery, the planned transformation of nature on unprecedented scales, etc. — all

this poses grandiose problems before science and demands their solution. Thus, for example, the successes of *Michurinist biology* (see) can be understood only by taking into account its close connection with the new practice of collective-farm construction, with the demands of large socialist agriculture. To an equal extent, this applies to such fields of science as physics, chemistry, geology, etc.

Growing on the basis of people's practical activity, theory, however, possesses enormous power to influence practice itself. Being a generalisation of experience and practice, theory gives people a perspective in their practical activity. Thus, Marxist-Leninist theory is the experience of the working-class movement of all countries, taken in its generalised form. But in turn, without revolutionary theory there is no revolutionary practice. The power of Marxist-Leninist theory consists in the fact that, by generalising the revolutionary practice and experience of the history of society, it gives the opportunity to see the internal connection of phenomena, the objective regularities of development, and thanks to this, to recognise the course of events not only in the present, but also in the future. Marxist-Leninist theory gives the opportunity to foresee many years and even decades ahead the main trends of social development, and therefore represents that force which allows the Communist Party to outline strict scientific plans for practical activity. Thus, theory and practice mutually enrich and fertilise each other. Theory becomes aimless if it is not connected with revolutionary practice, while practice becomes blind if it does not illuminate its path with revolutionary theory. Theory must not only generalise existing practice, but also run ahead, indicate the path for practice, and arm people in their practical activity. An example of such a theory is provided by the works of the great leaders of the proletariat: Marx, Engels, Lenin, and Stalin.

Opportunists of the Second International cultivated a rift between theory and practice. From the theory of Marxism, they emasculated its living, revolutionary soul and turned theory, severed by them from living, revolutionary mass struggle, into

miserable dogmas refuted by the practice of revolutionary struggle. The unity of theory and practice found its highest expression in the activities of the Communist Party of the Soviet Union. Marxism-Leninism is the genuine unity of revolutionary theory and revolutionary practice. The unity of theory and practice is the guiding star of the proletarian party.

Marxism understands the unity of theory and practice dialectically, taking into account the element of contradiction within this unity. In the course of development, contradictions naturally arise between certain old theories, theoretical propositions, and scientific formulas, on the one hand, and new data of practice, on the other. This contradiction is overcome by generalising new practice and bringing theoretical propositions into line with it. Practical data available to people are limited by specific historical conditions and cannot be considered exhaustive. New historical conditions expand practice and people's practical activity, demanding a revision of certain theoretical propositions in light of new practical data. Practice is not only the primary basis and source of the development of science and theory, but also the sole scientific criterion of the truth of knowledge (see *Criterion of truth*).

THEORY OF FACTORS — a widespread bourgeois theory according to which social development is the result of the mechanical action of a sum of disconnected sides and conditions of social life (geographic environment, politics, science, race, morality, etc.). Each of these sides is considered an independent factor (force) of social development, isolated from other factors. The theory of factors is an eclectic theory that explains everything with a meaningless indication of the mutual influence of social phenomena: economics affects politics, politics in turn affects economics, and so on.

By discovering that material production is the basis of life and development of society, Marxism was the first to prove that all sides of social life (political structure, law, forms of social consciousness) depend on the development of the economic base and change with the change of the base. This by no means

means that Marxism denies the significance of political institutions, ideas, etc., in the historical process, or their active influence on the economic structure of society. Marxism attaches enormous importance in the development of society to all elements of the social superstructure. Marxism understands society as an integral whole, where all sides and parts are interconnected, being in a state of interaction. However, the development of society as a whole, as well as the development of each individual area of social life, is ultimately determined by the development and change of the *mode of production of material goods*.

THEORY OF HISTORICAL CYCLES — an idealist theory created by the Italian thinker *Vico* (see), according to which human society passes through three main stages of development: divine, heroic, and human. By the divine period, Vico meant the childhood of humanity, i.e., the primitive period. The next stage — heroic, or the period of youth, when aristocratic states arise. Then humanity enters the period of maturity, when estate privileges are overcome and formal bourgeois equality is established. After this, according to Vico, the decay of society begins, and human history again returns to the initial stage. Modern reactionary philosophy and sociology, discarding the progressive elements of Vico's theory — the idea of the progressive development of society, the law-governed nature of social development, etc. — artificially blow up the reactionary idea of humanity's constant return to the starting point. The theory of cycles has become an ideological weapon for titled defenders of imperialism dreaming of turning back the wheel of history. This theory was developed and propagated by such sworn enemies of the working class and predecessors of fascists as *Nietzsche* (see) and *Spengler* (see). Nietzsche put forward the theory of "eternal recurrence," i.e., the repetition of everything that was and sank into eternity. Spengler came out with the theory of the "Decline of the West" and a return to primitive times. Today, the main representatives of the reactionary theory of cycles are Anglo-American ideologists of

imperialism. Thus, for example, the reactionary English politician and sociologist Vansittart preaches the "theory of crab-like movement" of society, according to which humanity, having travelled a certain path forward, passes from progress to backward movement. In an analogous position stands the sworn enemy of the Soviet Union and countries of people's democracy, the reactionary English philosopher and sociologist Russell. In the USA, ideas close to the theory of historical cycles are developed by the reactionary sociologist Ross, who tries by all means to "prove" that after the establishment of capitalism, further progress of society is excluded. Another philosopher and sociologist, Harrington, published a series of books in the USA in which, proceeding from the theory of cycles, he proves the inevitability of modern humanity's return to the medieval period and the dominance of the Catholic Church. In France, the neo-Thomist Maritain advocates the theory of historical cycles under the slogan "back to the Middle Ages." Against the reactionary theory of historical cycles, all progressive scientists of the world carry on a struggle.

Historical materialism refuted the reactionary theory of historical cycles and scientifically substantiated the doctrine of the progressive development of society, occurring on the basis of the *law of necessary conformity of relations of production to the character of the productive forces* (see). From primitive-communal system through slaveholding, feudalism, and capitalism to socialism and communism — such is the line of progressive development of society. This development is realised in the struggle between the new and the old, between the dying and the emerging. No matter how the forces of the old, dying world resist, the future belongs to the new, advanced one. The successes of communist construction in the USSR and the construction of socialism in the countries of people's democracy, and the victory of the people's revolution in China clearly demonstrate that in our time all roads lead not backward, but forward to communism.

THEORY OF KNOWLEDGE —see *Gnoseology*.

THEORY OF REFLECTION — a materialist theory of knowledge according to which human sensations, concepts, and scientific knowledge as a whole are reflections of objectively existing reality. In the struggle against idealist theories of knowledge that view human thought as the creator of the material world, Marxism developed and substantiated the only scientific *gnoseology* (see), the central point of which is the understanding of *consciousness* (see) and *thinking* (see) as reflections of the external world existing outside and independently of us. *"For Hegel,"* wrote Marx, *"the process of thinking, which he even transforms under the name of the Idea into an independent subject, is the demiurge [creator, builder] of the real world, which forms only its external manifestation. With me, on the contrary, the ideal is nothing else than the material world transposed into the human head and transformed in it"* (*Capital*, vol. I, 19). Philosophical idealism does not recognise thinking as a reflection of reality, for this would mean recognising that fundamental materialist premise that matter, the material world, is primary, while consciousness and thought are secondary. In complete contradiction with science, having indisputably established the fact of reflection in the human head of objective reality existing independently of consciousness, idealists defend their false, reactionary thesis that material objects are merely a complex of sensations, that besides sensations there is nothing and can be nothing, that it is not given to man to know whether there is anything behind sensations, that our concepts and representations are merely symbols, hieroglyphs, signs created by man for the "convenience" of knowledge, etc. These views, put forward as early as the first half of the 18th century by the English Bishop *Berkeley* (see), became particularly widespread at the end of the 19th and beginning of the 20th centuries (*Machism* — see; *empirio-criticism* — see, etc.). These views prevail in contemporary bourgeois philosophy (*pragmatism* — see; *positivism* — see; *logical positivism* — see, etc.).

In the book *Materialism and Empirio-criticism* (see), Lenin subjected idealist gnoseology to deep and devastating criticism and creatively, comprehensively developed the Marxist theory of reflection. Lenin pointed out that at the basis of the theory of knowledge of dialectical materialism lies the recognition of the external world and its reflection in the human head. Lenin mercilessly branded any, even the slightest, concession to idealism and *agnosticism* (see) on this issue. Lenin sharply criticised *Plekhanov* (see) for the error he made in explaining materialism, namely for claiming that human sensations and concepts are hieroglyphs. Lenin showed that confusion on such a fundamental issue inevitably leads to agnosticism and idealism (see *Hieroglyph theory*). In reality, human sensations and concepts are copies of real things and processes of nature. Using the example of the deepest crisis of physics under conditions of capitalist society at the beginning of the 20th century, Lenin showed that science cannot move forward while retreating from the materialist understanding of cognition as a reflection of objective nature. In retreating from this materialist doctrine lies the essence of the crisis. This proposition of Lenin remains relevant for the current stage of development of science and the struggle against idealism. Contemporary "clowns of bourgeois science," as Lenin called bourgeois professors who adapt the results of science to the interests of defending *fideism* (see) and priestcraft, attempt to discredit the materialist theory of reflection and force upon natural scientists the opinion that the propositions and formulas of science cannot be a reflection of objective external nature, but are merely an arbitrary construction of the mind. Today, a number of fields of natural science in bourgeois countries, reflecting the deepening general crisis of capitalism, are in a state of deep crisis. At the root of this crisis lies the unwillingness of many bourgeois natural scientists to stand on the positions of the materialist theory of reflection, their struggle against materialism. Hence such phenomena deeply hostile to science as *Weismannism-Morganism* (see) in biology, numerous varieties of modern *"physical" idealism* (see), etc.

The Marxist-Leninist theory of reflection is substantiated by great discoveries of science, including the discoveries of the giants of Russian science — *Sechenov* (see) and *Pavlov* (see). Sechenov and Pavlov revealed the physiological mechanism of psychic processes, discovered the laws of higher nervous activity, and irrefutably proved that psychic activity is possible only as a reflection of the external world, as a result of the action of objective reality on sense organs and on the brain of animals (and man). Marxism developed the question of how the process of reflecting objective reality occurs in the human head. Unlike the metaphysical theory of reflection of old, pre-Marxist materialists, who understood "reflection" as a passive, dead depiction in consciousness of objects and phenomena of the external world, the Marxist-Leninist dialectical-materialist theory of reflection understands the process of knowledge, the process of depicting the external world in human consciousness, as an active, dialectically developing, internally contradictory process. The question of how the process of knowing objective truth occurs is of immense importance for all sciences, for any field of human knowledge (see *Cognition*).

The reflection of social life in people's consciousness in a class society bears a class character. The source of the origin of social ideas, social theories, and political views must be sought in the conditions of the material life of society, in social being, the reflection of which ideas, theories, and views are.

THEOSOPHY (Greek: *θεός*—God and *σοφία*— wisdom) — a reactionary pseudo-science that declares its goal to be the "knowledge of the deity" through direct communication with the "otherworld." Being a model of militant obscurantism, theosophy openly propagates the rejection of all achievements of culture and a return to witchcraft, quackery, ancient and medieval magic. "Theosophical societies" gained the widest distribution in England and the USA. In a number of American universities, special "theosophical" departments have been organised.

"THESES ON FEUERBACH" —eleven theses by K. Marx on *Feuerbach* (see), written in 1845 and first published by Engels in 1888. In these theses, based on a critique of Feuerbach and all old materialism, Marx gave a brilliant sketch of his new worldview. Marx showed that the main shortcoming of old materialism lay in its contemplativeness, in its failure to understand practice as the basis of knowledge and the basis of the interaction between man and nature. "The chief defect of all hitherto existing materialism — that of Feuerbach included — is that the thing, reality, sensuousness, is conceived only in the form of the *object* or of *contemplation*, but not as *human sensuous activity, practice...*" (*Marx and Engels, Selected Works, vol. II, 383*). At the centre of all Marx's theses stands the question of practice, its significance for knowledge, and its role in human social life. In this emphasis on the role of practice, the most important aspect of the revolution that Marxism produced in philosophy was expressed. Outside of practice and practical human activity, it is impossible to understand a single question of philosophy. Social life, writes Marx, is essentially practical; only in human practice can a rational solution to theoretical questions be found. Marx, applying this principle primarily to epistemology, criticises Feuerbach for being dissatisfied with the speculative fantasies of idealism and appealing to sensory contemplation, while viewing sensory knowledge abstractly, i.e., not as practical human-sensory activity. Feuerbach, like other pre-Marxist materialists, knew only one form of human activity.

In *"Theses on Feuerbach"*, Marx formulates some foundations of a new, materialistic understanding of history. He criticises Feuerbach for taking an isolated person, isolated from society and the course of history, reducing the human essence to mere natural qualities, seeing only a natural bond between people rather than a social one. Marx gives his famous definition of human essence. Human essence, he points out, "is no abstraction inherent in a single individual. In its reality it is the ensemble of the social relations" (*Marx and Engels, Selected Works, vol. II, 384*). Failing to understand this,

Feuerbach could not give a deep critique of religion either. All of Feuerbach's critique of religion consists in the fact that, as Marx notes, he reduces the religious world to its secular basis. Feuerbach correctly believed that people created gods in their own image and likeness, but he did not see the class reasons for the split of the world into a spiritual world and a material world, and failed to understand that the destruction of religion is impossible without the destruction of exploitation and inequality inherent in class society. The main task, therefore, as Marx points out, should consist in subjecting the secular basis, i.e., dominant social relations, to theoretical critique and transforming them in a revolutionary-practical way. Marx's *"Theses"* are permeated with the idea of the revolutionary transformation of the world.

In this sketch, Marx formulated his famous thesis, in which the revolutionary essence of Marxism is vividly expressed: **"The philosophers have only interpreted the world in various ways; the point, however, is to change it"** (p. 385). The brilliant ideas that make up the content of the theses received full and comprehensive development in subsequent works by Marx and Engels.

THESIS, ANTITHESIS, SYNTHESIS —see *Triad*.

THIERRY, Augustin (1795–1856) —see *French historians of the Restoration period*.

"THING-IN-ITSELF" AND "THING-FOR-US" — concepts first introduced into philosophy by *Kant* (see). A "thing-in-itself", according to Kant, means a thing that, although existing independently of consciousness, is absolutely unknowable and cannot become a "thing-for-us", i.e., comprehended. From Kant's point of view, we can have no concept of what "things-in-themselves" are like. Kant tore open an abyss between "things-in-themselves" and phenomena. Human cognition, according to Kant, deals only with phenomena, i.e., with subjective representations, sensations; it

is incapable of penetrating into "things-in-themselves". In Kantian philosophy, the "thing-in-itself" ultimately turns into an empty symbol. This doctrine is reactionary, for it consciously pursues the goal of reconciling science with religion. It was the starting point for many idealist trends today.

According to the doctrine of dialectical materialism, there are no unknowable "things-in-themselves". There is only a distinction between what is already known ("thing-for-us") and what is not yet known ("thing-in-itself"), but will be revealed and known by the power of science and practice. When a "thing-in-itself" is known by us, it becomes a "thing-for-us". Natural rubber — plant sap — was a "thing-in-itself" until chemistry learned to use this rubber for industrial needs and recreate it through chemical synthesis, thus turning it into a "thing-for-us". With the development of science and technology, more and more things become known. Atomic energy was also a "thing-in-itself" for a long time. But modern science has comprehended atomic energy and discovered a method for its production. Thereby, atomic energy ceased to be a "thing-in-itself" and became a "thing-for-us". The decisive condition for comprehending "things-in-themselves" and transforming them into "things-for-us" is practice.

THINKING —the highest product of specially organised matter—the *brain (see)*, an active process of reflecting objective reality in concepts, judgments, inferences, etc. Thinking is always connected with a specific form of motion of matter—with the activity of the brain. Idealism views thinking as a product of an independent and matter-independent spiritual principle—God, the absolute idea, etc. Scientific knowledge long ago disproved the priestly babble of idealists. Modern science has persuasively proven that thinking is a property of matter. Enormous significance in this respect belongs to the materialist teaching on higher nervous activity of animals created by the great Russian scientist *Pavlov* (see) and his school. Pavlov conclusively proved that the material carrier of psychic activity is the brain. "...Psychic activity," he wrote, "is

the result of physiological activity of a certain mass of the brain...” Pavlov proved also that higher animals, in particular dogs, possess analytical and synthetic capacities, i.e. the ability to distinguish and connect individual stimuli. Studies of Academician Pavlov remarkably confirmed the famous proposition of Engels that “with animals we have in common all types of reason activity: induction, deduction, consequently also abstraction, analysis of unfamiliar objects, synthesis of both, and experiment. By type, all these methods,” notes Engels, “are completely identical in humans and higher animals. Only by degree (by the development of the corresponding method) do they differ” (*Dialectics of Nature*, 176). Without the presence of these elements of psychic activity, animals could not exist or correctly orient themselves in surrounding complex conditions.

Establishing certain common traits of psychic activity in animals and humans, dialectical materialism, however, shows a fundamental difference between human thinking and the psychic activity of animals. This fundamental difference consists in the fact that thinking as a highest and qualitatively new form of psychic activity arose on the basis of social development thanks to labour. Labour created man himself and specifically human psychic activity, the capacity for thinking. Human thinking is a social phenomenon and outside the history of society cannot be understood. One of the most important distinctions of thinking from the highest forms of psychic activity of animals is the formulation of concepts, operating with concepts in which the results of the abstracting work of thinking are fixed. This feature can be explained only taking into account that man is a social being, not only adapting to nature, but mainly changing and subordinating it to himself in the process of labour, in the process of production. Precisely out of the needs of the development of social production arose and developed the capacity for thinking toward ever deeper abstracting work, toward the cognition of the essence of phenomena, the laws of nature.

A characteristic distinguishing feature of human thinking is its unbreakable connection with speech, with language. The

cognitive activity of man, his thinking, is possible only on the basis of language material. This shows the social nature of human thinking in contrast to the purely biological nature of the psychic activity of animals. Language, Marxism teaches, is a means of communication among people, arising out of the needs of the development of social production, out of the social character of labour. Social labour is unthinkable without such a means of communication among people as language. Pavlov's teaching on the second signal system, inherent only to humans, reveals the physiological basis of thinking, the difference of human thinking from the psychic activity of animals. Sound speech played an enormous role in the development of human thinking. It helped people distinguish themselves from the animal world and unite into society. J. V. Stalin creatively developed Marxist propositions on language and thinking, on the significance of language for thinking, and disproved the idealist views of adherents of the so-called Marr teaching on the possibility of pure thinking without language material. "Whatever thoughts arise in the head of man," wrote J. V. Stalin, "and whenever they arise, they can arise and exist only on the basis of language material, on the basis of language terms and phrases. Naked thoughts, free from language material, free from language 'natural matter' — do not exist. 'Language is the immediate reality of thought' (Marx)." The reality of thought manifests itself in language. Only idealists can speak of thinking unconnected with the "natural matter" of language, of "thinking without language" (*Marxism and Problems of Linguistics*, p. 39).

Thinking has as its immediate basis sensory perceptions and representations that arise in the process of nature's action upon the sense organs of man in the process of practical activity of people. Human thinking draws its content from these perceptions and representations. Outside these images, perceptions, and representations, thought is deprived of any content whatsoever. Such an understanding of thinking is directed against idealism, which tears human thought away

from sensory perceptions and images, and consequently, from objective world, the reflection of which is thinking.

Dialectical materialism struggles against the vulgar notion that thinking can be reduced to purely physiological processes. Thinking is a property of matter, qualitatively new, distinct from physiological processes. In the future, thinking will undoubtedly be reduced to molecular and chemical movements in the brain. However, this will not exhaust the essence, the qualitative distinctiveness of thinking.

Thinking plays an enormous role in the life of society. Thanks to thinking, people cognise the objective laws of nature and society and use them in their practical activity. (See also *Cognition*.)

TIME AND SPACE —primary forms of existence of matter. "...The basic forms of all being," says Engels, "are space and time; being out of time is just as gross an absurdity as being out of space" (*Anti-Dühring*, 49). There is no space and time separate from matter, or from material processes. Space and time outside matter are nothing more than empty abstraction.

The only scientific formulation and solution to the question of space and time was first given in the history of philosophy and natural science by dialectical materialism. Dialectical materialism fights both against idealism, which denies the objective reality of space and time and considers them a product of consciousness, and against metaphysics, which detaches matter from its forms of existence. Engels gave a comprehensive critique of the metaphysical fabrications of Dühring, who asserted that initially the world was in absolute rest and existed allegedly outside of time. Proceeding from Engels' main propositions on space and time and generalising new natural science data, V. I. Lenin enriched dialectical materialism with further development of this issue. In the struggle against the Kantian-Machist idealistic understanding of time and space as forms of human contemplation, Lenin emphasises and consistently carries out the proposition that recognition of the objective reality of time and space is an

inevitable conclusion from the recognition of the existence of objective reality independent of our consciousness, i.e., moving matter. "There is nothing in the world except moving matter, and moving matter cannot move otherwise than in space and in time" (Lenin, vol. 14, p. 162). Lenin points out that the main gnoseological question in application to space and time consists in whether space and time are real or are only products of developing human thought. Only the dialectical-materialistic solution to this question—i.e., recognition of the objective reality of space and time and their reflection in our consciousness—creates a scientific basis for fruitful natural science research into the question of their physical properties.

With the development of natural science, our concepts of time and space change and develop. In the 18th–19th centuries, physics, considering time and space to be objective reality, viewed them following Newton as external forms of matter, independent of matter and motion. Opposing the materialistic concepts of natural science of this period regarding space and time stood the German idealist *Kant* and his followers. Of tremendous importance for the development of natural science concepts of space and time and for refuting idealistic and metaphysical theories were the discoveries of Russian science on the lawful connection of space and time as properties of matter with the physico-chemical properties of material bodies. The outstanding Russian scientist *Lobachevsky* substantiated the dependence of the geometric properties of space on the physical properties of matter, decisively opposing Kant's idealistic views and dealing them a severe blow; he also refuted metaphysical concepts of Euclidean geometry and Newtonian mechanics regarding space and time, thereby preparing the ground for the development of modern physical concepts of space and time. Foundational ideas of another Russian scientist, the chemist *Butlerov*, regarding spatial arrangement of atoms in molecules of chemical compounds, and discoveries in crystallography by the prominent Russian scientist *Fedorov*, who grounded the laws of spatial arrangement of atoms, ions, and molecules forming crystalline structures, also enriched

human knowledge about the spatial-temporal forms of matter. Butlerov, Fedorov, and their followers discovered the dependence of spatial properties on the physical nature of material bodies, revealing the role of spatial arrangement of atoms in determining corresponding physico-chemical properties of matter.

Natural science, revealing more and more new physical properties of space and time, confirms the propositions of dialectical materialism regarding the organic connection of these core forms of existence of matter with each other and with moving matter itself, the interdependence of forms (space and time) and content (matter).

Modern philosophical and "physical" idealists use the fact of variability in human concepts of space and time to "disprove" the objective reality of space and time. For these purposes, quantum mechanics, for example, is used. "Physical" idealists Bohr and Heisenberg suggest abandoning space and time when describing microparticles, as something not entirely real and not entirely knowable. "In classical physics," writes Heisenberg, "the goal of research was to determine objective processes occurring in space and time... However, in quantum theory we encounter a completely different state of affairs... in quantum mechanics there is no question at all of objectively establishing spatial-temporal events." Exposing the reactionary character of attempts by idealist attempts to refute the only scientific proposition of dialectical materialism about space and time as objective forms of moving matter, Marxism teaches that one must not confuse the question of the variability of human concepts of space and time with the epistemological question of their objective reality. Our developing concepts of space and time, reflecting real space and time, give us relative, incomplete knowledge about them, but out of these relative truths, absolute truth is composed. "Physical" idealists confuse these two questions and, proceeding from the relativity of our concepts of time and space, strive to disprove the objectivity of space and time.

Thus, dialectical materialism, noting idealistic fabrications, teaches in full accord with natural science that space and time exist objectively, outside and independently of our consciousness, and our knowledge adapts more and more to "objective space and time, reflecting them ever more correctly and deeply" (Lenin, vol. 14, p. 174).

TIMIRYAZEV, Kliment Arkadyevech (1843–1920)



— great Russian scientist, fighter for Darwinism, for a materialist biology, founder of the modern doctrine of photosynthesis. Imbued in his youth with revolutionary-democratic ideas of the great Russian thinkers of the mid-19th century, Timiryazev devoted his entire scientific and public activity to serving advanced science and the working people. For his progressive convictions, Timiryazev was subjected to persecution by the Tsarist government. Starting from 1894, constant surveillance by secret police was conducted against him. Under the influence of Marxist-Leninist ideas and the growing workers' movement, Timiryazev, even under Tsarism, stood under the great invincible banner of communism. Timiryazev enthusiastically greeted the Great October Socialist Revolution. The workers of the Moscow-Kursk Railway elected him their deputy to the Moscow Soviet, and Bolshevik scientists elected him a member of the Socialist (later Communist) Academy. The People's Commissariat for Education appointed Timiryazev a member of the State Scientific Council. Timiryazev spoke in print exposing the

arrogant slander of Anglo-American imperialists against the Communist Party and its leaders, uncovering the imperialist predatory goals of the campaign of the "14 states" against the young Soviet Republic. On April 27, 1920, V. I. Lenin wrote to Timiryazev: *"I was simply delighted reading your remarks against the bourgeoisie and for Soviet power"* (Vol. 35, p. 380). Lenin had in mind Timiryazev's book *Science and Democracy*, in which the scientist called on people of science to unite with the working people. Imbued with deep love and devotion to the Communist Party, the last words spoken by Timiryazev a few hours before his death were: *"The Bolsheviks, carrying out Leninism,—I believe and am convinced—are working for the happiness of the people and will lead them to happiness... Convey to Vladimir Ilyich my admiration for his genius* ideal resolution of world problems in theory and in practice. I consider it my good fortune to be his contemporary and witness to his glorious activity. I bow before him and want everyone to know about this."

By his philosophical views, Timiryazev was a convinced materialist leading an irreconcilable struggle against idealism. In his writings, he subjected the line of idealism in philosophy to devastating criticism, starting from *Plato* and ending with the philosophical henchmen of imperialism (*Bergson*, *Bateson*, *Mach*, *James*, and others). In his research, Timiryazev was guided by the "historical method," which contained a number of elements of materialist dialectics—the recognition of universal interconnection and development of phenomena in nature, the struggle of opposites, causality, necessity, etc. Timiryazev was a remarkable populariser of science. His books *Charles Darwin and His Doctrine*, *Historical Method in Biology*, etc., remain to this day the best exposition of Darwin's theory. Timiryazev's book *The Life of the Plant* also enjoys immense popularity. Timiryazev took a significant step forward compared to Darwin with his genuinely materialist interpretation of the development of the organic world.

Unlike the so-called "orthodox" Darwinists, Timiryazev considered the most important factors of evolution to be not

intra-species struggle, but the external environment changing the organism, heredity fixing these changes, and selection imparting an expedient form to organisms. Organism and environment are viewed by him in inseparable unity. In connection with this, he gives a high assessment of the positive side of *Lamarck's* doctrine on the dependence of organic forms on the environment. *"Only the combination of this side of Lamarckism with Darwinism promises a complete solution to the biological task,"* wrote Timiryazev. He recognised that the variability of organisms occurs as a result of their adaptation to surrounding conditions. He was the first to put forward a proposition regarding the demands of the organism on environmental conditions. By pointing out the alternation of stages of development in plants, Timiryazev emphasised the presence of qualitative transformations in the ontogenetic development of the organism. This proposition was later developed by I. V. Michurin and especially Academician Lysenko, who created the theory of stage development of plants. Timiryazev recognised the possibility of not only sexual but also vegetative hybridisation, and also pointed to the great importance of cross-pollination in plants. He sharply criticised Weismannism-Mendelism for recognising the existence of a special hereditary substance allegedly immune to environmental action.

Timiryazev's works in the field of studying photosynthesis were of important significance for the development of biology. Timiryazev proved that this phenomenon, like phenomena in inorganic nature, is subject to the law of conservation of energy. Thereby he dealt a devastating blow to vitalism with its doctrine of a special "vital force" allegedly inherent in animals and plants. Timiryazev did not limit the task of biology to knowing the laws of development of animals and plants, but posed the question of the *conscious alteration of organic forms*. He maintained that science should teach the farmer how to grow two ears of grain where only one grew before. Timiryazev wrote *Agriculture and Plant Physiology*, in which important propositions of agronomic science were developed.

In conditions of the decay of bourgeois science and Tsarist despotism, Timiryazev managed not only to defend the materialist core of Darwinism, but to develop it further, preparing a qualitatively new stage in the development of biology—the Michurinist doctrine. This is an outstanding achievement of the great Russian biologist-thinker. For many decades, Timiryazev stood at the head of advanced, materialist biology in its struggle against the reactionary, idealist trend represented by all sorts of anti-Darwinists, Weismannists, vitalists, and other "ists" and "logists," as Timiryazev himself called them. Timiryazev sharply condemned the vulgar transfer of biological laws into the realm of social phenomena. In 1937–1940, *The Works of K. A. Timiryazev*, Vols. I–X, were published; in 1948–1949, *Selected Works*, Vols. I–IV, were published.

TOLAND, John (1670–1722) — outstanding English materialist philosopher. Toland's materialist views developed in an era when in England the big bourgeoisie defended a policy of compromise with the nobility, while the middle bourgeoisie firmly opposed the feudals, defending the capitalist path of development for the country. Toland was an ideologist of bourgeois-democratic circles and the founder of the freethinkers' movement. Toland exerted a great influence on French Enlightenment figures — Voltaire, Diderot, d'Holbach, Helvétius, and others. Starting with a deistic critique of religion, Toland subsequently arrived at positions of atheism. He denied the immortality of the soul, afterlife retribution, and the creation of the world; he proved the non-divine origin of sacred books, denied miracles, and attempted to explain the origin of religion through earthly conditions, etc.

The main contribution of Toland lies in his doctrine of the unity of matter and motion. Toland considered motion an essential and inherent property of matter. From these positions, he criticised *Spinoza*, who did not consider motion a basic property of matter, as well as *Newton* and *Descartes*, who saw

the source of motion in God. Matter, according to Toland, is eternal and indestructible; the universe is infinite.

Toland, however, remained within the framework of mechanistic materialism: he denied chance, viewed thinking as a purely physical movement of brain matter, and did not connect the motion of matter with its qualitative change. Toland's atheistic book *Christianity Not Mysterious* (1696) caused fury among the clergy and was condemned to be burned. To avoid arrest, Toland fled from Ireland. Toland's main philosophical work is *Letters to Serena* (1704).

TRANSCENDENTAL IDEALISM —the philosophy of *Kant*.

TRANSCENDENTAL AND TRANSCENDENT —terms in the idealist philosophy of *Kant*. *Transcendental* — according to Kant, refers to a priori, i.e., pre-experiential forms of knowledge, rather than to the object, content, or material of knowledge. Kant called time, space, causality, necessity, and other categories and principles of logic the pre-experiential forms of knowledge, through which, according to Kant's idealist views, experience and knowledge are alone made possible.

Transcendent — Kant considered everything that goes beyond the bounds of experiential knowledge. For example, in Kant's system, "things-in-themselves" are called transcendent.

TRANSFORMISM (the same as *evolutionary doctrine*) — the doctrine of the alteration of living beings. Transformism teaches that modern, numerous plant and animal species arose as a result of a long natural-historical process from a few species that previously existed and differed from modern ones. Transformism was directed against the metaphysical idea of the immutability of living beings and the absence of development in nature. Transformism received its substantiation in the doctrine of *Darwin*.

TRANSITION OF QUANTITATIVE CHANGES INTO QUALITATIVE CHANGES — one of the most important and general objective laws of the development of nature, human society, and thought. Marxist dialectics considers development as a transition from insignificant and hidden, gradual quantitative changes to fundamental, open qualitative changes. A profound characterisation of this law of dialectics was given by J. V. Stalin in his work *On Dialectical and Historical Materialism*: "In contrast to metaphysics, dialectics considers the process of development not as a simple process of growth where quantitative changes do not lead to qualitative changes, but as a development that passes from insignificant and hidden quantitative changes to open changes, to qualitative changes where qualitative changes occur not gradually, but rapidly, abruptly, in the form of a leap from one state to another state, occurring not accidentally, but according to law, as a result of the accumulation of imperceptible and gradual quantitative changes" (*Questions of Leninism*, p. 576).

By its understanding of development as a **qualitative change** of objects and phenomena as a result of quantitative changes— the Marxist dialectical method fundamentally differs from all kinds of bourgeois philosophical concepts of development. Metaphysical theories proceed from the assumption that development is a simple decrease or increase of what exists, i.e., a purely quantitative process, without radical qualitative change, without revolutionary leaps. They consider any leap to be an "illegal" violation of the process of development. Bourgeois philosophers are supported by reformists and other traitors to the working class who seek to subordinate the proletariat to the interests of the capitalists. They hate Marxist dialectics, because it substantiates the conformity to law of the revolutions of oppressed classes. A purely evolutionist understanding of development as a process of quantitative changes alone, without changes in quality, deprives science of nature and society of the ground for a correct explanation of phenomena. It feeds all kinds of religious-idealistic views of the world. From these positions, it

is impossible to explain how nature in the process of its development gave birth to all the richness of the world, how organic matter arose from inorganic matter, how life, from the simplest plant and animal species, gave rise to increasingly complex species; it is impossible to explain consciousness as a property of highly organised matter, and so on. Natural science has refuted metaphysical views on the development of nature, accumulating vast amounts of material testifying that in the process of development, radical qualitative changes occur, completing slow collising quantitative changes. **The law of the transition of quantitative changes into qualitative ones** was formulated by the founders of Marxism on the basis of generalising the indisputable data of science and the entire experience of the historical development of society. Chemistry, physics, biology, and other sciences of nature have provided numerous facts testifying to the universal character of this law, as well as the rest of the laws of dialectics.

"In physics," wrote Engels, "...every change is a transition of quantity into quality—a consequence of a quantitative change in the amount of motion of any form inherent in or communicated to a body" (*Dialectics of Nature*, 40). Engels brings numerous examples in confirmation: thus, a certain minimum current strength is required for platinum wire to begin giving off light; every metal has its own melting temperature; every liquid has its own specific freezing and boiling point, and so on. The discovery of the law of conservation and transformation of energy dealt a crushing blow to metaphysical views on development as a purely quantitative process. It showed that the process of motion, of the development of matter, is a process of the transformation of some forms of motion into qualitatively different ones: mechanical motion is capable of being transformed, and is transformed, into a physical form of motion, a physical form of motion—into a chemical one, etc.

A brilliant confirmation of the teachings of dialectics on the transition of quantitative changes into qualitative ones was the discovery of *Mendeleev*'s (see) periodic system of elements. F.

Engels and J. V. Stalin pointed to this discovery as a most striking most striking confirmation of the dialectical character of the development of nature, of development as a transition from quantitative to qualitative changes.

Modern natural science more and more confirms and enriches the doctrine of materialist dialectics on development as a process of transition from an old quality to a new one as a result of the accumulation of quantitative changes. In this respect, the struggle that unfolded between metaphysical Weismannist-Morganist theory in biology and Michurinist biology, a struggle that ended in the complete victory of Michurinist biology, is extremely important. For Morganists, the development of plants and animals is a purely quantitative regrouping and recombination of once and for all given and immutable genes. Hitting this anti-scientific view, Michurinist biology, guided by the Marxist dialectical method, dealt a crushing blow. Michurinist biology proceeds from the fact that the development of living nature is a process of qualitative change occurring as a result of quantitative changes. It has proven that there is no qualitatively immutable hereditary substance, that in the process of adaptation of organisms to conditions of existence, the type of metabolism between the organism and the external environment changes, and on this basis, heredity changes qualitatively.

The entire history of society also confirms the law of the transition of quantitative changes into qualitative ones. The history of society's development is not only a process of quantitative change of what exists, but a process in which quantitative changes at a certain stage are interrupted by a leap, a transition from an old qualitative state to a new one. For example, the growth of productive forces and labour productivity in the depths of primitive communal society lawfully led to the emergence of class society. Class society itself in its development gave birth to such qualitatively distinct forms as slaveholding, feudal, and capitalist systems.

Marxist dialectics teaches that **qualitative changes occur in leaps**. The transition from an old quality to a new one is a

leap in development. This leap occurs suddenly, rapidly compared to the preceding stage of quantitative change. For example, the heating of water occurs slowly, but upon reaching a certain temperature, the water rapidly, leap-like, turns into steam. In social life, periods of revolutions are significantly shorter than periods of evolutionary development. Social revolution with one blow destroys the old and creates conditions for the development of new forms of social life. From all that has been said, it follows that movement, development has a dual form: quantitative and qualitative. Quantitative changes prepare qualitative changes. Both these forms exist in dialectical unity. Only taking into account this dual nature of movement is a condition for the scientific knowledge of phenomena of nature, society, and thought.

By virtue of the fact that development takes place through the transition of quantitative changes into qualitative ones, development is not movement in a circle, is not a simple repetition of what has been traversed, but a forward movement, a movement along an ascending line, from the simple to the complex, from the lower to the higher. Such is the development of society from the primitive communal system to the slaveholding system, from the slaveholding system to the feudal system, from feudalism to capitalism. Now humanity is experiencing an epoch when capitalism—which has outlived its usefulness and is holding back the further development of society—is being replaced by socialism: an incomparably higher form of socio-economic life than all old socio-economic formations. Socialism has already won a complete victory in the USSR; following the path of socialism, the countries of the people's democracy are developing.

From the law of the transition of quantitative changes into qualitative ones flow extremely important conclusions for the practical activity of the Communist Party. The main conclusion is that the transition to socialism is impossible by way of reforms, which introduce minor quantitative changes into capitalism. Only a revolution, a revolutionary leap, is capable of destroying capitalism and creating conditions for building a new

world. However, a revolution cannot occur without a preceding stage of evolutionary development, i.e., without the gradual creation of objective material premises for the transition to a higher system, without the quantitative growth of consciousness and organisation of the working class, without its preparation for the overthrow of the old order. Development is the unity of evolutionary and revolutionary forms of motion. Evolution prepares revolution, revolution crowns and completes evolution, creating conditions for further evolutionary development.

The transition from an old quality to a new one can have and does have diverse forms, and only taking into account the concrete character of phenomena and the historical conditions in which the development of these phenomena occurs makes it possible to understand in what forms leaps, turns from one quality to another, are accomplished. In the work *"Marxism and Problems of Linguistics"* (see), J. V. Stalin refuted the vulgarising concepts of Marr and his disciples, according to which the transition from an old quality to a new quality in the development of language is carried out through rapid, sudden leaps. The transition from one quality of language to another quality occurs not by means of an explosion, but by means of the gradual and long-term accumulation of elements of a new quality, by means of the gradual dying off of elements of the old quality. In nature—in both inorganic and organic nature—qualitative changes are accomplished not always by means of a one-time destruction of the old and emergence of the new, but also by means of the gradual accumulation of elements of a new quality and the dying off of elements of an old quality (for example, the slow evaporation of water under natural conditions, the gradual improvement of animal breeds, etc.). And in social life, not only language develops in this way, but also other phenomena. The law of transition from an old quality to a new one by means of an explosion is mandatory for a society divided into hostile classes. But it is not mandatory for a society in which hostile classes have been eliminated. The transition from capitalism to socialism can occur only by means of an explosion, i.e., the destruction of existing political power

and replacing it with another power, the power of the proletariat, for the ruling bourgeois class will not leave the stage voluntarily. A striking example of such a revolutionary explosion is the Great October Socialist Revolution. In the conditions of Soviet society, where there are no longer antagonistic classes and where development is based on the cooperation of workers, peasants, and intellectuals, all major changes, the transition from old quality to new quality, are prepared and implemented by the state and the Communist Party from above, with the support of the broad masses from below. Therefore, qualitative changes in the form of political revolutions have no ground here. Thus was accomplished in the USSR the transition from a bourgeois, individual-peasant system in the countryside to a socialist one. This transition was carried out by the state from above with the support of the main peasant masses from below; carried out not by means of an explosion, but systematically, gradually. Just as systematically and gradually, without explosions, the transition from the lower stage of communism to the higher will be carried out in Soviet society, for under socialist conditions the development of the economy occurs not in the order of upheavals, but in the order of gradual changes.

The proposition about the transition from an old quality to a new one in the order of gradual development has nothing in common with an evolutionist understanding of development, i.e., with an understanding of development as a purely quantitative process. No matter how gradually the transition from an old quality to a new one occurs, this transition ultimately means a leap, a turn from the old to the new. Thus, for example, the transition from socialism to communism will be a fundamental transition from one economy, from the economy of socialism, to another, higher economy—to the economy of communism.

The Marxist dialectical method teaches that not only do quantitative changes turn into qualitative ones, but that the latter also cause new quantitative changes. For example, the socialist system, as a qualitatively new and higher system compared to

capitalism, gives rise to unprecedented rates of development of production, culture. Never before has any old system known such growth rates of industry, agriculture, and the cultural level of the people as the system of socialism. The acceleration of development—such is the law of Soviet socialist society flowing from the qualitatively new social nature of the social and state system of the USSR. (See also *Quality and Quantity*; *Leap*; *Evolution and Revolution*.)

TRIAD —triplicity, a three-stage scheme of development used by *Hegel* in his philosophy. Every process of development, according to Hegel, passes through three stages. The first stage—*thesis*—is negated by the second stage— *antithesis*; the second stage, in turn, is negated by the third— *synthesis*. The third stage is called synthesis (unification) because it not only negates the preceding stage, but also unites in a new way certain features of both preceding stages of development. In Hegel, the triad is a scheme to which reality is artificially fitted. Dühring and Mikhailovsky tried to attribute the Hegelian triad to Marxism. They asserted that Marx proved the inevitability of the victory of socialism guided allegedly not by factual research into the economic laws of social development, but by a triad, by a preconceived thought that since capitalist private property is the extreme opposite of social property, socialist property must inevitably destroy capitalist property. In reality, Marx proved the inevitability of the victory of socialism based on an objective study of the prevailing economic contradictions under capitalism.

Marxist dialectics considers and studies life in all its completeness, contradictions, and transitions, without artificially fitting it into abstract schemes. The rational kernel present in Hegel's doctrine of triads consists in the fact that this doctrine, albeit in an idealistic, distorted form, expressed development, the transition from lower to higher, in which the higher stage retains certain positive features of lower stages. Triplicity itself, however, is, in Lenin's phrase, the external,

superficial side of dialectics. Marxism-Leninism cleansed dialectics of this husk. (See also *Negation of the Negation*).

TRUTH — conformity of a concept or idea with an object; knowledge that correctly reflects objective reality (see *Objective truth; Absolute and relative truth; Concrete truth*).

"TWO TACTICS OF SOCIAL-DEMOCRACY IN THE DEMOCRATIC REVOLUTION" — a work by V. I. Lenin written in June–July 1905, during the period of growing rise of the Russian revolution. Facing the working class and the Communist Party at that moment were serious practical questions: on the organisation of an armed uprising, on the attitude toward the peasantry, toward the liberal bourgeoisie, etc. All this required the formulation of a definite and clear party tactic. The Party had split due to the divisive actions of the Mensheviks into two factions, essentially into two different parties. Two tactics emerged: the tactic of the Party, which found reflection in the decisions of the III Party Congress, and the opportunistic tactic of the Mensheviks, who convened a separate conference. In his book, Vladimir Ilyich set before himself the task of comprehensively examining the tactical resolutions of the III Congress and the decisions of the Menshevik Geneva conference. Subjecting the opportunistic tactic of the Mensheviks to critique and exposing the tactic of international opportunism, Lenin in this book gave a brilliant substantiation of Bolshevik tactics during the period of the bourgeois-democratic revolution and its growing over into a socialist revolution. Lenin's book was the political preparation for a proletarian party of a new type.

The main tactical proposition running like a red thread through Lenin's whole book is the idea of the hegemony of the proletariat in the bourgeois-democratic revolution. Lenin substantiated the historical necessity of an alliance of the working class with the peasantry under the leadership of the working class as the main, decisive condition for the victory of the bourgeois-democratic revolution and its growing over into a

socialist revolution. Lenin subjected the Menshevik approach to sharp critique on the question of the driving forces of revolution, based not on a concrete analysis of revolution, but on abstract analogies with preceding bourgeois revolutions. Bolshevik tactics, developed by Lenin, rested entirely on a dialectical analysis of the historical uniqueness of the first Russian revolution, which determined the role of the working class as the leader in the popular revolution. Fighting against Menshevism, Lenin shows that only the working class, as the most advanced, revolutionary class, is interested in a decisive victory of the revolution, in carrying it to the end, and that *"in a certain sense a bourgeois revolution is more advantageous to the proletariat than to the bourgeoisie"* (Lenin, Vol. 9, p. 34). Lenin gave a slogan whose implementation was to secure the victory of the democratic revolution. A decisive victory of the revolution over tsarism is the *revolutionary-democratic dictatorship of the proletariat and the peasantry*, Lenin indicated. Only the working class can be a consistent fighter for democracy. It can win victory in the democratic revolution only under the condition that the mass of the peasantry joins its revolutionary struggle. While the bourgeoisie is incapable of carrying the revolution to the end, the peasantry is capable of becoming a full and most radical supporter of the democratic revolution.

In a concise and brilliantly simple formula, Lenin defines the paths of development of the revolution, the growing over of the bourgeois-democratic revolution into a socialist one, the role and position of classes, and the tasks of the proletariat: *"The proletariat must carry through to the end the democratic revolution, joining to itself the mass of the peasantry, in order to crush by force the resistance of the autocracy and paralyse the instability of the bourgeoisie. The proletariat must accomplish the socialist revolution, joining to itself the mass of semi-proletarian elements of the population, in order to break by force the resistance of the bourgeoisie and paralyse the instability of the peasantry and petty bourgeoisie"* (Vol. 9, p. 81). Lenin considered an armed uprising to be the most

important means of overthrowing tsarism and winning the revolutionary-democratic dictatorship of the proletariat and peasantry. Lenin substantiates the resolution of the III Party Congress on the question of the attitude of Social-Democracy toward an interim revolutionary government that arises as a result of an armed uprising. In principle, Lenin indicates, the participation of representatives of Social-Democracy in an interim revolutionary government (in the era of democratic revolution, in the era of struggle for a republic) is permissible; this participation is practically expedient because it gives the opportunity to hit counter-revolution not only "from below," from without, but also "from above," from within the government.

The historical significance of V. I. Lenin's work *"Two Tactics of Social-Democracy in the Democratic Revolution"* consists primarily in the fact that it crushed the ideologically petty-bourgeois tactical stance of the Mensheviks, armed the working class of Russia for the further unfolding of the bourgeois-democratic revolution, for a new assault on tsarism, and gave Russian Social-Democrats a clear perspective on the necessity of the bourgeois revolution growing over into a socialist revolution.

But this does not exhaust the significance of Lenin's work. Its invaluable significance consists in the fact that it enriched Marxism with a new theory of revolution and laid the foundations of that revolutionary tactic of the Bolshevik Party, with the help of which the proletariat of our country won a victory over capitalism in 1917 ("History of the C.P.S.U.(B.). Short Course"). In this new theory of socialist revolution, Lenin did not yet have a direct conclusion about the possibility of the victory of socialism in a single, separately taken capitalist country. But it contained almost all the main elements necessary to make such a conclusion.

This conclusion Lenin made in the articles *"On the Slogan for a United States of Europe"* (1915) and *"The Military Program of the Proletarian Revolution"* (1916). Developing in these articles the ideas contained in the book *"Two Tactics of*

Social-Democracy in the Democratic Revolution", Lenin gave a new, fully formed theory of socialist revolution, a theory on the possibility of the victory of revolution initially in a single, separately taken capitalist country, and the impossibility of simultaneous victory in all countries.

TYPES OF PRODUCTION RELATIONS — History counts five main types of production relations: primitive communal, slaveholding, feudal, capitalist, and socialist.

Under the *primitive communal system*, man was powerless in the struggle against nature. People had only crude stone tools, bows, and arrows, and were forced to work together, collectively. Hence — common ownership of the means of production and products. Classes and exploitation were absent. With the transition to metallic tools, with the appearance of the iron axe and the wooden plough with an iron ploughshare, nomadic tribes transitioned to a settled way of life and began engaging in agriculture and crafts. The growth of labour productivity led to the emergence of private property, exchange, and the accumulation of wealth in the hands of a few. Classes appeared: slaves and slave owners.

Under the *slaveholding system*, the slave owner was the owner of the means of production and of the slave himself. The labour of people in the primitive commune, free from exploitation, was replaced by the labour of exploited slaves. Further spread of slave labour and the disenfranchised position of slaves led to the destruction of the main productive force of society — the working force. Slave rebellions, together with blows from the outside delivered to Rome, led to the decay of the slaveholding system, replaced by the feudal system.

The basis of production relations under *feudalism* was the property of the feudal landlord in the means of production and incomplete property in the production workers, the serf peasants. Alongside feudal large landownership, there existed property of peasants and artisans in tools of production; this was property based on the personal labour of the artisan and serf. The feudal landlord preferred the labour of a serf, who was

more interested in labour than a slave. The serf paid the feudal lord in kind (a portion of the harvest), carried out various duties, etc., and later, with the development of the money economy, paid with money (monetary rent).

The development of productive forces and the growth of trade in the depths of feudalism led to the emergence of capitalist manufacture — a large workshop where dozens and hundreds of artisan-workers worked for a capitalist. The introduction of machines turned artisan-manufacture production into large-scale industry and caused fundamental changes in *production relations*.

The dominance of large feudal landownership and small-scale property was replaced by the dominance of large-scale industrial and commercial capitalist property. The class of capitalists, owning the means of production, and wage workers, deprived of the means of production and exploited by capitalists — such are the main classes existing under the *capitalist system*.

With the development of capitalism, its contradictions sharpen more and more. The social character of production in large-scale industry enters into contradiction with the private form of appropriation of products of social production. Connected with the domination of private capitalist property are competition, anarchy of production, merciless exploitation of workers and all working people (who are the primary consumers), leading to crises of overproduction, destroying productive forces, and condemning the working class to unemployment, hunger, and poverty. The contradictions of capitalism reach particular sharpness at the last stage of its development — in the era of imperialism. Capitalist production relations cease to correspond to the character of the productive forces of society and enter into an irreconcilable contradiction with them.

The proletarian revolution destroys bourgeois production relations and establishes socialist production relations, which fully correspond to the developing productive forces and the social character of production. Under the *socialist system*,

realised so far only in the USSR, the basis of production relations is public ownership of the means of production — state property and cooperative-collective farm property. Exploiting classes and exploitation are destroyed. Products are distributed according to labour, in accordance with the principle: *"he who does not work, neither shall he eat"* (see *Socialism and Communism*).

UMOV, Nikolai Alekseyevich (1846–1915)

— outstanding Russian physicist. To him belong a number of major works on electrodynamics, terrestrial magnetism, theory of oscillations, and optics. Continuing and developing the ideas of M. V. Lomonosov on the indestructibility and uncreatability of motion and matter, Umov was the first in science to develop a materialist concept of energy movement. This plays a crucial role in modern physics and in particular in the theory of the electromagnetic field. Viewing the transformation of energy as an objective process, Umov linked the concept of energy with the motion of material particles. In contrast to physicist-idealists who sought to disprove the law of conservation of energy, Umov proved that this law is the fundamental law of natural science. The discovery of the law of conservation of energy, he pointed out, dealt a devastating blow to metaphysical theories about imponderable fluids, caloric, etc. Umov subjected to criticism certain erroneous propositions of R. Mayer on the unknowability of mutual transformability of various forms of energy. Unlike a number of scientists, Umov did not ignore the qualitative uniqueness of higher forms of motion and did not reduce them to a lower, mechanical form. He resolutely opposed the idealist theory of the "heat death" of the universe, proving that discoveries of radium, electrons, the transformability of elements, etc., "lead us to a restructuring of our usual concept of matter." In opposition to assertions of "physical" idealists about the "collapse" of science, Umov asserted that the discoveries of new physics were a huge step forward on the path of knowing the secrets of nature and using them for the benefit of humanity. Objecting to idealists who

denied the existence of objective reality, Umov wrote that "the feeling of substantiality, materiality remains old, and novelty is only in the realm of understanding." Umov rejected assertions of Machist physicists that man "creates" laws of nature, that matter has disappeared and only equations remain.

As a patriot of his motherland, Umov resolutely fought for the priority of advanced Russian science. He held high the significance of scientific contributions of Lomonosov, Lobachevsky, Mendeleyev, Stoletov, Sechenov, Pavlov, Timiryazev. Raised on the ideas of revolutionary democrats, Umov was outraged by the bullying of landlord-serfowners over peasants, brutal punishments used in the army, and persecutions of high school and university students. He boldly spoke out against the arbitrariness of Tsarist authorities, in defence of revolutionary-minded students who were brutally persecuted and expelled from universities by the administration, and condemned Stolypin's agrarian reform. In 1911, as a sign of protest against the reactionary actions of the Tsarist minister Kasso, Umov left Moscow University. *Selected Works* of Umov were published in 1950.

UNDERSTANDING AND REASON — Two types of cognition in the philosophy of *Kant* (see) and *Hegel* (see). According to Kant's doctrine, "all our knowledge begins thanks to the senses, passes then to understanding, and ends then in reason". Understanding introduces order, unites sense data according to laws inherent to itself. This ordering of sense material according to a priori laws of understanding is cognition. Cognition is subjective and does not in the least reflect or capture the objective world of "things-in-themselves" (see *Thing-in-itself* and *thing-for-us*). But our cognition seeks to go beyond the narrow limits set for it by nature; it seeks to comprehend things as they are in themselves. This is the domain of reason. In doing so, reason falls into inevitable contradictions: it comes to conclusions contradictory to one another, which can be equally substantiated and which at the same time mutually exclude one another (for example, the

world has and does not have a beginning in time and space; matter can and cannot be infinitely divisible, etc.). Kant asserted that the transition to rational cognition is the maximum distance from experience, from objects of the external world. The fact that reason falls into contradiction was for Kant proof of the weakness of reason, of the incorrectness of its attempts to comprehend the world of "things-in-themselves". The conscious belittling of reason was necessary for Kant in order to make room for religion.

The distinction between understanding and reason in Hegel acts as a distinction between lower and higher modes of thought and cognition. Understanding thought is "finite thought"; it is thought characteristic of formal logic, of metaphysics. Understanding gives birth only to finite, metaphysical definitions. It arrives at immutable assertions opposed to one another. Thus, for understanding, life and death are phenomena opposed and unconnected with one another. Rational thought, according to Hegel, is dialectical thought. Investigating the nature of thought itself and the concepts created by it, he shows the internal interconnection of contradictory assertions and their mutual transitions into one another. But understanding and reason for the idealist Hegel are only definitions of the "spirit," which is "above them both". At the same time, Hegel perverts the concepts of "understanding" and "reason" used by him, considering understanding to be materialistic, and reason—thought speculative, idealistic.

Engels in *Dialectics of Nature* pointed out that in the Hegelian distinction between understanding and reason there is a rational kernel. This kernel lies in the fact that all types of understanding activity—induction, deduction, analysis, synthesis—are common to man and animals, while rational activity, i.e., the activity of thought operating with concepts, is inherent only to man.

UNIVERSAL —*see Individual, Particular, and Universal.*

UNIVERSAL INTERCONNECTION OF PHENOMENA, INTERACTION — The proposition on the universal connection and interaction of phenomena in nature and society expresses one of the main features of the Marxist dialectical method. "...In opposition to metaphysics," writes J. V. Stalin, "dialectics considers nature not as an accidental agglomeration of objects, phenomena, detached from each other, isolated from and independent of each other, but as a connected, single whole, where objects, phenomena are organically linked with each other, depend on each other and condition each other" (*Problems of Leninism*, 575).

Therefore, the dialectical method considers that no phenomenon in nature can be understood if taken in isolated form, outside of connection with surrounding phenomena, for any phenomenon in any area of nature can be turned into nonsense if considered outside of connection with surrounding conditions, detached from them; and conversely, any phenomenon can be understood and substantiated if considered in its inseparable connection with surrounding phenomena, in its conditioning by surrounding phenomena (*Problems of Leninism*, 575).

This proposition of the Marxist dialectical method is of enormous importance for scientific cognition. Without taking into account the objective connection and interdependence of phenomena, nature in our representation turns into a chaotic accumulation of phenomena not subject to any laws and not yielding to any rational explanation. To understand a phenomenon means to reveal its causal connection with other phenomena. For example, one cannot correctly explain the development of plants and animals if one approaches them outside of connection with the conditions of their existence. Michurinist biology considers this connection as vital for understanding the laws governing the development of living nature. One cannot scientifically explain such a phenomenon as imperialist wars if one does not consider them in connection with the capitalist mode of production, with the contradictions of modern capitalism, its main economic law. As long as

capitalism exists, imperialist wars are inevitable. With the destruction of capitalism, wars will disappear forever.

Marxist dialectics, however, requires seeing not only the dependence of consequences on their causes, but also taking into account that cause and consequence are in a state of interaction. Thus, for example, any state system can be understood in connection with a specific economic system, the economic base on which it arises. But in turn, the state structure and political power exert an enormous influence on the economy and on the economic structure of society. One cannot, for example, consider the capitalist mode of production—which has long outlived its era and turned into a brake on the further development of productive forces—without taking into account the role played by the state power of the bourgeoisie. By using its power, the bourgeoisie tries with all its might to preserve the mode of production based on the exploitation of man by man. These examples show that phenomena must be considered in their interaction and mutual conditioning. It would be, for example, one-sided, and therefore a major mistake, to take into account only the dependence of relations of production on the character of productive forces; arising on the basis of productive forces, relations of production, if they correspond to the productive forces, play a decisive role in their development.

The enormous significance of the proposition of the Marxist dialectical method concerning the connection and interdependence of phenomena consists in the fact that it reveals the lawful character of reality. The connection of phenomena means that in nature and society, chance does not dominate, but rather objective laws independent of human will and consciousness, which determine the development of nature and society. Connection and interaction of causes and consequences condition the lawful, necessary course of phenomena in nature and social life. Every social system and every social movement in history must be considered from the point of view of those conditions that gave rise to this system, those conditions with which it is linked. The slave-owning system in our time is nonsense, but under the conditions of a

disintegrating primitive-communal system, it was a lawful phenomenon and represented a step forward. Just so, the capitalist mode of production, which under certain historical conditions was progressive, has currently become a brake on the further development of society. In our age, all roads lead to communism, i.e., to a social system lawfully developing out of modern conditions of social life. That which is real and lawful in certain historical conditions loses all meaning in other conditions.

This dialectical view of nature and society is fundamentally opposed to metaphysics, which considers phenomena outside their interconnection, and for which nature is a chaotic accumulation of chances. Bourgeois philosophy consciously denies objective connections and, consequently, objective laws of phenomena, thereby defending the self-serving interests of the ruling exploiting classes.

The proposition of the Marxist dialectical method on the connection of phenomena has invaluable significance for practical activity and for the policy of the Communist Party. It makes it possible to chart tasks and slogans of struggle in full accordance with specific historical conditions of societal development, and to build the strategy and tactics of the Communist Party on the basis of accounting for objective development. Approaching phenomena of reality correctly means taking into account concrete historical conditions, place, and time with which they are bound. Without a concrete historical approach to phenomena, a science of society is impossible, as is a scientifically grounded strategy and tactics of the Communist Party. Anti-historicism is the enemy of Marxism. Thanks to a historical approach to phenomena, Marxism-Leninism develops creatively and is enriched with new propositions corresponding to changed historical settings. This can be seen in the example of solving the question regarding the fate of the state after the victory of the socialist revolution. For example, Engels believed that after the victory of the socialist revolution, the state must wither away. Soviet Marxists, taking into account international conditions in our

time, came to the conclusion that as long as capitalist encirclement exists, the country of the victorious revolution must not weaken, but all-around strengthen its state, state organs, intelligence organs, and army, unless the country wants to be crushed by capitalist encirclement. Engels' proposition and the proposition of Soviet Marxists seem at first glance to be fundamentally contradictory. But in reality, there is no contradiction here. Engels' formula reflects the historical setting when socialism could win simultaneously across the entire world or in a majority of capitalist countries. The formula of Soviet Marxists is based on accounting for the changed historical conditions of the era of imperialism, when socialism can initially win in only a single or a few capitalist countries. Thus, both formulas are correct, but each for its own time.

The teaching of Marxist dialectics on the universal connection of phenomena helps also to expose the sophistry and eclecticism of the enemies of Marxism. Ideologists of the bourgeoisie and reformism consciously resort to sophistical methods: from the totality of connected aspects of a phenomenon, they tear out single individual aspects in order to obfuscate the true state of things or mix together different historical conditions. They take that which was real only in one historical setting and transfer it to another, changed setting. Thus acted, for example, the opportunists of the Second International, Russian Mensheviks, and other opponents of revolutionary Marxism. New historical conditions that arose in the era of imperialism required from the parties of the proletariat a radical change in the forms of struggle—a transition from old, parliamentary, legal forms of struggle to revolutionary ones, and the preparation of the working class for a direct assault on capitalism. But reformists and opportunists of the Second International, in the interest of the bourgeoisie, "failed to notice" fundamental shifts in historical conditions and ignored them, refusing revolutionary organisation and revolutionary methods of struggle. The Communist Party exposed these artifices of the enemies of Marxism and crushed their dogmas, which were hostile to the cause of the proletarian

revolution. Only Marxism-Leninism showed the working class the true, corresponding paths and forms of revolutionary organisation and revolutionary struggle for the new historical period.

Dialectics, further, obliges one to distinguish essential and non-essential connections and relations, not to mix them up, and to single out the main, decisive elements from the complex web. Only such an approach makes it possible in practical activity to feel out and single out the decisive, special link from a multitude of tasks, grabbing onto which one can hold the entire chain. The inability to distinguish essential from non-essential connections and relations leads to eclecticism, to a mechanical combination of various aspects of an object, and to a failure to understand the essence, foundation, and main element in the interaction of various phenomena. Precisely thanks to the ability to single out the decisive, main link in the chain of tasks based on dialectical analysis of a complex situation, the Communist Party at every new historical stage has equipped the proletariat with true slogans of struggle. Thus, for example, during the period when the decisive factor in building socialism in our country was the creation of a new, highly developed technology, the Party gave the people the slogan: *"Technology decides everything."* When this task was fulfilled and the main task consisted in creating cadres capable of mastering this technology, the Party gave the slogan: *"Cadres decide everything."* And now, in the period of gradual transition of the USSR from socialism to communism, the Communist Party mobilises the Soviet people to fulfill precisely those tasks that at the given period of time help to successfully solve the general and ultimate task—the building of full communism in our country.

UNIVERSALS (Latin: *universalis* — universal) — a philosophical term widely used in medieval scholasticism to denote general concepts—species, genus, and universal ones. The question of the significance of universals was central in the struggle of medieval nominalists and "realists." "Realists"

recognised the real existence of universals as spiritual, ideal entities. Nominalists denied the real existence of universals. They asserted that only individual, particular, sensory perceivable things exist (see *Nominalism*; *Realism, medieval*).

UTILITARIANISM (Latin: *utilitas*—utility, advantage)—an idealist philosophical-ethical doctrine according to which personal utility lies at the basis of human actions. The most typical representative of such a view was the English bourgeois moralist Bentham. French materialists of the 18th century, denying church-feudal moral norms, stated that rational egoism should become the norm of human behaviour. They held the view of a rational combination of personal and public interests. The point of view of the French materialists, which had great progressive significance for its time, was later vulgarised by Bentham, who saw the main motive of human moral actions in narrow personal utility, crude egoism, and personal gain. According to Bentham, what is advantageous to the bourgeois is advantageous to all of society. The socio-class roots of utilitarianism should be sought in the conditions of bourgeois society itself, for in the world of capitalist competition, everyone cares only about himself. Utilitarianism is widely spread in contemporary bourgeois philosophy, especially American *pragmatism*. Pragmatism is one of the most widespread reactionary philosophical trends in the era of imperialism; it is based on the recognition of "utility" as the decisive criterion of truth. Here, utility is interpreted subjectively. Utilitarianism and pragmatism are called upon to substantiate as the highest good the success of capitalist businessmen and their pursuit of "business." From the perspective of utilitarianism, bourgeois obscurantists justify any crime against the people, including predatory wars, the use of atomic bombs, bacteriological weapons, etc., because all of this yields colossal profits to imperialist predators.

UTOPAN SOCIALISM — socialist doctrines which, unlike the theory of scientific socialism of Marx, built broad

and all-encompassing plans for the reorganisation of society detached from the real life of society and class struggle. Utopian socialists substantiated their socialist ideals purely idealistically, without understanding the primary role of conditions of material life of society in historical development. Utopian socialism appeared during the period of decay of feudalism and was linked to revolutionary movements. The founder of utopian socialism was Thomas More, and an outstanding utopian socialist was Campanella. Further development of utopian socialism took place in the 18th century (Morelly, Meslier, Mably). The great utopian socialists at the beginning of the 19th century were Claude Henri Saint-Simon, Charles Fourier, and Robert Owen.

Utopian socialism arose when the class struggle of the proletariat was still insufficiently developed. *"All socialists—founders of sects,"* wrote Marx, "belong to that period when neither the working class was yet sufficiently trained and organised by the course of development of capitalist society itself to step forward as a historically active agent on the world arena, nor were the material conditions of its liberation sufficiently ripe within the womb of the old world itself. Poverty of the working class existed, but conditions for its own movement did not yet exist" (Marx and Engels, *The Paris Commune*, p. 92). Therefore, preaching socialism inevitably took on a utopian, i.e., dreamy, unreal character. Utopian socialism deeply and vividly criticised the contradictions of capitalism, persuaded the necessity of replacing it with socialism, foresaw the abolition of the opposition between town and country, the abolition of private property, etc. However, representatives of utopian socialism could not understand or explain the essence of the capitalist mode of production and those objective conditions that lead to the victory of socialism. They did not see that force which is capable of becoming the creator of a new society. In the proletariat, utopians saw only an oppressed mass that needed sympathy and help, rather than a great historical force that alone is capable through its struggle to realise socialist ideas. Utopians *"wanted to create happiness on*

earth by legislation, declarations, without the help of the people themselves (workers)" (Stalin, Vol. 1, p. 12). Therefore, the theories of utopians remained merely theories passing by the proletariat, while among the masses the great idea was maturing that the liberation of the working class can only be the deed of the working class itself.

In Russia, ideas of utopian socialism were expressed by such outstanding minds, ideologists of the revolutionary peasantry, as Chernyshevsky, Dobrolyubov, and others. The socialist ideas of the great Russian revolutionary democrats of the 19th century stood significantly higher than the ideas of West European pre-Marxist socialism. These ideas were distinguished by consistent revolutionism, a militant spirit of revolutionary democratism. Revolutionary democrats understood that socialism cannot be realised through peaceful preaching, that only the working people are vitally interested in replacing the old society with a new one. However, their socialism was also utopian. Historical conditions of serf-owning Russia were not yet ripe for the emergence of scientific socialism; the proletariat was only emerging. By virtue of this, revolutionary democrats could not arrive at the scientific conclusion that only the proletariat is the force that can build socialism, meaning they could not arrive at the theory of scientific socialism. Revolutionary democrats dreamed of a transition to socialism through the old peasant commune. Only Marx and Engels turned socialism from a utopia into a science. They proved that socialism is not a invention of dreamers or utopians, but a necessary result stemming from the development of capitalist society and the class struggle of the proletariat, whose task is the destruction of capitalism and building of socialism (see *Scientific Communism*).

UTOPIA, UTOPIANISM (from Greek: *οὐ τόπος* — a place that does not exist). This word came into use after the appearance of the famous book by utopian socialist Thomas More, *Utopia*, which described an ideal state and rationally organised social life of people on an imaginary island of Utopia.

Since then, utopianism refers to fantastical doctrines of an ideal social structure, doctrines that have no real basis beneath them.

UTOPIAN SOCIALISTS — see *Utopian Socialism*.

VICO Giambattista (1668–1744) —Italian bourgeois sociologist. Vico attempted to explain the history of human society, considering it as a lawful process. He rejected the prevailing view in his time of historical science as a mere description of reigns, battles, and deeds of heroes. In philosophy, Vico was inconsistent. Under the influence of materialistic philosophy, Vico asserted that "the order of ideas must follow the order of things." At the same time, he recognised the existence of God; according to Vico, God endows history with its laws. But Vico's role for God is limited to this. In further developments, God does not interfere in the course of history, and humanity develops by virtue of internal causes inherent in human nature. The life of society reproduces, according to Vico's theory, the stages of life of an individual human being: infancy, youth, and maturity. Vico establishes three stages of development for every nation: divine (infancy of humanity) — state does not yet exist, and people are only beginning to emerge from a primitive state; heroic (youth of humanity) — emergence of the state (to this era Vico attributes aristocratic republics of Greece and Rome, early feudalism of Western Europe); human (maturity of humanity) — dominance of democracy, civil and political equality, flourish of sciences. Then "maturity" passes into "old age", degradation begins, a return to a primitive state, after which the cycle of development renews. This theory of historical cycle by Vico, being an attempt to substantiate the lawful nature of the historical process, is an expression of the helplessness of pre-Marxist sociology in its desire to create a scientific theory of social development. Modern reactionary bourgeois philosophers also unsuccessfully resort to various cycle theories in order to justify the rule of the bourgeois system.

Some of Vico's ideas later became part of science. Vico noted the influence of the struggle of social groups on the creation of legal norms. Marx wrote that Vico possessed a "philosophical understanding of the spirit of Roman law in contrast to the philistine understanding of law..." (Marx and Engels, vol. XXV, 399). Vico was the first to express the idea that Homer as a person did not exist.

In Homer's poems, Vico saw a reflection of the consciousness of the people. Vico attempted to investigate the question of the origin of religion and myths; fear, wrote Vico, is the first source of religious feeling. Marx says that Vico possesses in embryonic form the basics of comparative linguistics (though imaginative and fantastical) and generally quite a few flashes of genius. Vico's ideas are set forth in his book *New Science* (1725), which was first fully translated into Russian and published in 1940.

VITALISM — an idealistic trend in biology explaining life processes by the presence in a living organism defend their reactionary idealistic positions with a "solution" to the problem of the unity and integrity of the organism. Vitalists see the cause of the unity and integrity of the organism in all manifestations of its vital activity in a special mystical *vital force*, which they designate with new terms like "entelechy," "dominants," "biological field," etc. Pavlov's doctrine on the leading role of the central nervous system in regulating all vital activity processes of highly organised beings gives a materialistic solution to the problem of the organism as a whole, thereby knocking vitalists out of their last positions where they tried to entrench themselves. Criticism of vitalism from the standpoint of dialectical materialism was given by Engels and Lenin. E. Haeckel, K. A. Timiryazev, I. I. Mechnikov, and a number of other major naturalists came forward with sharp materialistic criticism of neo-vitalism and in defence of science against idealism.

VOLTAIRE François-Marie Arouet, (1694–1778)



— a prominent French Enlightenment thinker of the 18th century, writer, and philosopher. Voltaire belongs to the category of thinkers who, through their sharp criticism of the church and feudal order, carried out the ideological preparation for the French bourgeois revolution of the late 18th century. In philosophy, Voltaire is a follower of Locke. Voltaire believed that experience is the source of knowledge, that it is impossible to understand an immaterial substance. However, Voltaire did not reach materialism — he remained a moderate agnostic and deist. He sought to prove the existence of God rationally, in contrast to religious-mystical doctrines of revelation. The existence of God, according to Voltaire, is proved by the orderliness of the universe. Voltaire insisted on the practical "use" of religion: God is needed as a bridle for the "common people," as a guarantee of "order." Along with this, Voltaire acted as a fighter against Catholicism, superstition, prejudice, and fanaticism. Despite all his criticism of absolutism, Voltaire, however, remained a monarchist (until the 1760s); later, in connection with the sharpening of contradictions between the Third Estate and absolutism, Voltaire leaned toward the idea of a constitutional monarchy, and even spoke of the advantages of a republic.

Voltaire's philosophy is full of contradictions: scathing criticism of Catholicism and priestcraft, and recognition of the

existence of God and the necessity of religion; criticism of absolutism, and recognition of "enlightened absolutism." Marx writes that Voltaire preaches atheism in the text, while in footnotes he defends religion. Voltaire was an ideologist of the big bourgeoisie.

He considered inequality to be an eternal, immutable law of the world. His contempt for the "canaille" (mob) revealed the class nature of 18th-century French bourgeois Enlightenment. A brilliant populariser of Enlightenment ideas, Voltaire had immense influence on his contemporaries as a critic of priestcraft, Catholicism, autocracy, and as an exposer of existing feudal orders in France. Voltaire's main philosophical works: *"Philosophical Letters," "Elements of Newton's Philosophy," "Philosophical Dictionary," "Candide."*

VOLUNTARISM (Lat. *voluntas* — will)—one of the subjective-idealistic trends in philosophy that denies objective regularities and necessity in nature and society and attributes decisive, primary significance to human will. Representatives of voluntarism include Schopenhauer, Nietzsche, Hartmann, and others. This movement has its roots in the deep Middle Ages. We find it as early as in the writings of the "church fathers": Augustine the Blessed (354–430), who attached decisive importance to the will and combined voluntarism with the doctrine of divine predestination; and the famous medieval philosopher Duns Scotus, who recognised the primacy of will over reason, elevated chance over necessity, and made human dependence subject to divine will.

The reactionary nature of voluntarism revealed itself at the very source of its origin. Voluntarism coexisted with fatalistic doctrines of divine predestination and God's will. In modern philosophy, the voluntarism trend is linked, as Lenin showed in *"Materialism and Empirio-criticism,"* with the line of Kant, Hume, and the Kantian formula: reason dictates laws to nature. A striking example of such "voluntaristic idealism" is *Machism*, which denies objective laws of nature and recognises the world as a creation of the will. Among Narodniks, anarchists, and

Socialist-Revolutionaries, voluntarism philosophically grounds pseudo-scientific subjectivist theories of "strong personalities" supposedly directing the social process. Among neo-Kantians (the Windelband–Rickert school), voluntarism serves the purpose of glossing over the inevitability of the demise of capitalism.

In Nietzsche, voluntarism means justification of the violence of ruling classes, enslavement, and oppression of masses. Voluntarism is the philosophy of militant obscurantists striving at any cost to delay the course of history and save capitalism from inevitable ruin. Voluntarism is a companion of political adventurism. Thus, German fascist philosophy considered the will (especially the will of the Führer) to be the decisive force in social events. Modern American-British imperialist philosophy uses voluntarism to "ground" the political adventurism of new pretenders to world domination. Representatives of so-called *existentialism* propagate the reactionary idea that everything depends on the "will" of man: fascism, they say, becomes a "truth" if people decide to live under fascism.

Marxist philosophical materialism fights against voluntarism as a reactionary idealistic fiction. Not a "will" or outstanding personality determines the course of history, but objective social laws. Genuine human free will, freedom of their activity is possible only on the condition that they rely on the knowledge of objective laws of development and act not contrary to them, but in full accordance with them. The Marxist proposition regarding the objective character of laws of social development that exist and operate independently of human will applies entirely to socialist society as well. Therefore, the views of a number of Soviet economists, philosophers, and jurists who believed that the Soviet state could, by its own will, abolish some economic laws and create others, or repeal and transform them at its discretion, were profoundly erroneous and voluntaristic in their essence. They equated objective economic laws with legal laws enacted or repealed by the state. All activity of the Soviet state and the entire development of Soviet

society are determined by objective laws reflecting processes of economic development occurring independently of human will. A voluntaristic interpretation of laws is dangerous because it deprives one of any opportunity to foresee the course of events in the country's economic life and organise at least elementary economic management. The policy of the Communist Party is a powerful lever for building communism precisely because it proceeds from objective economic laws of socialism, is based on the utilisation of these laws, and mobilises masses to solve tasks put forward by the entire objective course of historical development. *(See also Law; Freedom and necessity.)*

VULGAR MATERIALISM — a philosophical trend that arose in Germany in the 1850s of 19th century. The most famous representatives of this trend were Büchner, Vogt, and Moleschott. Engels called them vulgarisers who took upon themselves the role of "peddlers of materialism" and wandering preachers of vulgar materialism. Recognising matter as the sole reality and defending atheism, vulgar materialists nevertheless believed that the brain secretes thought just as the liver secretes bile; i.e., they explained thinking roughly and simplistically. Such a viewpoint was a step backward compared not only to dialectical materialism, but also to 18th-century French materialism. Vulgar materialism is characterised by absolute disregard for dialectics, denial of the active role of consciousness, defence of an obsolete mechanical view on the laws of motion, as well as idealism in understanding society. In the realm of socio-political views, vulgar materialists were defenders of capitalism, enemies of the proletariat and Marxism. The philosophical foundation of their social theories was the identification of social laws with the laws of nature. Climate, food, etc., in their view, directly determine human thinking. Büchner put forward a metaphysical theory of heredity, with the help of which he justified class inequality, exploitation, etc. His projects for "reforming" capitalism fully corresponded to the interests of the bourgeoisie.

WAR — Marxism-Leninism views war not as a necessary and natural phenomenon in the life of peoples and states, but as a historical phenomenon arising at a certain stage of human social development and linked to transient social conditions. War as an organised armed struggle between various social classes or states in the name of definite economic and political goals is an inevitable product of the emergence and development of class society. Only with the emergence of private property, classes, and states does war become a permanent trade, a means of strengthening the rule of exploiting classes, seizing foreign lands, and enslaving peoples. With the emergence of private property, classes, and states, the necessity arose for special detachments of armed people, i.e., armies, to serve the interests of the ruling class.

Marxism teaches that war in its essence is the continuation of the policy of a particular class by violent means. The ruling classes and their governments carry out their class goals by various means — economic, ideological, and diplomatic. If the set goals are not achieved by these means, the struggling classes and states resort to an open violent method of struggle — to war. To understand the essence of a war and the causes that gave rise to it, one must study the policy (internal and external) pursued by particular classes and powers before the war, the policy leading up to and resulting in war, for the ruling class determines policy during war as well. In politics, the deepest expression is found for the most essential economic interests of classes occupying various positions in the system of social production. The foundations of policy that give rise to war are laid in the very system of economic relations, in the character of the economic base of society, in the social and state structure. Just as there is no non-class policy, there is no war that lacks political class goals. Therefore study of the policy of classes and states allows determining the character of a war, its class content, and gives the opportunity to establish what class's economic and political interests led to the given war. The political goal has a decisive influence on the character of war.

The policy pursued by a particular class or state in a given war determines the character of military strategy and tactics.

The Marxist proposition on war as a continuation of policy by violent means found its specification and further development in the theory of just and unjust wars. Based on the study and generalisation of the history of wars, especially wars of the era of imperialism and proletarian revolutions, a scientific classification of wars is given in the *"History of the CPSU(b)-Short Course"*. Wars are of two kinds:

a) *just war*, non-aggressive, liberationist, having as its goal either defence of the people from external attack and attempts at their enslavement, or liberation of the people from the slavery of capitalism, or, finally, liberation of colonies and dependent countries from imperialist oppression;

b) *unjust war*, aggressive, having as its goal the seizure and enslavement of foreign countries, foreign peoples. Unjust, predatory wars waged by exploiting classes aim to delay the historical forward movement of society; these wars are accompanied by increased oppression and exploitation of enslaved classes, and the extermination of entire peoples and countries. Under modern conditions, such unjust, reactionary wars are wars waged by the imperialist bourgeoisie.

Just, liberation wars, and above all wars of the proletariat against the bourgeoisie, are revolutionary wars; they destroy old, obsolete, reactionary institutions that hinder the free forward development of peoples, bring oppressed humanity liberation from capitalist slavery, and bring liberation from imperialist oppression to peoples of colonies and dependent countries, creating conditions for their independent state and national development. Just wars serve the interests of the forward movement of society. A vivid example of a just war is the Great Patriotic War of the Soviet people, who defended their freedom and independence in the struggle against fascism, defended their socialist Fatherland, and brought freedom to a number of European countries that have now embarked on the path of socialism.

Marxism-Leninism recognises the progressive nature, justice, and necessity of wars of oppressed classes against their oppressors and condemns imperialist wars.

Marxism teaches that war cannot be eliminated without eliminating the causes that give rise to it. The capitalist system of economy with its irreconcilable contradictions is the deepest source of wars. There is not and cannot be any other way of overcoming contradictions between imperialist countries in their struggle for the redistribution of the world except through predatory wars. This fact is evidenced by the fact that within just two and a half decades there were two world wars. Being unable to overcome the deepest contradictions corroding capitalist economy, striving to push back the relentlessly approaching economic crisis, imperialists seek a way out in a new predatory war against the independence and freedom of peoples. The main law of modern monopoly capitalism is the pursuit of maximum profit, which pushes monopoly capitalism onto the path of enslavement and systematic robbery of colonies and other backward countries, onto the path of transforming a number of independent countries into dependent countries, onto the path of organising new wars, which are the best "business" for monopolies to extract maximum profits, onto the path of conquering world economic dominance. The imperialist camp is torn by internal contradictions, the deepening and aggravation of which is the primary cause for the emergence of military conflicts, imperialist wars between capitalist countries. As long as capitalism exists, wars will exist. Therefore, the view that wars between capitalist countries have ceased to be inevitable under modern conditions is profoundly erroneous. To eliminate the inevitability of wars, imperialism must be destroyed.

While showing the inevitability of wars under capitalism, Marxism nevertheless does not consider that a particular war cannot be prevented. In an imperialist war, working masses are not interested, but monopolies, who see in it a source of increasing profits, are. Working masses, on the contrary, are vitally interested in preserving peace, for war lies as a heavy burden primarily on the shoulders of the people; it brings them

the greatest distress and suffering. If the peoples of the world in an organised manner lead a struggle against preparations for a new imperialist war, war can be prevented. That is why the struggle for peace, led by the Soviet Union, finds support from working masses across the entire globe. The rally of all progressive forces of the world into a single organised peace front and their struggle against a new world war is capable of thwarting the criminal plans of the imperialists. The modern peace movement cannot prevent wars in general, for it does not set, nor by its nature can it set, the tasks of eliminating capitalism — the source of wars. The modern peace movement can lead to the prevention of a given, new world war. But if imperialists unleash a third world war, this war will prove to be the grave no longer for individual capitalist states, but for all world capitalism. With the destruction of world capitalism and the victory of socialism will come the final deliverance of peoples from the danger of new wars.

WEISMANNISM-MORGANISM — a reactionary anti-Darwinian trend in biological science, named after the biologists Weismann (1834–1914) and Morgan (1866–1945), disguising its idealistic and metaphysical essence behind the false signboards of neo-Darwinism. Weismannism-Morganism arose in the late 19th — early 20th centuries as a bourgeois ideological reaction to the materialistic theory of the development of organic forms of matter. Passing themselves off as followers of *Darwin* (see), Weismannist-Morganists tried in every way to distort the main thing in Darwinism — its materialistic theory of the development of organisms, the doctrine of natural selection, the variability of organisms and their hereditary qualities under the influence of the external environment, and the theory of the inheritance of acquired characteristics.

At the basis of Weismannism-Morganism lies a distorted interpretation of the heredity of organisms, adopted from the metaphysical, anti-scientific theory of Mendel. Despite the diverse terminological arsenal in the interpretation of heredity

(genes, determinants, gene pool, mutation reserve, etc.), all Weismannist-Morganists agree on the fact that heredity is a special substance in organisms located in the chromosomes of sex cells. Weismannist-Morganists consider the hereditary substance to be eternal and immutable. In their view, independent of the external environment in which organisms live, it never arises anew, but is passed down from generation to generation without any qualitative changes. At the same time, the hereditary substance is unknowable. An organism, from the point of view of this theory, consists of two unconnected parts — the immortal and immutable hereditary substance and the mortal body. The body of the organism is only a nutrient medium — a casing for the hereditary substance. All traits and properties of the organism depend on the hereditary substance. Whatever changes the organism undergoes, they can have no significance for the future generation, since these changes do not affect the immortal and immutable hereditary substance. Qualities acquired by organisms are not inherited. Weismannist-Morganists attempt to explain the diversity of organisms and species through the recombination of immutable genes, mutations of hereditary substance, etc. However, no explanations by Morganist-Weismannists can conceal the fact that their views on immortal and immutable hereditary substance and mortal body are nothing other than an altered theological doctrine of the immortal and incorporeal soul and the mortal body, as a variety of *vitalism* (see).

The metaphysical views of Weismannist-Morganists on the immutability of species and organisms manifest in various forms. Hugo de Vries and Morgan believed that species do not change over thousands of years, and from time to time, due to unknown reasons, impulses/bursts occur, resulting in the immediate appearance of ready-made new species. Morganists invent the so-called "mutation reserve," which is allegedly constantly expended. As soon as this "mutation reserve" runs out, evolution allegedly ceases. On this basis, Morganists preach the hypothesis of the fading evolution of species and living nature as a whole. According to this theory, having spent

the "mutation reserve," living matter must inevitably come to its end. Such theories clearly demonstrate the idealistic and metaphysical nature of Weismannist-Morganist pseudoscience. Considering plant and animal organisms outside of their connection and interaction with their conditions of existence, Weismannist-Morganists are powerless to reveal the actual objective laws governing the development of organic forms.

The falsity of the concept of Weismannist-Morganists is obvious. One cannot consider a plant or an animal outside the conditions in which they live. A change in living conditions, such as the exchange of substances between organisms and the external environment, inevitably leads to a change in the heredity of organisms. Michurinist biology considers the process of development of the organic world as a process not only of quantitative, but also of qualitative change, in which new organic forms arise. Heredity, as defined by T. D. Lysenko, is, as it were, the concentration of external conditions mastered by organisms over a number of preceding generations. Michurinist theory is radically opposed to Weismannism-Morganism.

The philosophical foundation of Weismannism-Morganism consists of Kantianism, Machism, pragmatism, and other idealistic schools. All basic categories and propositions of idealistic philosophy — the denial of objective laws in the development of matter and the absolutisation of accidents, the replacement of real reality with mathematical fictions, the Kantian division of things into phenomena and noumena, the recognition of the unknowability of the essence of things, etc. — are used by Weismannist-Morganists for the purpose of distorting biological science. Being one of the links of bourgeois ideological reaction, Weismannism-Morganism serves the goals of the exploiting classes. On its basis grew *eugenics* (see) — a bourgeois pseudoscience designed to justify capitalism. Weismannism-Morganism was used by fascist racists, and is now used by ideologists of imperialism. Some biologists in the USSR (Filipchenko, Serebrovsky, Schmalhausen, Dubinin, Zhebrak, etc.) were subject to the

influence of Weismannism-Morganism. Proceeding from the propositions of dialectical materialism and relying on the practice of socialist agriculture, Michurinist biology exposed the complete theoretical and practical invalidity of Weismannism-Morganism and armed agricultural practitioners with a clear understanding of the objective laws of life of plants and animals. Michurinist biology at the VASKhNIL session in July–August 1948 dealt a total defeat to the reactionary theory of Weismannism-Morganism.

"WHAT IS TO BE DONE?" — a work by V. I. Lenin written in 1901–1902 and first published abroad in Stuttgart in March 1902. The book was directed against opportunism in the international social-democratic movement and its Russian variety—"Economism". Lenin's book constituted an entire epoch in the history of the Communist Party and the history of international communism. It played a huge role in the struggle to create a Marxist party of a new type and laid the ideological foundations of this party. The book consists of five chapters. In Chapter I, Lenin directs his criticism against international opportunism. Showing that Western European social democracy was turning from a party of social revolution into a party of social reforms, Lenin emphasises the connection between "Economism" in Russia and opportunism in the world labour movement. In this same chapter, the importance of revolutionary theory for the revolutionary labour movement is brilliantly substantiated. Lenin showed the revolutionising role of advanced theory, the role of consciousness in the revolutionary labour movement. *"Without revolutionary theory there can be no revolutionary movement... the role of front-line fighter can be fulfilled only by a party that is guided by the most advanced theory"* (Vol. 5, pp. 341–342). Showing that revolutionary social democracy leads class struggle in economic, political, and theoretical forms, Lenin emphasises the importance of revolutionary theory for the Russian revolutionary movement, for the proletarian party in Russia.

Chapter II is devoted to the analysis of the relationship between spontaneity and consciousness. Chapter III reveals the fundamental opposition between trade-unionist and social-democratic policy. Lenin points out that revolutionary social democracy must introduce socialist consciousness into the spontaneous working-class movement. *"Class political consciousness can be brought to the worker only from without, that is, only from outside the economic struggle, from outside the sphere of relations between workers and employers"* (Vol. 5, p. 392). Having smashed the tailism (*khvostizm*) of the "Economists", Lenin showed that denying the leading role of the Communist Party and praising spontaneity leads to the disarmament of the working class in the face of autocracy and the bourgeoisie. *"Subservience to the spontaneity of the working-class movement, any belittling of the role of the 'conscious element', of the role of Social-Democracy means, quite independently of whether he who belittles desires it or not, strengthening the influence of bourgeois ideology upon the workers"* (Vol. 5, p. 354).

The "Economists" opposed an independent policy of the proletarian party, maintaining that the economic struggle of workers against capitalists was the primary form of class struggle. Lenin, exposing the "Economists", pointed out that the economic struggle of workers against capitalists is merely a collective struggle of workers against employers for favourable conditions for the sale of labour power, for the improvement of working and living conditions for workers, and that this struggle cannot lead to the overthrow of tsarism and the capitalist system, nor to liberation from capitalist slavery. The "Economists", vulgarising the position of historical materialism that the conditions of material life are the driving force in the development of society, concluded that the economic struggle of the working class was of paramount importance. Lenin shattered this argument, showing that without winning political power, the proletariat would not achieve its freedom.

Chapters IV and V of Lenin's book are devoted to the organisational tasks of the revolutionary working-class

movement and the party of the proletariat. The opportunism of the "Economists" in organisational matters was entirely linked to their ideological opportunism. Ideological discord, organisational disunity, amateurishness, and small-circle mentality represented a serious obstacle to organising the working class in the struggle against tsarism and the bourgeoisie. The growth of the revolutionary working-class movement demanded the creation of a unified, militant, centralised party. In his book, Lenin develops a broad plan for organising a militant revolutionary Marxist working-class party capable of solving the tasks facing the working class of Russia. Lenin demonstrates the enormous role of an all-Russian political newspaper of revolutionary Marxists. Such a newspaper, which prepared the ideological and organisational creation of a revolutionary Marxist party, was Lenin's *Iskra*.

With the book *What Is to Be Done?*, Lenin dealt a crushing blow to the opportunist ideology of the "Economists". The historical significance of *What Is to Be Done?* consists in the fact that Lenin in this famous book: 1) For the first time in the history of Marxist thought exposed to the very roots the ideological sources of opportunism, showing that they consist primarily in bowing before the spontaneity of the working-class movement and in belittling the role of socialist consciousness in the working-class movement; 2) Raised to a high level the importance of theory, consciousness, and the party as a revolutionising and guiding force of the spontaneous working-class movement; 3) Brilliantly substantiated the fundamental Marxist proposition that a Marxist party is a combination of the working-class movement with socialism; 4) Gave a brilliant development of the ideological foundations of a Marxist party (*History of the C.P.S.U.(B.): Short Course*). The theoretical propositions developed in *What Is to Be Done?* are the ideological foundation of the Communist Party.

"WHAT THE 'FRIENDS OF THE PEOPLE' ARE AND HOW THEY FIGHT THE SOCIAL-DEMOCRATS" — a work by V. I. Lenin written in 1894 and published in three issues that same year (printed on a hectograph). The second issue was lost. In his book, Lenin thoroughly exposed the true face of the Narodniks as false "friends of the people" who were actually acting against the people. *Narodnism* (see) was the main ideological obstacle on the path of the social-democratic movement and the spread of Marxism in Russia. Therefore, for the victory of Marxism in Russia, it was necessary to completely smash Narodnism and expose the reactionary essence of Narodnik ideology. The Narodniks of the 1890s, reflecting the interests of the Kulaks, had long since abandoned any revolutionary struggle against the tsarist government and taken the path of liberal reconciliation with the existing regime in Russia. The Narodniks of the 1890s took a step backward from *Chernyshevsky* (see) in the field of philosophical theory as well. Chernyshevsky fought against idealism of all kinds, despised and treated subjectivists, Kantians, and positivists with contempt, whereas the Narodniks—wrote Lenin—dragged behind precisely such positivists. The Narodniks preached reactionary, subjectively idealist views on the course of social development and denied the objective character of historical laws. From the point of view of the Narodniks, the determining, driving force of human history is outstanding individuals, "heroes," and "critically thinking personalities," while the mass, the people—the "crowd," as they called them—merely blindly obeys these "heroes". On the pages of their newspapers and journals, the Narodniks zealously opposed Marxism. The struggle against Narodnism was initiated by *Plekhanov* (see) and the "Emancipation of Labour" group, but was far from completed. Lenin brought the ideological destruction of Narodnism to an end. Lenin proved that the Narodniks of the 1890s were not revolutionaries, that they did not set for themselves the task of the revolutionary overthrow of tsarism, but merely sought "to patch up," "to improve the condition of the peasantry *while preserving the foundations of modern*

society" (Vol. 1, p. 247). Characterising the class content of Narodnism, Lenin pointed out that in the writings of the Narodniks there was no socialism whatsoever, that all their theories "unquestionably fail to explain the exploitation of the working people and are therefore absolutely incapable of serving their liberation, and that in reality all these theories reflect and promote the interests of the petty bourgeoisie" (Vol. 1, p. 269).

Lenin categorised the socialism of the Narodniks as petty-bourgeois socialism.

In his book, Lenin not only defended Marxism and shattered the pathetic attempts of the Narodniks to distort Marxist doctrine, but also developed Marxism, enriching the theory of dialectical and historical materialism. Lenin's book as a whole, especially the first issue, contains a remarkably deep and vivid exposition of Marxist philosophy and the materialist understanding of history in particular.

Lenin applied Marxism to the concrete conditions of Russian reality and illuminated the pressing tasks of Russian Marxists. Lenin's book was a programmatic document of revolutionary Marxism in Russia. Outlining the immediate tasks of the working class, Lenin stated that the proletariat, as "the sole and natural representative of the entire working and exploited population of Russia" (Vol. 1, p. 280), must lead its struggle against serfdom and tsarist absolutism; but this struggle is necessary for the working class only as a means to facilitate the struggle against the bourgeoisie, to clear the road leading to victory over the main enemy of the working people—capital. In his book, Lenin for the first time put forward the idea of a revolutionary alliance between the working class and the peasantry as the main means for overthrowing tsarism, landlordism, and the rule of the bourgeoisie. Lenin considered the main task of Russian Marxists to be the organisation of a single revolutionary social-democratic working-class party instead of scattered Marxist circles. When the advanced representatives of the working class, Lenin wrote, "master the ideas of scientific socialism, the idea of the historical role of the

Russian worker, when these ideas become widespread, and durable organisations are created among the workers that transform the present scattered economic war of the workers into a conscious class struggle,—then the Russian **WORKER**, rising at the head of all democratic elements, will overthrow absolutism and lead the **RUSSIAN PROLETARIAT** (side by side with the proletariat of **ALL COUNTRIES**) *along the straight road of open political struggle to the* ***VICTORIOUS COMMUNIST REVOLUTION*** (Vol. 1, p. 282).

WILLIAMS Vasily Robertovich (1863–1939)



— outstanding Soviet scientist, soil scientist, agronomist, and public figure. The start of Williams' scientific activity coincided with the period when Dokuchaev's genetic soil science was created, establishing basic laws of genesis and evolution of soils. Dokuchaev's soil science took only the first steps toward satisfying agricultural demands. However, direct disciples of *Dokuchaev* (see) subsequently moved away from the problem of fertility and, under the influence of metaphysical views, tried to develop soil science detached from farming practice. Williams' merit was that he defended and creatively developed Dokuchaev's genetic soil science, creating a new biological direction in soil science closely linked to the needs of agriculture, allowing for targeted increases in soil fertility to yield growing crop harvests. Williams' motto was always Marx's statement that soil continuously improves if properly managed.

Proceeding from Dokuchaev's soil-forming factors (parent rocks, climate, plant and animal organisms, relief, and age of country), Williams was the first to substantiate the leading role

of the biological factor (higher and lower plants and microorganisms) in soil genesis and evolution, and also pointed out the huge transformative role of human farming practice creating cultivated soil variants. Williams characterises soil formation as "a single, grandiose in space and time process of biological elements of land acting on parent rock in regular rhythmic repetition passing over the entire territory of earth's land from pole to pole." Modern Williams doctrine of a single soil-formation process is understood as an alternation of periods and stages of soil formation in connection with a sequential and regular change of plant formations and climate and geological conditions in the Quaternary period. Williams provided scientific substantiation for individual natural periods of the single soil-formation process (podzolic, soddy, steppe, desert). Williams masterfully used soil microbiology achievements to explain dynamics of soil processes, showing the decisive impact of biochemical reactions on soil fertility and plant nutrition.

Williams enriched Dokuchaev's doctrine of soil zones with new scientific content, showing the continuity of soil-formation in time and space, and gave the concept of absolute and relative soil age. Along with this, Williams characterised the genesis and evolution of soil types in the USSR, especially in non-chernozem zone. The essence of the soil-formation process Williams considered to be a dialectically unified and contradictory process of continuous synthesis and destruction of organic matter, which determines the rate of soil formation and dynamics of soil fertility; soil is a derivative of the biosphere, and outside life there is no soil. Williams created the doctrine of the biological cycle of chemical elements against the background of the great geological cycle. Expansion of the biological cycle of matter and increase in biosphere mass leads to an increase in the soil-formation process, increased accumulation of elements, and increased soil fertility.

Williams was the first to scientifically substantiate soil fertility as "...the capacity for simultaneous satisfaction of both equally important and indispensable plant life factors (water and nutrients — Ed.) in maximum required quantities...", the most

favourable combination of which occurs in structured soil. For progressive growth of soil fertility and crop yields, it is necessary to act upon the entire sum of terrestrial and cosmic factors, since this complex of conditions represents a single organic whole, all elements of which are inextricably linked.

Williams gave a rationale for the agronomic importance of soil structure, which represents practically the most important property of soil, determining durability and stability of yields and absence of spontaneous fluctuations. Williams linked the natural soil-forming process with the problem of soil fertility, and the tasks of soil science with farming goals. He pointed out the huge agro-technical importance of perennial grasses in crop rotation, enhancing the sod process, leading to structure formation, humus accumulation, and improvement of physical and agro-chemical soil properties.

Williams developed agronomic views of Dokuchaev, Sovetov, Sibirtsev, Kostychev, Izmailsky; he substantiated the ley farming system as a "historical necessity for socialist agriculture." It provided for proper scientific territory organisation with placement of field and fodder crop rotations, meadowlands, and field-protective forest plantations. For ley crop rotations, Williams developed crop rotation schemes with sowing grain-legume grass mixtures, progressive soil tillage systems, application of organic and mineral fertilizers, and irrigation of agricultural plants. Williams' scientific ideas as one of the creators of the ley farming system are widely used in agricultural practice. Williams was the first to establish a dialectical interconnection between soil fertility and plant crop yields; he demonstrated that the only way to obtain high crop yields and develop animal husbandry is through progressive improvement of soil fertility conditions.

Williams' scientific activity was multifaceted. Under his leadership, extensive soil studies were conducted in Mughan, Kara-Kum, foothills of the Pamirs, Western Siberia, Altai, Volga region, and the non-chernozem zone, enabling the creation of the world's largest soil-agronomic museum — a true treasure trove of scientific agronomy. Williams was a pioneer of tea

farming in the subtropics, organiser of irrigation test fields, pilot MTCs (machine-tractor stations), and several scientific institutions, permanent consultant and mentor to a vast army of scientists, agronomists, and collective farmers. He considered a proper combination of three branches of agricultural production necessary: crop production, animal husbandry, and farming, which according to Williams flow from one another and are inextricably linked. People deservedly called Williams the chief agronomist of the Soviet Union.

Williams was a passionate advocate of Marxist-Leninist ideas in science and practice, unconditionally believed in the victory of communism. He strove to revise from the standpoint of dialectical materialism not only soil science, but a number of agronomy branches, defending the principle of partisanship in science and fighting for unity of theory and practice. "The mighty impact of materialist dialectics," he wrote, "allowed our agricultural science to shake off centuries-old chains of servile traditions and destroy the cult of 'limit theories'."

As a communist scientist, he waged an irreconcilable struggle against cosmopolitanism, for the priority of domestic science, exposing reactionary bourgeois theories in agriculture ("law of diminishing soil fertility", metaphysical theories of Mendelism-Morganism, theory of "eternal" soil zones, "limit" theories, theories of "full return" and shallow ploughing, monoculture, etc.).

It should be noted that in his scientific work Williams made significant errors. Thus, Williams recommended his ley crop rotation schemes without proper consideration of zonal soil and climatic conditions, underestimated winter crops and fallow fields, and incorrectly interpreted several issues of agrochemistry and land reclamation (drainage, application of mineral fertilizers, etc.).

Some Soviet scientists and agronomists dogmatically interpreted certain propositions of Williams' doctrine, seeking their blanket application in agricultural production; others showed impermissible underestimation of Williams' outstanding work, failing to see the progressive foundations of

his doctrine behind individual errors. The task is to creatively develop Williams' rich scientific heritage, which entered the golden fund of Soviet agronomy, while discarding a number of erroneous propositions that do not correspond to the modern level of Soviet science.

WORLDVIEW — a system of views, concepts, and ideas about the surrounding world as a whole. Worldview in a broad sense includes the totality of all views of the surrounding world, of natural and social phenomena: philosophical, socio-political, ethical, aesthetic, natural-scientific views, etc.

The main core of any worldview, worldview in the proper sense of the word, consists of philosophical views. The main question of a worldview is the fundamental question of philosophy, i.e., the question of the relation of thinking to being, of consciousness to matter. Depending on what is considered primary—matter or consciousness—there are two main types of worldview, two main philosophical camps: materialist and idealist. The consistently scientific worldview is the dialectical and historical materialism—the worldview of the Marxist-Leninist party. The Marxist worldview is fundamentally hostile to philosophical idealism and closely connected to the worldview of religious views. Philosophical idealism and religion explain the world and all phenomena of nature and society through the activity of the spirit, consciousness, fantastical, supernatural spiritual forces—gods. Idealism and religion are irreconcilable with science. Dialectical materialism evolved as a definite worldview as a result of a merciless struggle against religion and idealism.

A worldview is a reflection of the material social being of people. It depends on the level of human knowledge achieved in a given historical period, as well as on the prevailing social system. A worldview, therefore, has a historical character. With the development of society, people's worldview changes. In an antagonistic class society, there can be no single worldview. Worldview in a class society carries a class character; the dominant worldview is the worldview of the ruling class. Thus,

under feudalism, the religious-idealist worldview of large landowners, secular and clerical, prevailed. Under capitalism, the bourgeois worldview, propagated through philosophy, school, church, press, art, etc., dominates.

At the dawn of capitalist society, the bourgeoisie was a progressive class. In its struggle against the obsolete feudal system, it relied on the advanced ideas of its time, and its worldview was generally progressive. Upon coming to power, the bourgeoisie abandoned these advanced ideas, and its worldview became reactionary. The worldview of modern imperialist bourgeoisie includes everything rotten and misanthropic created in the past. Old reactionary ideas are combined here with the "newest" ideas of dying capitalism—*fascism* (see), *cosmopolitanism* (see), *racism* (see), *nationalism* (see), etc.

Along with the worldview of the ruling exploiting class in antagonistic class societies, the worldview of oppressed working classes arises and develops. Thus, in the conditions of feudal-serf Russia, the worldview of revolutionary democrats *Herzen* (see), *Belinsky*. (see), *Chernyshevsky* (see), *Dobrolyubov* (see), Nekrasov, Saltykov-Shchedrin and others, who expressed the revolutionary aspirations of the oppressed peasantry. Under capitalism, the Marxist worldview arose, expressing the interests of the revolutionary proletariat and all working people fighting for liberation from all oppression.

A worldview has not only theoretical, cognitive value, but also enormous practical significance: expressing a general view of the world as a whole, it determines people's attitude toward the surrounding world and serves as a guide for action. An advanced, scientific worldview, revealing the objective laws of nature and society, directs human activity in accordance with the progressive development of society and thereby accelerates social development. A reactionary, anti-scientific worldview serves old, dying classes and impedes the development of society. An idealist and religious worldview defends the interests of the exploiting classes and distracts working people from the struggle for their liberation.

Dialectical and historical materialism is a monistic, consistently materialist worldview, widespread not only regarding natural phenomena, but also social phenomena. The correctness of the Marxist-Leninist worldview is confirmed by all historical practice of humanity, by all advanced science, and by the victories of the working people of the USSR who built socialism under the leadership of the Communist Party and are now successfully building communism. It is confirmed by the practice of the countries of people's democracy laying the foundations of socialism, the great victory of the Chinese people, and the entire struggle of freedom-loving peoples of the world against imperialist oppression, for peace, democracy, and socialism.

Considering the great mobilising, organising, and transforming importance of advanced ideas, the Communist Party arms the working class and all working people with the most advanced, scientific worldview—Marxism-Leninism. The Communist Party of the Soviet Union fights to overcome the remnants of the bourgeois worldview, the remnants of capitalism in the consciousness of Soviet people. Liberation from bourgeois ideology and the assimilation of the Marxist-Leninist worldview contribute to increasing the consciousness and activity of working people in the struggle for communism.

YOUNG HEGELIANS —ideologists of German liberalism in the 1830s–1840s, representatives of the left bourgeois-radical wing of Hegel's school (B. Bauer, D. Strauss, A. Ruge, M. Stirner). Unlike the Old Hegelians (proponents of Hegel's reactionary system as a whole, especially his philosophy of religion), the Young Hegelians put "self-consciousness" in place of the "absolute idea" (God). The embodiment of this powerful, creative force of history, in their opinion, was the intelligentsia and the state. The Young Hegelians viewed the people as an "uncritical mass" alien to self-consciousness. Thus, for example, B. Bauer claimed that one should look for the true enemy of the spirit in the mass, and not in anything else. The Young Hegelians condemned the

French bourgeois revolution of the 18th century, opposing it with bourgeois reforms implemented on the initiative of a "rational" (exploitative) state. At the same time, they placed their hopes for the bourgeois transformation of Germany on the Prussian king, in whom they saw the embodiment of the Platonic ideal of a philosopher on the throne. Criticising orthodox Christianity and rejecting the authenticity of the Gospels, the Young Hegelians equated religious consciousness with the consciousness of the people. They considered the main obstacle on the path of Germany's progress to be not the rule of landlords and absolutism, but the rule of religion, which allegedly perverts the rational nature of the state and threatens it with the establishment of the rule of the "irrational" mass. Advocating the separation of church and state, and striving to "bring sense to" the feudal monarchy, the Young Hegelians relied on the "power" of the exploitative state and groveled before Prussianism. Considering the transformation of consciousness into "self-consciousness" to be the source of social transformation, the Young Hegelians in fact preached reconciliation with existing orders in Germany through their "rational" interpretation. The thought of class struggle, objective laws of social development, the role of economic relations, and material production in the development of society was completely alien to them. Their preaching was addressed to the exploiting classes. A characteristic feature of Young Hegelianism was revolutionary phraseology that presented merely liberal threats against the ruling feudal classes that resisted Germany's bourgeois development. The ideology of the Young Hegelians reflected the cowardice of the German bourgeoisie and its helplessness in the struggle against feudal foundations.

Marx and Engels, who initially adjoined the Left Hegelians, but even then, unlike the Young Hegelians, acted as revolutionary democrats, subjected the idealism and liberal preachings of the Young Hegelians to merciless criticism in 1843–1846. They showed that the Young Hegelians, "despite their allegedly 'world-shattering' phrases, are the greatest

conservatives," fighting not against the real, existing world, but only against the phrases of this world. "The only results that this philosophical critique could achieve were a few... one-sided historical-religious clarifications regarding Christianity..." (Marx and Engels, vol. IV, 10).

ZHDANOV, Andrei Aleksandrovich (1896–1948)



— outstanding figure of the Communist Party and Soviet state, prominent theoretician of Marxism, most talented propagandist of the ideas of Marxism-Leninism. A. A. Zhdanov was born in the city of Mariupol, in the family of an inspector of public schools. In 1915, he joins the ranks of the Bolshevik party and soon becomes a party worker. In 1917, A. A. Zhdanov takes part in the preparation and execution of the Great October Socialist Revolution in the Urals. In the first years of Soviet power, A. A. Zhdanov engages in political enlightenment in parts of the Red Army, conducts party and Soviet work in the Urals and in Tver. In 1924–1934—secretary of the Gorky gubernia committee, and then of the krai committee of the VKP(b). In 1934–1944, A. A. Zhdanov heads the Leningrad party organisation. Being sent there by the party after the villainous murder of S. M. Kirov, A. A. Zhdanov mobilises the Leningrad party organisation to rout and uproot the Trotskyite-Zinovievite traitors, rallying it even more closely around the Central Committee. During the years of the Great Patriotic War,

Zhdanov organises, on behalf of the Communist Party, the defence of Leningrad. After the XVII Congress of the party, A. A. Zhdanov is elected secretary of the CC VKP(b), candidate member of the Politburo, after the XVIII Congress of the party—member of the Politburo of the CC VKP(b). In the last years, A. A. Zhdanov conducted work as secretary of the CC of the Communist Party.

A. A. Zhdanov was a major figure of the international workers' movement. His speeches on international and internal issues were widely known to working people of all countries.

A. A. Zhdanov always attached enormous significance to Marxist-Leninist theory, highly valuing the organising, mobilising, and transforming role of the ideas of communism. Paying everyday attention to the cause of organising the propaganda of Marxism-Leninism, A. A. Zhdanov strived to ensure that Marxist-Leninist theory became the property of the broad masses of party members, Komsomol members, and all active builders of socialism. An implacable enemy of dogmatism and pedantry, A. A. Zhdanov fought for the eradication of them from the practice of propagandistic work. Calling on communists to deeply master the teachings of Marx — Engels — Lenin — Stalin, A. A. Zhdanov said: *"Our knowledge must be active. In wielding revolutionary theory, one must master it to perfection — it must strike the enemy, under whatever mask he may conceal himself"*. A. A. Zhdanov was an example of a Bolshevik leader who skilfully combined participation in everyday construction with deep work on questions of Marxist theory. The reports, articles, and speeches of A. A. Zhdanov combine the solution of concrete practical questions with deep theoretical generalisations.

After the Great Patriotic War, when the leading place in the life of the party and country came to be occupied by questions of ideological work, A. A. Zhdanov's abilities as a prominent theoretician of Marxism manifested themselves particularly vividly. A. A. Zhdanov delivered a number of reports clarifying the decisions of the Party Central Committee on ideological questions. In the report on the journals *"Zvezda"* and

"Leningrad", in the speech at the meeting of figures of Soviet music in the Party Central Committee, in the speech at the discussion on G. F. Aleksandrov's book *"History of Western European Philosophy"*, A. A. Zhdanov analysed the reasons for the lag of literature, art, and philosophy from the requests and requirements of the party and the Soviet people, explained the ways to overcome this lag, and indicated the conditions for a new flourishing of culture and science in our country. Emphasising that workers of the ideological front in all their activities must be guided by the policy of the Communist Party, the interests of the Soviet people and the Soviet state, A. A. Zhdanov explained that a new rise in the development of Soviet culture is possible only on the basis of an irreconcilable struggle against apoliticalness, ideolessness, bourgeois objectivism, and servility before decaying bourgeois culture. He showed that life-giving Soviet patriotism in Soviet culture, as in all areas of life of Soviet society, plays the role of a mighty driving force. Exposing harmful anti-patriotic sentiments and grovelling before the West, A. A. Zhdanov emphasised the enormous significance of advanced Russian culture for the formation of socialist culture. As Leninism embodied in itself all the best traditions of Russian revolutionaries of the XIX century, said A. A. Zhdanov, both Soviet literature and art developed and must develop on the basis of continuing the advanced traditions of Russian classical art and revolutionary-democratic literature, the traditions of high ideological content, realism, and closeness to the people.

An example of the struggle for militant, party-minded, irreconcilable to bourgeois ideology philosophy is the speech of A. A. Zhdanov at the discussion on G. F. Aleksandrov's book *"History of Western European Philosophy"*. In this speech, A. A. Zhdanov gave a profound critical analysis of G. F. Aleksandrov's book, subjected to sharp criticism the errors and cowardice in the formulation of philosophical questions on the part of some workers and explained to Soviet philosophers the tasks set before them by the Communist Party. This speech is of enormous significance for the further development of the

history of philosophy as a science. A. A. Zhdanov gave a clear definition of the subject of the history of philosophy as the history of the origin and development of the scientific, materialist worldview, as the history of the struggle of materialism with idealism. This definition is distinguished by militant party-mindedness and directs Soviet philosophers to a deep, critical analysis of the philosophical systems of the past. Relying on statements of the classics of Marxism-Leninism, A. A. Zhdanov, in full accordance with the spirit of Marxist dialectics, showed that the emergence of Marxism was a real turning point, a revolution in philosophy, that Marx and Engels "created a new philosophy, qualitatively differing from all previous, however progressive, philosophical systems," that with the emergence of Marxism philosophy for the first time became a science, and not simply a science, but a "scientific weapon in the hands of the proletarian masses, struggling for their liberation from capitalism". In connection with this, A. A. Zhdanov showed the role of the principle of party-mindedness in Marxist historico-philosophical science. This principle, fundamentally opposed to bourgeois objectivism, obliges workers of the ideological front to wage an irreconcilable struggle against all enemies of materialism, subjecting them to devastating criticism, obliges them to expound philosophical questions in that lively and militant style, brilliant examples of which are given in the works of the classics of Marxism-Leninism. A. A. Zhdanov gave in his speech a vivid characterisation of contemporary reactionary bourgeois philosophy, the servant of dollar democracy, and called on Soviet philosophers to more boldly expose philosophising bourgeois obscurantists. Of great significance is the characterisation of *criticism and self-criticism* (see) as a new form of revealing and overcoming contradictions in Soviet society, which A. A. Zhdanov gave in his speech.

A. A. Zhdanov did much in the field of Marxist-Leninist theory of literature and art. Even in his speech at the I All-Union Congress of Soviet Writers in 1934, he outlined the most important tasks in the development of Soviet literature, revealed

Stalin's definition of the method of Soviet literature, art, and literary criticism as the method of socialist realism. A. A. Zhdanov showed that socialist realism demands an artistic depiction of reality in its revolutionary development, combining truthfulness and the historical concreteness of this depiction with the task of educating working people in the spirit of socialism. In the report on the journals *"Zvezda"* and *"Leningrad"* and in the speech at the meeting of figures of Soviet music in the CC VKP(b), A. A. Zhdanov deeply illuminated the most important questions of the aesthetics of socialist realism. Along with the struggle for high ideological content of works of literature and art, A. A. Zhdanov highly raised the questions of artistic form, pointing out that our people, whose tastes and demands have extraordinarily grown, demand works not only of high ideological content, but also of high artistic quality.

Theoretical speeches of A. A. Zhdanov played a serious role in the task of the unfolded struggle by the Communist Party for the rise of ideological work. "The brilliant reports of comrade Zhdanov on questions of literature, art, and philosophy are an important contribution to the development of Marxist-Leninist theory and largely contribute to overcoming the shortcomings existing here, revealing new ways for the development of socialist culture in our country" (Molotov).

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