

**MALYSHEV Alexander Victorovich**

***Philosophical reflections at  
the beginning of XXI century***

**Publishing house VSC “Prometey”, 2006**



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A.V. Malyshev ***"Philosophical reflections at the beginning of XXI century"*** 2006, 84 p.

*In his work, the author makes one more attempt to answer the main question of philosophy – what is primary the spirit or the matter. Analysis of frost patterns shows that the life in the Universe is typical and appears in line with the rule "Everything or Nothing". A human being was formed initially by another human being as well as other forms of life. The nature of female and male physhology is explained in a different way. Male is the external being of the Universe, while female is internal.*

*The kind of difference of humanity's ability to explore the nature, where the main role is played by existence of the full range of chemical elements in the area, where people have been developed, is explained in another way.*

*The philosophy of the state is described from another point of view. Contradicting the theory of communism by Marx, the study on family and priority is offered to the public. The structure of the society in the frames of synergetics finds its reflection in the rule "Everything or Nothing". While considering the issue of the role of the Church in life of the society "Sacramental study on atheism" is offered.*

ISBN 966-621-047-9

ISBN 966-621-107-6

ISBN 966-526-018-4 (Новая общесоциологическая теория)

ISBN 966-621-093-2 (Нравственность и политика)

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## **Is the synthesis of the eclectic philosophy possible? (Annotation)**

As it is known in .the basis of alienation of man from ail forms of existence in society is the alienation of man from man. But the significant role in it is played by an unclear understanding of the origin of both life on the Earth and mankind in this life. In science now despite plenty of scientific researches both for the benefit of idealism and for thy benefit of materialism the paradigm of clear world outlook is not formulated yet. The intereliminating doctrines concerning the main problem of philosophy have both positive and negative sides. Proceeding from what follows, that the solution of the given problem will promote a diminution of alienation of man from man.

For a solution of the given problem it is necessary to refuse existing ideas of the world outlook, once again to analyze modern scientific achievements in ail fields of knowledge and to try to produce an opinion, which could contain as many scientific reasons as possible in itself. It will allow to produce the most transparent world outlook.

The preliminary analysis of the last scientific achievements allow to make outlines of a new conclusion, which in essence consists of the statement that life on the earth has taken place neither on biblical scenario nor on the Darwin theory of evolution. It is a typical product of synthesis of an aggregate universe. In other words there is a typical project of a biosystem in the universe, which is embodied in life as soon as favourable conditions appear. These conditions are: temperature of the planet, gravitation holding atmosphere, optimum light thermal and radiation illumination, optimum rotation of a planet about the axis and around the Sun. As soon as favourable conditions appear the laws of physics, chemistry and natural and colloid chemistry start to work. They altogether synthesize DNA of ail representatives of vegetative and animal life in interdependence. After that the developmental assimilation of an evolutionary absorbtion of DNA information happens. Man in this

System was synthesized initially as a man. The growth of socialization began in that biological period, when frontal zones of cerebral cortex of man in their development began to exceed above similar zones of similar animals.

The new ideas of world outlook will allow us to come to the conclusion that mankind has one parent. It is the universe. The given circumstance should promote a diminution of alienation of man from man and, as a result, from all forms of existence in society. All these should be reflected in growth of humanization of society.

## **Is the synthesis of the eclectic philosophy possible?**

**Published in magazine**

**"INFORMACIYN FILOSOFICA"**

**(Roma. Italy. 2005, №2)**

The problem of world view understanding and the role of a man in the society has its history since a man began to think abstractly and was accustomed to life culture. Different teachings appeared. The thinkers were split up into two groups in their discussions – idealists and materialists, putting forward various scientific argumentation. It lasted for more than two and a half century. There were so many arguments that the scientists had to teach eclectic philosophy. But this eclectic philosophy is no way an uncertainty, the essence of which is amorphous. And its essence can't but cause dialectic protest of the human mind. Therefore the synthesis of eclectic philosophy is essential, the faction of which could have played the methodological role in the perfection of the social organization. Many scientists tried to achieve this cherished faction and to be among honorable stars in science. We'll try to do this one more time, being armed with the latest achievements of modern science, riding the pair of Pegasus of idealism and materialism in one harness. "But the dead, to Parnas for stars!"

The analysis of the recent scientific achievements sometimes bewilders scientists making them ask a question: if nature is ingenious to the extent that a human mind can not perceive its creations then it means that nature (the Creator) is more intelligent than man? Here are some examples. Scientists are not able to understand and simulate the production of live cells in the way new cells of biological organisms are produced involving RNA of DNA nucleotides. Another example. Scientists are not able to simulate the production of starch in the image and likeness of photosynthesis of plants with participation of the sunlight. Scientists are not able to understand in which manner the well-ordered

variety of chemical elements was formed in nature and which were so easily systematized in the periodic table? In this regard, one believes involuntarily that materialists may be too orthodox. This allows, following E. Kant, to make another attempt at reconciling idealism and materialism; i.e. to attempt at making a synthesis of the eclectic philosophy.

Analyzing existing teachings with a critical eye, it is worth mentioning, above everything, that there are constructive kernels in each of them. And it is so indeed. It is not possible to disagree with the notion that, as idealists state, “nothing cannot emerge from nothing”. And indeed, the existing nature-microbes as a “threshold” of the living and the non-living; cellular organisms; vegetative organisms, water and land ones; viviparous water, flying and land organisms; and, at last, live creatures with developed higher psychic functions among which the man on the land and the dolphin in the water take the highest hierarchy;- are interconnected and correlated in a most complex way. The structure of biochemical mechanism, reproduction and self-regulation of organisms is so complicated that it is beyond the scope of a human mind. Furthermore, life on the earth is directly connected with all laws and chemical elements of nature and correlated with atmospheric processes and processes of the earth satellite and the whole solar system. Then, in this connection, there logically comes a question: “If all this emerged from nothing (as orthodox materialists say), then it means that the elementary “nothing” had some kind of experience to be able to simulate all this?”. Maybe, idealistic philosophers were somewhat right maintaining: “ideas” of Plato; “logos” of Heraclites; “intelligence” of Berkley; “universal substance” of Spinoza; ‘monads’ of Leibnitz; “insolubility of the outside world” of Hum; “a priori” forms of sensible consciousness and “thing in itself” of Kat; “immanent force” of Morgan; “absolute spirit” of Geigel; negation of the notion of causality, necessity, substance as not given in “experience” of Mach; “embryonic system” and “principal coordination” of Avenarius; “tendency to stability” of Petzold; “theory of characters” of Plekhanov; “empiriomonism” of Bogdanov; “empirical symbolism” of Yushkevich; “agnosticism” of Huxley. The same can be said about followers of the teachings of solipsism, relativity, Lamarckism and, finally, the immanent school and the theory of emergent evolution. Though alongside with it, it is necessary to note that admitting the truth of idealists' considerations, their

philosophy brings to the Biblical world view. Though the biblical world outlook is refuted by a number of scientific facts, one of which is archeological excavations testifying in favor of the materialistic evolution. Here is an example. According to the Book of Genesis, the first people were giants and lived as long as up to 800 years. Archeological excavations testify that 2mln. years ago Australopithecus, and later Peking man and pithecanthropus, were tall within the limits of 1m 10cm, and the analysis of their bones proves their age to be within the limits of 30 years. There is no doubt that there is an element of scientific nature in the Bible, one of which are 6 commandments out of 10 from the moral code delivered by God to Moses “You shall not kill”, “You shall not steal”, “You shall not give false evidence”, “You shall not commit adultery”, “You shall honor your parents” and “You shall not covet your neighbor’s property”, which are common to all mankind and developed as an intuitive reflection of creatures with the developed supreme psychic functions. But the theological paradigm, i.e. the theological dialectics, cannot be a scientific script for the creation and development of life.

Therefore, to all appearances, a disadvantage of the idealistic teaching is not in lack of argumentation, but in the absence of paradigm without transcendentalism.

In the materialistic teaching, it is not possible to disagree that the development of life is presented consistently from the simple to the complex. Beginning from the synthesis of a cell during lightning discharge in the conditions of silica (Pasteur’ discovery) with participation of mutation through heredity, variability and natural selection, evolution is arranged in accordance with the dialectics of the logic of development, which contains both an element of unity and an element of variability; and the beginning of social genesis can be explained by the fact that ‘highly developed species of anthropoid apes’ began to get disaccustomed from “the help of hands” and “took a knife in the hand”, and “the hand became free”. Later on, Engel’s thesis mentioned above was revised, and other theories of anthropological social genesis were worked out as a result of tectonic processes, inversion of the earth, increased outer radiation, a special species of monkeys and even extraterrestrials import. Analyzing these hypotheses, it may be asserted that the hypotheses of tectonic processes and increased radiation are refuted, for example, by consequences of the Chernobyl



disaster in the present and the inversion by the fact, firstly, why should it exist and, secondly, even if it had existed, it would sooner destroy than develop. As far as a special species of monkeys is concerned, it has some reason though it might be not a monkey, but a more perfect creature than a monkey, a kind of monkey. As to the import of extraterrestrials, there comes a question: where did they come from on other planets? At the same time, there are some links missing in the evolutionary chain of materialism. For example, there is not a component of unity in the origin of primates when separating from water organisms. Or another example: there is not a component of unity for mammals when breasts were forming at them. So, what is noteworthy in the materialistic teaching is that it is presented evolutionally and that man originated from the anthropoid creature, the rest of the teaching can be called in question.

In search of the procedure for solving this problem, it is worth taking note of the teaching of empiricist Ernest Mach according to “the principle of economy of thinking”, whose “description of the world should include only neutral experience elements”. That is, one should not get deep in teachings, but to take into account only the elements present and generalize them. At the same time it should be noted that there are examples in the history of science when various alternative teachings came while studying the problem, but the following search made clear that both teachings were true. This resulted in a qualitatively new teaching. This, for example, happened to the research of properties of live organisms to destroy spontaneously foreign, sick and old cells (phagocytosis). The Russian physiologist Mechnikov maintained that the given property is a feature of blood cells. Later on, it was made clear that it is characteristic for all the cells of live organisms. Proceeding from the above said, it is proposed to try to make a synthesis of the eclectic philosophy.

In order to have maximum dialectic character the research should be carried out in the context of considering the question of relation of time and space to matter.

*Space* In order to work out a qualitatively new notion it is proposed to note the results of moisture freezing in winter. They are seen as patterns of trees and in open water reservoir as grass samples, with the trees seen, firstly, as the best vegetative organisms (as a rule, palm trees with lianas), and, secondly, the trees are in a good proportion to the

structure of their live” “counterparts”. The same refers to herbs, firstly, to the best herbs (as a rule, these are ferns - Drioptic), and, secondly, they are in proper relation both to the proportions and structure of their live “counterparts”. Now you are invited to have an abstract tour to the period before the origin of life on the earth. The question: could we have seen similar patterns (of course, under the condition that moisture freezing would be possible)? The answer: yes, of course, since nothing has changed in the physics of the earth! All right! And what if we should fly in a fantastic ship to any of the other planet of the solar system, Saturn, for instance, and provide there conditions for freezing windows and water reservoirs, then we would see similar patterns? The answer: if there is gravitation, then yes! And it is all right, too! And if this experiment should be carried out on other planets of other planetary systems of our Galaxy? The answer: if there is gravitation, the result will be the same! Wonderful! And if this experiment should be carried out on other planets of all the existing galaxies and metagalaxies? The answer: if there is gravitation on a planet, the result will be the same on all the planets! Excellent!!! Now coming back to the native earth and guided by the principle of “economy of thinking” of E. Mach and geometrical procedure in B. Spinoza’ philosophy, let’s put another question: has it anything to do with heredity, variability and natural selection of Ch.Darwin if the structure of vegetative life had been predetermined initially? Has it anything to do with the evolution of DNA and differentiation of species if it was known initially how the vegetation would develop?...This is just the case when we can say:”Eurika!”. That is, there is a standard project of the biological system in the Universe, and this project is implemented into life. From this, we can give an answer to the first question: space and time are interdependent and exist objectively.

*Time.* Now let’s see why the project is implemented in life and where everything originates from. Looking for the answer for the given problem, let’s ask a question:”What are the main essential conditions for life on the earth?”. We answer: the mass of the planet which has gravitation capable to keep atmosphere; rotation of the earth around its axis and the sun; presence of all the chemical elements; optimum light, heat and radiation supply. Proceeding from this it can be concluded that there are certain conditions without which the life on the earth could not have originated. Now let’s ask another question:”What are main essential

conditions for a normal functioning of live organisms, for instance, human ones?”. Here is the answer: body temperature 36,7°C; blood pressure 120/80; optimum frequency of heart beats and breathing; blood structure, stray biocurrent, etc. And here, also, is the same: if one of these essential factors were not present, then the life wouldn’t have originated. This brings to the conclusion that both the systems are guided by one rule existing in physiology: ”All or nothing” which means: ”If nature worked out some decision, it turned out to be true”. In other words, in both cases one can observe an algorithm, with the difference that in the first case it is cosmic, and in the second case biological technology. Thus, it goes that there is a prospect for standard life to originate on any planet of the Universe, and it will originate if certain standard conditions are present.

The rule is **everything or nothing**  
at which a biosystem appears and works

Standard algorithm of space technology	Standard algorithm of biotechnology (homeostasis)
1. Planet mass at which gravity force holds the atmosphere	1. The temperature of the human body is 36,6 C
2. Optimum light, temperature and radioactive provision	2. The arterial pressure 120/80
3. Rotation of the planet around its axis and around the Sun	3. The pulse frequency 78/min., a certain composition of blood

The comparative analysis of the structure of the conditions at which there appears life on the planet and starts functioning shows that there exists a certain general conformity. This law is objective and is not affected by any evolution changes.

Now let’s see what is the first step of life occurrence and how it will develop. The structure of life of biological organisms can be divided into functional and material. What is in the basis of the functional structure? – All the laws of nature, in a greater or lesser degree, but all of them. Is the functioning of life possible if it would possible to exclude any of the laws? Physiologists will say: No! What is in the basis of the material structure of life? – All the chemical elements of nature. Will the normal

functioning and development of organisms be possible if we make an attempt to exclude any chemical element? Biologists will say: No! So, the set of laws and chemical elements make up the structure of life. Now let's ask a question: what is the main difference between species of biological organisms? The answer is: DNA with the information code. The modern science of genetics supporting Darwin's theory maintains that DNA is subject to evolutionary modifications. But then a question arises: if the structure of life was initially predetermined by the project (the first patterns), then it is useless to mention DNA evolution. Most likely it would be more correctly to say that DNA with the information code is synthesized initially and exists with no changes, passing on from one generation to following generations, and organisms adopt it morphologically and constitutionally accumulating the amount of physiological and biochemical life in compliance with the information code of DNA. Now let's ask a question: what is the structure of DNA like? The answer: science has not yet formed an unequivocal answer, though it can say for certain that this structure is made of chemical elements which are widely spread in nature. The structure of DNA of species is not multiple and, perhaps, is even standard for all the species. It is the information code of DNA, which is multiple. We have already found out what is the basis of life functioning – set of the action of the laws of nature. The chemical elements and a set of the action of the laws of nature are “elementary, widely spread material”. The synthesis of life occurs at the moment when there are favorable conditions in compliance with the standard algorithm of space technology by means of “elementary, widely spread material”, which was formed in compliance with the standard project existing in the Universe. All the species of organisms are provided with self-organization as well as the global system of nature in interrelation and interconditionality of all the species. Thus, there are plants, herbivores, and predatory animals. And animals' excrements are a fertilizer for plants. If there is gravitation, light and heat, and gravitation doesn't keep atmosphere, than life can also arise, but it concerns only the organisms, which can live without oxygen. An evidence of this is the existence of anaerobic organisms on the moon.

Where did homo sapience come from, and why did giant organisms disappear? A human DNA was initially synthesized with the human code. But in the process of evolutionary development, i.e. acquiring the information code, accumulation of the growth took place. The highest

psychic functions of man depending on the growth of frontal zones of the bark of a brain would gradually accumulate from generation to generation, and when they reached its optimum development, man began thinking abstractly and began anthroposocial genesis. Giant organisms died out because they had originated on the earth in compliance with justice of the universe in the project of which they were included as well as other species. But on the earth with gravitation of 9,8 kg/cm, having reached a certain growth and having not reached their mature age, they turned out to be heavy for themselves on the early stage and, as a result, they were destroyed by their rivals. There is no doubt that these animals on planets with lesser gravitation solved, solve and will solve the problem of adaptation in the past, present and future. And their extinction occurs even earlier than on planets with considerable gravitation. But a human organism is capable to keep a gravitation which is much greater than that on the earth, the results of sport achievements being an evidence of this. The co-existence of dolphins and large sea animals says that the co-existence of man and giant organisms is possible.

Now let's ask a question: why are organisms with blood system not present in patterns, which can be seen over frosted moisture? Most likely the answer is the following. Vegetation is a beginning and basis of any form of life. It is a matrix. Herbivores organisms are synthesized with participation of vegetation (from vegetation) to provide the optimum balance in the vegetative environment. And with herbivores organisms as a background, predatory organisms are synthesized to provide a balance in their environments. Man originated, with giant organisms as a background, to provide a balance in their environments. Intelligence is given to man in order to resist giant creatures. Frost reflects the matrix.

Here is an example. I have noticed the following. An apple was put on a window-sill in winter. Some time later, it started rotting, and flying insects appeared on it. Later on, a very thin cobweb appeared spontaneously among the insects. And some time later, a tiny spider came into being on this cobweb who started growing and strengthening its cobweb. This example makes it possible to note the following specific feature of life formation. A plant is primary. Flying organisms with circulatory system are formed (synthesized) at the spot of rotting plant, and more complex organisms are synthesized among flying organisms in a more complex sequence as compared with the primary organisms. Their mission is to provide biologic balance among insects. Thus, we can

see a standard scenario of multiformity of life. Using it we can explain, for example, why domestic cats without any previous experience of mice hunting when seeing mice start to behave as if they have this previous experience. Apparently, the cats originated from mice in the same way as spiders did from flying insects. The same scenario is likely can explain formation of other species. Wolves and tigers – from antelopes, and the man from gigantic and the most fierce wild animals. But the man originated from animals not directly, but through an intermediate stage like spiders were formed. It possible that animals-satellites were formed at this stage which exist now” dogs, cats, horses. Thus, we can explain psychological difference between the dog and the wolf and faithfulness of the dog to the man. The formation of organisms with circulatory system in the nature depends also fro the natural conditions. For example, in Australia, its geographic originality affected the unique feature of its wild world (kangaroos, ostriches). Or originality of the Antarctic continent explains the unique kinds if animals, like penguins. But the basis of all the organisms with circulatory system is vegetation. It is proposed to call this learning as “The learning of the synthesis of feedback”.

The outline of life formation given above allows to speculate also about the difference between the nations. It is known from archeology that gigantic animals had their hierarchy. The higher stage of this hierarchy was for ichtiosaurus, they were gigantic amphibians which had better mental and capacity and vulnerability as compared with other animals. And so beings capable to natural selection should have even better mental and physical skill. In this way, nations with the most developed mental qualities and high physical standards came into being. Amphibians inhabited the seas side areas. And their counterbalance beings were formed and developed next to them. Less gigantic animals had lower mental and physical abilities, and organisms as their counterbalance were formed with lower mental and physical ability correspondingly. Living far from oceans and seas, some of them inhabited forest areas, some in deserts, some in mountains. Thus, we can find an explanation for forming nations with different ability for development. The same took place in the seas. Animals as counterbalance for gigantic sharks or amphibians were formed, and animals with lower mental and physical abilities originated as

counterbalance for less gigantic organisms correspondingly. This is how dolphins, walruses and seals came into being.

Now there is a question: what is the procedure regulating the nature of a human being? More likely, it can be a microbe. And indeed, men are more sensitive to microbes as compared with lower animals. Microbiology says: by no means you should sit at meal with your hands unwashed. Also, it is strongly recommended not to eat stale foodstuff and drink non-boiled water as well as to go out in light dress on and to sleep inside the unheated room. All these factors could be a reason of any disease. At the same time, stray dogs and wild animals eat and sleep in anti sanitation conditions and don't get sick. Of course, veterinary also reports cases of disease in animals, but still their sensitivity to microbes is much less than in men. Another factor of the men's high vulnerability to the wild nature is absence of hair side. The same can explain high sensitivity of the man to ecological disorders. For example, human beings are susceptible to AIDS while veterinary medicine have no reports of such cases.

Thus, it can be supposed that a microbe acts as a sanitation inspector for human beings in the biological system. Then we can present the following link: microbe-threshold of the living and the non-living, vegetation depending on microbes, grass eating animals regulating vegetation, predators regulating the life of grass eating animals. And microbes regulate predators including human beings.

Analyzing "The learning of the synthesis of feedback" in the view of "The standard algorithm of cosmic technology", it can be said that "The standard algorithm of cosmic technology" makes it possible to stay away from the learning of Darwin while not falling into the arms of theology. And "The learning of the synthesis of feedback" allows to stay steady on the basis of a new school with its special methodology. This learning also specifies it saying that the synthesis of life on the Earth is not a mere production of a photographic print from its negative, but is a complex system of organization with the same level of complexity as in oxidation-restoration reaction in chemistry and phagocytes in biology. And quantum feature of these processes is that they are on the level of the Universe like quantum mechanics is on the level of celestial mechanics.

Now let's try to answer the following question: where does well-ordered variety of chemical elements arranged in the periodic table by

D. Mendeleev come from? The answer is like this. The universe is the author of the life system. The universe is a modular system of systems (metagalactic, galactic, solar, planetary, molecular and electronic) functionality of which is guided by the rule: "All or nothing". Stability is a feature of functionality of all the systems of the universe (which contradicts to the current theory of "great explosion" and the pulsing model of the universe). The synthesis of life is the main aim of the universe. The synthesis of biologic system takes place in compliance with abstract identity of stability of functioning of the universe system. All processes in the universe are guided by laws and focused on the creation of life. One of the stages of life formation is a creation of a planet mass, which has gravitation. The initial chemical material of the planet mass is radioactive elements under the conditions of critical mass of which nuclear reaction occurs. Electrones form new elements when colliding at high speed in a boiler of chemical reaction in accordance with Einstein' equation  $E=MC^2$ , from which it follows  $M=EC^2$ . The formation of variety of chemical elements defines action of laws in the same way as the creation of vegetative patterns on frozen moisture surfaces. In this connection another question arises: where do radioactive elements in the universe come from? Most likely, it is the following. The universe synthesizes chemical elements from uranium under the conditions of gravitation, and the synthesis in the reverse order occurs under the conditions of enormous energy of cosmic rays and super dense and extremely rarified conditions of outer space in compliance with the law of conservation of energy and Einstein's formula  $M=EC^2$  referred to. This is just the case of exception to the rules when both alchemy and the action of perpetum mobile are possible.

And if we try to answer the question what, after all, unites the Universe and biological organisms, it is possible to suppose the following. The property of outer space to synthesize chemical elements, and the property of biological organisms to synthesize blood, ferments, hormones, bioenergy, thinking, continuation of kind and matter (biological and organic) has the same nature. The property to synthesize is an algorithm of the Universe to change qualitatively and transform matter from the non-living into the living, and vice versa.

So, guided by the principle of economy of thinking and geometrical method in philosophy, it is noted that there is perpetum mobile of self-organization functioning in the universe, that's why we can refer to time



as a form of individual consciousness, which was noted by Berkley, Hum and Mach.

Providing a scientific basis for the proposed model of the synthesis of the eclectic philosophy, it should be noted that both a component of unity and a component of variability are inherent to the philosophy. The unity is in the presence of the main provisions of idealistic teaching (time is a form of individual consciousness, confirmation of the main idea of the teaching “from nothing – nothing will appear”) and materialistic one (space express the order of arrangement of simultaneously existing objects, the evolutionary way of development). And the component of variability is that understanding of space and time acquires a qualitatively new view (space exists objectively, and time as a reflection in our consciousness), and evolution is interpreted much better (consecutive accumulation of the amount of life of initially programmed information of the DNA code from the universe of all the kinds of the biologic system). The increase of mutual penetration of polar doctrines facilitates the increase of the dialectics of the penetration of knowledge into the mysteries of nature. This promotes transition of quantitative knowledge into qualitative knowledge and back... Thus, the proposed model meets the laws of development: negation of negation; unity and conflict of opposites; transition of quantitative knowledge into qualitative and back.

The scientific novelty is that the proposed model reflects in one form the main provisions for solving the problem of the basic question of philosophy. Having absorbed the main provisions of idealism, materialism is presented in gnosiology in a qualitatively new aspect. The notions of deism and dualism are retired on a “pension”, and agnosticism and pantheism are included into gnosiology as materialistic doctrines.

Analyzing the above said, it is noted that it presents the philosophical categories of space and time and their relation to matter transparently to utmost. The universe is a self-organizing system of planetary systems, in which chemical elements pass from one condition to another under influence of the universe’s factors. Life on planets arises in compliance with the rule “All or nothing”, and stops in compliance to the same rule. One can’t say that the doctrines of idealists on primacy of the spiritual were erroneous because their guesses had it that some constructability preceded the creation of life. But, still, on the podium is MATERIALISM!!!

Generalizing the above said, it should be noted that life on the earth arose as a result of the existence of a standard project of the biologic system in the universe, which takes root into life when favorable conditions arise. In this system, man was initially synthesized by man in the same way as all the subjects of the given system in interconditionality and interdependence with one another. The scientific proof of the above said is vegetative patterns on frosted areas, which are adequate to live representatives in nature.

So, with more transparent understanding on the nature of an origin of life, there still another question arises: “Who (what) created the universe and its property of “extra psychic ability”? Maybe, the mankind doesn’t need to know it? Though one can’t exclude an opportunity that time will pass, and science will accumulate enough knowledge, and some day a positive answer –“Eurika!” - to this question will be found. **Agnosticism is not cancelled!**

## **Ist die Synthese der eklektischen Philosophie möglich?**

*Im Laufe der Erkenntnis der Natur ist es historisch so gekommen, dass sich die Gesellschaftskunder in 2 gelehrten Gruppen eingeteilt haben – Idealisten und Materialisten. Aber die Analyse der Beweisungen der beiden Lehren zeugt davon, dass jede von ihnen die konstruktiven Kerne enthält. Da es keine zwei Wahrheiten gibt, so nimmt man einen Versuch vor, die neue Lehre zu synthetisieren, indem man die Beweisungen schon existierender Lehren in Betracht zieht. Auf den Beispielen der Analyseergebnisse der Frostbilder entsteht die neue Lehre, die davon zeugt, dass das Leben auf der Erde entsprechend dem „Standardisierten Algorithmus der kosmischen Technologie“ wie typisch im Universum gebildet wurde. Daraus folgt, dass der Raum und die Materie zusammenverbunden sind und existieren, aber die Zeit existiert nur im Bewußtsein der Menschheit. In dieser Interpretierung der Weltanschauung finden die beiden Lehren Berührungspunkte.*

Das Problem der Weltanschauung und Rolle des Menschen in der Gesellschaft hat die Geschichte, seitdem der Mensch begann abstrakt zu denken und sich der Lebenskultur anschloß. Seit der ganzen Geschichte entstanden verschiedene Lehren. Die Denker haben sich bei den Diskussionen in 2 ideologischen Gruppen eingeteilt – Idealisten und Materialisten, indem sie zu Gunsten ihrer Lehre verschiedene wissenschaftliche Beweisungen erhoben. Und es dauert mehr als 2.5 Jahrhundert. Und wissenschaftliche Beweisungen wurden so viel aufgespeichert, dass die Gelehrten begannen, eklektische Philosophie zu unterrichten. Aber, die eklektische Philosophie ist Unbestimmtheit, deren Sinn amorph ist. Und ihr Wesen kann dialektischen Protest der menschlichen Vernunft hervorrufen. Daraus folgt, dass die Synthese der eklektischen Philosophie nötig ist, deren Fraktion methodologische Rolle in der Vervollkommnung der gesellschaftlichen Organisation spielen könnte. Mehrere Gelehrte versuchten, diese innige Fraktion zu erreichen und sich den Sternen der Ehre in der Wissenschaft anzuschließen. Versuchen wir das noch Mal zu machen. Wir haben die letzten Errungenschaften der modernen Wissenschaft auf dem Paar Pegasus des

Idealismus und Materialismus in einem Gespann. „Aber die Tote, auf Parnas für die Sternen!!!“

Die Analyse der letzten Errungenschaften der Wissenschaft stellt die Gelehrten ins Befremden, wo eine Frage entsteht: wenn die Natur so erfinderisch ist, dass ein menschliches Gehirn ihre Schöpfung nicht verstehen kann, so bedeutet es, dass die Natur klüger als ein Mensch ist? Beispiele. Die Gelehrten können das Erscheinen der lebendigen Zellen nach der Gestalt und der Ähnlichkeit des Entstehens der neuen Zellen der Bioorganismen unter Mitwirkung der Ribonuklesäure aus Nukleotiden der Desoxyribonukleinsäure nicht verstehen und modellieren. Ein anderes Beispiel. Die Gelehrten können das Erscheinen des Krochmals nach der Gestalt und der Ähnlichkeit der Fotosynthese der Pflanzen (durch das Sonnenlicht) nicht modellieren. Die Gelehrten können nicht verstehen, wie sich nämlich die geordnete Vielfalt der chemischen Elemente in der Natur vollzogen hat und die sehr einfach der Systematisierung in die periodische Tabelle von D. Mendjellejev nachgegeben haben? In diesem Zusammenhang lässt man sich denken: können die Materialisten sehr orthodox sein? Das erlaubt, noch einen Versuch nach dem Beispiel von E. Kant vorzunehmen, die Lehre des Idealismus und Materialismus auszugleichen, d.h. die Synthese der eklektischen Philosophie durchzuführen.

Nach der kritischen Analyse der existierenden Lehren wird vor allem die Feststellung der konstruktiven Kernen in jedem von ihnen bezeichnet. Und die sind. In der idealistischen Lehre kann man damit einverstanden sein, wie die Idealisten behaupten „aus Nichts entsteht nichts“. Aber es ist richtig, dass die existierende Natur: Mikroben wie „die Grenze“ der Lebewesen und Unlebewesen; Zellenorganismen; pflanzliche Wasser – und Bodenorganismen; lebendgebärende Wasser-, Flug-, und Bodenorganismen; und endlich Lebewesen mit den entwickelten höheren psychischen Funktionen, unter denen ein Mensch zu Lande, Delphin zu Wasser die höhere Hierarchie belegen; - in der schweren Form verbunden und verursacht sind. Die Struktur der Biochemie, der Entstehung und der Selbsteuerung der Organismen ist so schwer, dass das menschliche Gehirn es nicht verstehen kann. Darüber hinaus hat das Leben auf der Erde die unmittelbare Verbindung mit allen Gesetzen und chemischen Elementen der Natur und ist mit den atmosphären Prozessen und Prozessen des Erdsatelliten des ganzen

Sonnensystems verbunden. So entsteht in diesem Zusammenhang logisch eine Frage: „Wenn alles aus Nichts entsteht (wie die ortodoksalen Materialisten behaupten), so bedeutet das, dass dieses einfache „Nichts“ irgendetwas erfahren hat, um alles das zu modellieren?“ So können die Philosophen-Idealisten etwas recht haben, dass sie behaupten: „Ideen“ Platon, „Logos“ Geraklit, „Gehirn“ Berkli, „allgemeine Substantion“ Spinoza, „Monaden“ Leibniz, „Unlösbarkeit der Außenwelt“ Jumeau, „apriorische“ Formen des sinnlichen Bewußtseins und „Ding in sich“ Kant; „immanentische Kraft“ Morgan, „absoluter Geist“ Hegel, Verneinung der Ursachlichkeit, Notwendigkeit, Substantionen wie im „Erfahren“ Mach, „embryonalen Systems“ und „prinzipieller Koordinierung“ Avenarius, „Streben nach der Festigkeit“ Petzold, „Theorie der Hieroglyphe“ Plechanov, „Empirimonismus“ Bogdanov, „Empirisymbolismus“ Juschkevych, „Agnostizismus“ Heksl. Dasselbe kann man auch über die Nachfolger der Lehre des Solipsismus, Relativismus, Lamarckismus und endlich der immanentischen Schule und Theorie der emergentistischen Evolution sagen. Aber es sei auch betont, dass ihre Philosophie auf die biblische Weltanschauung hinausläuft, wo die Richtigkeit des Urteils der Idealisten anerkannt wird. Aber die biblische Weltanschauung wird durch die Reihe der wissenschaftlichen Beweisen widerlegt, z.B. die archäologischen Ausgrabungen, die zu Gunsten der materialistischen Evolution zeugen. Beispiel. Laut der Genesis waren die ersten Menschen die Riesen und Hochbetagten bis 800 Jahre alt. Die Ausgrabungen zeugen davon, dass vor 2mln. Jahren Australopithecus und später Sinatrop und Pithecanthrop bis 1m 10cm groß waren und die Analyse ihrer Knochen zeugt von ihrem Alter bis 30 Jahre. Die Bibel hat zweifellos ein Element der Wissenschaftlichkeit, eines von denen 6 von 10 Geboten des moralischen Kodexes ist, der vom Gott Moises „Töte nicht“, „Stehle nicht“, „Zeuge falsch nicht“, „Respektiere seine Eltern“ und „Wünsche nicht, was der Nächste hat“, die allgemeinmenschlichen Normen sind und wie intuitive Widerspiegelung der Geschöpfe mit höheren psychischen Funktionen erarbeitet sind. Aber theologisches Paradigma d. h. theologische Dialektik kann nicht das wissenschaftliche Szenario der Bildung und Entwicklung des Lebens sein.

Deshalb besteht der Nachteil der idealistischen Lehre offenbar nicht darin, dass ihre Beweisen nicht bestätigt sind, sondern darin, dass die idealistische Lehre kein Paradigma ohne Transzendentalismus hat.

In der materialistischen Lehre kann man damit einverstanden sein, dass die Entwicklung des Lebens folgerichtig von dem Einfachen bis zum Schweren vorgestellt ist. Nach dem Beginn der Synthese der Zelle, während des Blitzes unter Kieselerdebedingungen bei der Teilnahme – die Mutationen durch der Erbllichkeit, Veränderung und natürlicher Auslese ist die Evolution entsprechend der Dialektik der Entwicklungslogik zusammengesetzt, in der sowohl die Komponente der Einheit als auch die Komponente der Veränderlichkeit beobachtet sind, und der Beginn der Soziogynes ist damit erklärt, dass „die hochentwickelte Art der menschenähnlichen Affen“ begann sich von der „Hilfe der Händen“ und „Messer ist in der Hand“, und „der Hand ist frei“ zu entwohnen. Dann war die von Engels angegebene These von den Gelehrten erarbeitet und die anderen Hypothesen der Antroposoziohyne entstehen wie ein Ergebniss der tektonischen Prozesse, Inversion der Erde, erhöhte Radiation, besondere Affenart und sogar Einfuhr der Außerirdischen. Nach ihrer Analyse kann man sagen, dass die Hypothesen der tektonischen Prozesse und erhöhte Radiation z.B. durch die Konsequenzen der Chernobylkatastrophe in der Gegenwart, Inversion dadurch, dass, erstens, warum sie sein soll, und, zweitens, wenn sie auch wäre, soll sie eher brechen als entwickeln, widerlegt werden. Und was die besondere Affenart anbetrifft, so gibt es etwas darin, vielleicht aber kein Affe, sondern ein vollkommeneres Wesen als der Affe der Affenart. Und was den Import anbetrifft, so entsteht eine Frage: woraus der auf den anderen Planeten erschienen ist? Aber es gibt zugleich auch andere fehlende Glieder in der Evolutionskette des Materialismus. Z. B., es gibt keine Einheitskomponente bei der Herausbildung der Primate bei ihren Absonderung von den Wasserorganismen. Oder. Es gibt keine Einheitskomponente bei der Herausbildung der Brustdrüse bei den Säugetieren. Auf diese Weise: was im Evolutionsparadigma der materialistischen Lehre ausgezeichnet ist, dass es evolutionär dargestellt ist und dass der Mensch aus dem menschenähnlichen Wesen entstanden ist, und alles übrige kann bezweifelt werden.

Beim Suchen der Methodik zur Lösung dieses Problems fällt die Lehre vom Empiriekritiker Ernst Mach auf, nach deren „Prinzip der Denkeneinsparung“ „die Weltbeschreibung nur neutrale Erfahrungselemente umfassen soll“. D.h. man muss sich nicht in die Lehren vertiefen, sondern solche Elemente in Betracht ziehen, die

vorhanden sind, und sie verallgemeinern. Es sei zugleich betont, dass es in der Wissenschaftsgeschichte die Beispiele gibt, wenn verschiedene gegenseitig ausschliessende Lehre bei der Untersuchung eines Problems entstanden, aber das nächste Suchen klärte auf, dass die beiden Lehren richtig sind. Infolge dessen synthetisierte sich qualitativ neue Lehre. So war es z.B. mit der Untersuchung der Eigenschaften von lebendigen Bioorganismen, die darin bestanden, artfremde, kranke und alte Zellen zu vernichten (Phagozytose). Der russische Physiologe Metschnikov behauptete, dass die betreffende Eigenschaft für die Muskelzellen und inneren Organe charakteristisch ist, und die ausländischen Wissenschaftler behaupteten, dass das für die Blutzellen charakteristisch ist. Infolge dessen klärte sich auf, dass das für alle Zellen der lebendigen Organismen charakteristisch ist. Von dieser Darlegung ausgehend, wird es angeboten, einen Versuch zur Synthese der eklektischen Philosophie durchzuführen.

Damit die Ergebnisse der wissenschaftlichen Forschung dialektischen Charakter haben, muss die Untersuchung im Kontext der Behandlung der Frage über die Verhältnisse der Zeit und des Raumes zur Materie durchgeführt werden.

*Der Raum.* Um eine qualitativ neue Vorstellung davon zu machen, wird es angeboten, die Aufmerksamkeit auf die Ergebnisse des Gefrierens der Feuchtigkeit in der Winterzeit zu lenken. An den Fenstern stellen sie Bilder der Bäume in den offenen Gewässern als Gräser dar, dabei stellen die Bäume, erstens, als beste Pflanzenorganismen (in der Regel Palmen mit den Lianen) dar, und, zweitens, haben gleiche Größe hinsichtlich der Struktur ihrer lebendigen „Kollegen“. Dasselbe betrifft auch die Gräser an, erstens, sie sind die besten (in der Regel Farnkräuter – *Drioptis*), und, zweitens, sie sind sowohl nach der Angemessenheit, als auch nach der Struktur ihrer lebendigen „Kollegen“ proportionell. Jetzt wird angeboten, den abstraktiven Exkurs in die Periode des Erdezustandes bis zum Beginn der Bildung des Lebens durchzuführen. Die Frage: Konnten wir ähnliche Bilder sehen (natürlich vorbehaltlich der Möglichkeit des Feutigkeitsgefrierens)? Die Antwort: Ja natürlich, weil es in der Physik der Erde keine Veränderungen gibt! Gut! Und wenn wir mit dem fantastischen Schiff in dem irgendwelchen Planeten des Sonnensystems, z. B. Saturn, ankommen und dort die Bedingungen des Gefrierens der Fenster und Wasserbecken schaffen, so konnten wir die ähnlichen Bilder sehen? Die Antwort: wenn die Schwerkraft ist, so

können wir! Auch gut! Wenn der angegebene Versuch auf den anderen Planeten der anderen Planetensysteme unserer Galaxis durchgeführt wird? Die Antwort: Wenn die Schwerkraft ist, so wird das Ergebniss dasselbe sein! Wunderbar! Und wenn der angegebene Versuch auf den anderen Planeten aller existierenden Galaxis und Megagalaxis durchgeführt wird? Die Antwort: Wenn die Schwerkraft auf den anderen Planeten ist, so wird das Ergebniss auf allen Planeten dasselbe sein! Prima!!! Jetzt heimkehrend und sich nach dem Prinzip der Denkeneinsparung von E. Mach und der geometrischen Methode in der Philosophie von B. Spinoza richtend, so nehmen wir uns vor, die andere Frage zu beantworten: Was haben die Erblichkeit, Veränderlichkeit und natürliche Auslese von C. Darwin damit zu tun, wenn die Struktur des Vegetieren ursprünglich vorausbestimmt war? Was sind die Evolution der Desoxyribonukleinsäure und Differenzierung der Arten damit zu tun, wenn es ursprünglich bekannt war, was für eine Entwicklung die Pflanzenwelt haben wird?.. Es zeugt davon, dass man in diesem Fall „Heureka“ sagen kann. D.h. im Weltall existiert ein typisches Projekt des biologischen Systems, das sich ins Leben einprägt. So ist die Antwort auf die erste Frage: der Raum und die Materie sind gegenseitig abhängig und objektiv existieren.

Die Zeit. Man soll jetzt begreifen, warum sich das Projekt ins Leben einprägt und woraus alles beginnt. Beim Suchen nach der Antwort auf diesen Auftrag nehmen wir uns vor, die Frage zu beantworten: „Welche Bedingungen sind für die Funktion des Lebens auf der Erde nötig?“ Die Antwort: die Masse des Planeten, der die Schwerkraft besitzt, welche fähig ist die Atmosphäre festzuhalten; die Drehung der Erde um ihre Achse; das Vorhandensein von chemischen Elementen; optimale Leucht-, Wärme- und Strahlungsversorgung. Woraus folgt es, dass es in der Natur bestimmte Bedingungen gibt, ohne deren das Leben auf der Erde nicht existieren könnte. Jetzt nehmen wir uns vor, andere Frage zu beantworten: „Welche Hauptbedingungen sind für die normale Funktion der lebendigen Organismen, z.B. menschlichen, nötig?“ Die Antwort: die Körpertemperatur ist 36,7; der Blutdruck 120/180; optimale Frequenz des Herzschlages und des Atems; Blutzusammensetzung, Wert der Wanderbioströme u.a. D.h. es wird hier auch gemeint, wenn es einen von diesen Faktoren nicht gäbe, könnte die Funktion des Lebens nicht existieren. Woraus folgt es, dass sich beide Systeme der in Physiologie existierenden Regel „Alles oder Nichts“ unterordnen, was bedeutet:



„Wenn die Natur irgendwelche Entscheidung getroffen hat, ist diese Entscheidung richtig“. Anders gesagt, in beiden Fällen lässt sich der Algorithmus beobachten, dessen Unterschied darin besteht, dass er im ersten Fall aus der kosmischen und im zweiten Fall aus der biologischen Technologie stammt. Somit wird es gemeint, dass es im Weltall die Perspektive der Entstehung des typischen Lebens auf allen Planeten gibt, und es entsteht, wenn bestimmte typische Bedingungen vorhanden sind.

### REGEL „ALLES ODER NICHTS“.

Nach der das biosystem entsteht und funktioniert

Standartalgorithmus der kosmischen Technologie	Standartalgorithmus der biologischen Technologie (Homöostase)
1. Masse des Planeten, bei der die Schwerkraft die Atmosphäre festhält.	1. Körpertemperatur des Menschen 36,6° C.
2. Optimale Wärme-, Leucht- und Strahlungsversorgung.	2. Arterieller Blutdruck 120/180
3. Drehung der Erde um ihre Achse.	3. Pulsschlag 78 schl./min, bestimmte Blutzusammensetzung

Die Vergleichsanalyse der Bedingungsstrukturen, bei deren das Leben auf dem Planeten entsteht und die Funktion des Lebens verläuft, zeugt davon, dass eine bestimmte Gesetzmäßigkeit in der Natur existiert. Diese Gesetzmäßigkeit ist objektiv und lässt sich nicht von den Evolutionsveränderungen beeinflussen.

Jetzt soll man begreifen, was sich Bildung des Lebens darstellt wie seine Entwicklung vorläuft. Die Lebensstruktur der Bioorganismen kann in die Funktional- und Materialstruktur eingeteilt werden. Was liegt der Funktionalstruktur zugrunde? – Alle Naturgesetze mehr oder weniger, aber alle. Ist die Funktion des Lebens möglich, wenn ein beliebiges Gesetz abgestellt werden könnte? Die Physiologen werden „Nein“ sagen. Was liegt der Materialstruktur des Lebens zugrunde? Alle chemischen Elemente der Natur. Sind normale Entwicklung und Funktion der Organismen möglich, wenn man versucht, ein beliebiges chemisches Element abzustellen? Die Biochemiker werden „Nein“ sagen! Also die Gesamtheit der Gesezte und chemischen Elemente bildet die Struktur des

Lebens. Jetzt nehmen wir uns vor, die Frage zu beantworten: Was ist der Hauptunterschied der Bioorganismenarten? Die Antwort: Desoxyribonukleinsäure mit der Informationskode. Moderne Wissenschaft Genetik, die auf der Position der Lehre der Darwins Theorie ist, behauptet, dass sich Desoxyribonukleinsäure von den Evolutionveränderungen beeinflussen läßt. Aber hier entsteht die Frage: wenn die Struktur des Lebens ursprünglich durch das Projekt (Muster des Frostes) vorausbestimmt war, so von welcher Evolution der Desoxyribonukleinsäure kann die Rede sein? Allem Anschein nach, ist es richtiger zu sagen, dass Desoxyribonukleinsäure mit der Informationskode ursprünglich synthetisiert wird und ohne Veränderungen existiert, indem sie sich von Generation zu Generation vererbt, und die Organismen beherrschen sie morphologisch und konstitutionell, indem sie die Summe des physiologischen und biochemischen Lebens mit der Entsprechung der Informationskode der Desoxyribonukleinsäure aufspeichern. Jetzt nehmen wir uns vor, solche Frage zu beantworten: Welche Gliederung hat Desoxyribonukleinsäure? Die Antwort: die eindeutige Antwort hat die Wissenschaft noch nicht gegeben, aber sicher kann man sagen, dass sie aus den chemischen Elementen, die in der Natur breit ausgestreut sind, besteht. Die Gliederung der Desoxyribonukleinsäure der Arten ist nicht variantenreich und möglich auch typisch für alle Arten. Sondern ist die Informationskode der Desoxyribonukleinsäure variantenreich. Was liegt der Funktion des Lebens zugrunde, d.h. der Bioenergetik haben wir schon aufgeklärt – die Gesamtheit der Handlungen der Naturgesetze. Die chemischen Elemente und Gesamtheit der Handlungen der Naturgesetze sind ein einfaches, breit ausgestreutes Material. Die Synthese des Lebens vollzieht sich, wenn die günstigen Bedingungen entsprechend dem standardisierten Algorithmus der kosmischen Technologie der Mittel des einfachen, breit ausgestreuten Materials erscheinen, die entsprechend dem typischen Projekt gebildet werden, das im Weltall existiert. Alle Arten der Organismen werden mit der Selbstorganisation so wie auch das globale System der Natur in der gegenseitigen Abhängigkeit und Vorausbestimmung aller Arten ausgerüstet. So gibt es Pflanzen, Grasfresser und Raubtiere. Exkreme der Tiere sind Dünger für Pflanzen. Wenn die Schwerkraft, Beleuchtung und Wärme auf dem Planeten sind, aber die Schwerkraft die Atmosphäre nicht bewahrt, so kann auch das Leben aber nur für die Organismen sein, die ohne

Sauerstoff leben können. Davon zeugt die Existenz der anaerobischen Organismen auf dem Mond.

Woraus entstand ein klüger Mensch und warum verschwanden die riesigen Tiere? Menschliche Desoxyribonukleinsäure war ursprünglich mit der menschlichen Kode synthetisiert. Aber während der Evolution d.h. Beherrschen der Informationskode, vollzog sich die Speicherung der Entwicklungssumme statt. Die höheren psychischen Funktion des Menschen speichert sich folgerichtig von Generation zu Generation auf und wenn sie die optimale Entwicklung erreicht, begann der Mensch abstraktiv zu denken und Antroposoziogenese. Die riesigen Tiere starben, denn sie wurden auf der Erde entsprechend der Gerechtigkeit des Universums geboren, im dessen Projekt sie auch wie alle anderen Arten eingeschlossen waren. Aber auf der Erde mit der Schwerkraft 9,8 kg/sm, wenn sie das bestimmte Alter erreichten, aber das reife Alter nicht erreichten, waren sie in der frühen Periode schwer für sich und deshalb waren vernichtet. Aber es gibt keinen Zweifel, dass diese Tiere auf den Planeten mit der wenigeren Schwerkraft in der Vergangenheit, Gegenwart und Zukunft ein Anpassungsproblem lösten, lösen und lösen werden. Und auf den Planeten mit größerer Schwerkraft vollzieht sich ihr Verschwinden noch früher, als auf der Erde. Aber das menschliche Organismus ist fähig, die Schwerkraft wesentlich mehr als auf der Erde auszuhalten, wovon die Geschichte der Sportleistungen spricht. Aber die Koexistenz der Delphine und großen Meerestiere zeugt davon, dass die Koexistenz des Menschen und riesiger Tiere zu Lande möglich ist.

Jetzt nehmen wir uns vor, solche Frage zu beantworten: warum haben die Bilder des Frostes keine Darstellung der Blutorganismen. Die Antwort ist eher folgende. Die Pflanzenwelt ist ein Beginn und Grund des ganzen Lebens. Sie ist eine Matrize. Bei der Pflanzenwelt werden die Grassfresser für die Versorgung der optimalen Bilanz in der Flora synthetisiert. Aber bei der Hilfe der Grassfresser vollzieht sich die Synthese der Rauborganismen für die Versorgung der Bilanz in ihrer Umwelt. Der Mensch ist mit der Hilfe der riesigen Tiere für die Versorgung der Bilanz in seiner Umwelt. Der Mensch hat Vernunft, um vernünftig den Lebewesen widerstehen zu können. Die Natur zeichnet die Matrize.

Das Beispiel. Ich habe folgendes bemerkt. Auf das Fensterbrett im Winter wurde ein Apfel gelegt. Nach einiger Zeit begann er sich zu zerlegen und auf ihm entstanden die fliegenden Insekten. Noch nach

einiger Zeit entstand ein dünnes Spinngewebe spontan aus der Masse von Insekten. Und noch nach einiger Zeit entstand eine kleinere Spinne auf diesem Spinngewebe, die begann, folgerichtig zu wachsen und gleichzeitig ihr Spinnwebenetz zu verstärken. Dieses Beispiel erlaubt ein folgendes Merkmal der Lebensbildung festzustellen. Die Pflanze ist ursprünglich. Im Vergleich zu der zerlegenden Pflanze entstehen fliegende Blutorganismen. Und im Vergleich zu den fliegenden Organismen vollzieht sich die Synthese der mehr zusammengesetzten Organismen in der mehr komplizierten Reihenfolge als erste Blutorganismen. Ihre Bestimmung ist die Versorgung der biologischen Bilanz bei den Insekten. So wird ein Szenario der Bildung der Lebensmannigfaltigkeit abgezeichnet. Mit seiner Hilfe, zum Beispiel, kann man erklären, warum sich die Hauskatze, die in der Stadtwohnung gewachsen ist und keine Erfahrung hatte, Mäuse zu fangen, beim Erscheinen der Mäusen so benimmt, als sie früher solche Erfahrung schon hatte. Weil die Eltern der Katze, dem allen Anschein nach, sind die Mäuse so, wie Kriebelmücke für die Spinnen. Auf solche Weise entstanden alle anderen Arten. Wolfe und Tieger – von Antilopen und der Mensch – von riesenhaften Raubtieren. Aber der Mensch entstand von den Tieren nicht direkt, sondern durch ein Zwischenstadium, wie in den Spinnen. In solchem Stadium, wahrscheinlich, war die Bildung der Tiere-Sateliten, die wir heute als Haustiere – Hunde, Katzen, Pferden – beobachten. So kann man die psychologischen Unterscheidung des Wolfes und Hundes und Ergebenheit des Hundes zum Menschen erklären. Die Bildung der Vertreter der Blutorganismen in der Natur hängt von den Naturbedingungen ab. Zum Beispiel, auf dem Kontinent Austalia widerspiegelte sich seine geographische Einzigartigkeit in der Einzigartigkeit der Fauna (Kanguruh, Strauss). Oder die Einzigartigkeit des antarktischen Kontinenten widerspiegelte sich in der Einzigartigkeit seiner Fauna (Pinguin). Aber in der Grunde der Bildung von allen Blutvertreter liegt die Pflanzenwelt. Solche Lehre schlägt man vor „die Synthese der umgekehrten Verbindung der Lehre“ zu nennen.

Die darlegende Schema der Lebensbildung erlaubt über die Unterscheidungs-natur der Völker der Menschheit zu denken. Aus den archäologischen Kenntnissen ist bekannt, dass die riesenhaften Tiere ihre Hierarchie zur Macht haben. Die höchste Hierarchie belegen Ichtyosaren – das sind die riesenhaften Raubtiere Amphibie, deren geistigen Fähigkeiten und die Verwundbarkeit besser als in allen anderen

entwickelt waren. Und deshalb sollen Geschöpfe, die fähig sind, diesen Organismen die natürliche Auswahl zu versorgen, auch die höchsten geistigen Fähigkeiten und höheren Eigenschaften der Geschicklichkeit haben. So entstanden die Völker mit mehr entwickelten geistigen Fähigkeiten und höheren Eigenschaften der physischen Entwicklung. Die Amphibie existieren natürlich in der Küste. Und ihre Gegengewichte entstanden und entwickelten sich mit ihnen. Kleinere Tiere hatten kleinere geistige und physische Eigenschaften und deshalb entstanden Organismen, die fähig sind, ihnen ein Gegengewicht zu versorgen, entsprechend mit kleineren geistigen und physischen Eigenschaften. Entfernt von Seen und Ozeanen entwickelnd, einige von ihnen befanden sich in den waldigen Talen, andere – im Odland und dritte – in den Gebirgen. So kann man die Bildung der Völker mit verschiedenen Eigenschaften der Fähigkeiten zur Entwicklung erklären. In der Meerwelt vollzog sich dasselbe. Im Vergleich zu den biologischen Feldern der riesenhaften Haifische oder Amphibie entstanden die entsprechenden Organismen Gegengewichte, und im Vergleich zur wenig riesenhaften Organismen entstanden die Organismen mit wenig entwickelten geistigen und physischen Eigenschaften. So entstanden Delphinen, Walrosse und Seehunde in der Seenatur.

Nun entsteht folgende Frage: und was ist ein Kontrollmechanismus für Natur der Menschheit. Dem allen Anschein nach – Mikrobe! Und das ist wirklich. Der Organismus der Menschen hat die Wahrnehmung zu den Mikroben viel grösser, als in den niedrigsten Tieren. Die mikrobiologische Wissenschaft behauptet: man darf nicht sich an den Tisch mit den schmutzigen Händen setzen, denn Mikroben sind überall. Oder. Man empfiehlt keine frische Lebensmittel einzunehmen und ein ungekochtes Wasser zu trinken, und auch beim kalten Wetter draussen in der leichten Kleidung zu gehen und im unbeheizten Raum zu schlafen. Das kann die Ursache der Erkrankung sein. Und herrenlose Hunde und wilde Waldtiere ernähren sich und schlafen in den unhygienischen Bedingungen und kränken nicht. Natürlich stellt tierärztliche Medizin die Erkrankung bei den Tieren auch fest, aber ihre Empfindlichkeit zu den Mikroben ist im Vergleich zum Menschen wesentlich niedrig. Zugunsten der gesteigerten Verwundbarkeit der menschlichen Organismen zur Wildnatur kann man sein, dass die menschlichen Organismen im wesentlichen keine Haarbedeckung haben und auch dass die Menschheit

mehr empfindlich zu den ökologischen Problemen ist. Zum Beispiel, man leidet an AIDS, und die tierärztliche Medizin stellt es nicht fest.

So kann man vorstellen, dass die Mikrobe Sanitärer der menschlichen Natur im Entwurf der biologischen Systeme von Universum sein kann. Als Ergebnis wird der Zyklus abgezeichnet: Mikrobe ist eine Grenze der lebendigen und unlebendigen, die Pflanzenwelt, die von den Mikroben abhängt, Grasfresser, die Pflanzen balancieren, Raubtiere, die in der Umwelt der Grasfresser balancieren. Und Mikroben balancieren in der Umwelt der Raubtiere, darunter auch der Menschen.

Nach der Analyse von „Synthese der umgekehrten Verbindung“ im Kontext von den „Standardisierten Algorithmus der Weltraumtechnologie“ kann man feststellen, dass „Standardisierter Algorithmus der Weltraumtechnologie“ von der Darwinlehre abzugehen erlaubt. Die „Synthese der umgekehrten Verbindung“ erlaubt, sich in der neuen methodologischen Schule festzusetzen. Sie behauptet, dass die Synthese des Lebens auf der Erde des typischen Entwurfes von Universum ist kein triviales Werk des Positiven aus dem Negativen, wie in den Photos. Sondern kompliziertes System der Organisation mit derselben Schwierigkeit, die durch die Oxidationsprozesse in der Natur der Chemie und die Phagozytose in der Biologie gekennzeichnet ist. Die Quantenheit dieser Prozesse hat den Charakter von Universum so, wie Quantenmechanik die Natur der Himmelmechanik hat.

Jetzt versuchen wir, diese Frage zu beantworten: woraus entsteht die Vielfältigkeit der chemischen Elemente, die von D. Mendeleev in die periodische Tabelle systematisiert waren? Die Antwort. Der Autor des Projektes des Lebensystems ist Universum. Das Universum ist ein Agrigatsystem der Systeme (Metagalaxis -, Galaxis -, Sonnen -, Planeten -, Molekular -, Elektronensystem), deren Funktion der Regel „Alles oder nichts“ unterstellt ist. Für die Funktion aller Systeme des Universums ist Widerstandfähigkeit charakteristisch (das widerlegt der existierenden Theorie „große Explosion“ und dem pulsierenden Modell des Universums). Das Hauptziel des Universums ist die Synthese des Lebens. Die Synthese des Biosystems vollzieht sich entsprechend der abstraktiven Identität der Widerstandfähigkeit des Funktionssystems des Universums. Alle Vorgänge im Universum sind den Gesetzen unterstellt und auf die Bildung des Lebens orientiert. Eine der Etappen der Lebensbildung ist die Bildung der Planetenmasse, die Schwerkraft hat.

Das chemische Ausgangsmaterial der Planetenmasse sind die elektronischen Elemente. Im Kessel der Kernreaktion entsprechend der Formel von Einstein  $E = M/C^2$ , woraus folgt  $M = EC^2$ , die Elektrone bilden auf den großen Geschwindigkeiten beim Zusammenstoß die neuen Elemente. Die Bildung der Vielfältigkeit der chemischen Elemente bestimmt die Gesamtheit der Gesetzhandlungen so, wie auch die Bildung der dargestellten Pflanzenwelt auf der gefrorenen Oberfläche der Feuchtigkeit. In diesem Zusammenhang entsteht eine Frage: woraus entstehen die radioaktiven Elemente im Universum? Offenbar ist folgendes. Das Universum synthetisiert unter den Bedingungen der Schwerkraft die chemischen Elemente aus dem Uran, aber unter den Bedingung der kolossalen Energie der kosmischen Strahlungen und des überdichten und entlandenen Zustandes des Weltraums entsprechend dem Gesetz der Energiespeicherung und derjenigen Formel von Einstein  $M = EC^2$ , vollzieht sich die Synthese in der Rückrichtung. Das ist derselbe Fall der Ausnahme aus der Regel, wenn sowohl Alchemie, als auch die Handlung des ewigen Motors möglich sind. Also nach dem Prinzip der Denkenspeicherung und der geometrischen Methode in der Philosophie wird betont, dass der ewige Motor der Selbstorganisierung im Universum wirkt, deshalb kann man über die Zeit nur wie über den Form des individuellen Bewußtseins sprechen, was Berkli, Om, Mach bezeichneten.

Nach der wissenschaftlichen Bearbeitung des vorgestellten Models der Synthese der eklektischen Philosophie sei es betont, dass sowohl ein Komponent der Einheit, als auch Komponent der Veränderlichkeit für sie typisch ist. Die Einheit besteht darin, dass es die neuen Hauptbestimmungen der idealistischen Lehre (die Zeit – ein Form des individuellen Bewußtseins, Bestätigung der Haptidee der Lehre „aus Nichts entsteht nichts“) und materiallistischen (der Raum drückt die Aufstellungsordnung der gleichzeitig existierenden Objekten, und den evolutionellen Weg der Entwicklung) gibt. Und der Komponent der Veränderlichkeit bestent darin, dass das Verständnis des Raumes und der Zeit qualitative neue Aussicht bekommt (der Raum existiert objektiv, aber die Zeit wie eine Widerspiegelung in unserem Bewußtsein), aber die Evolution wird mehr qualitativ interpretiert (die folgerichtige Aufspeicherung der Lebenssumme, die ursprünglich durch die Informationskode der Desoxyribonukleinsäure aller Arten des Biosystems) programmiert ist. Die Entwicklung der gegenseitigen

Durchdringung der polaren Lehren fordert die Entwicklung der Dialektik der Durchdringung der Kenntnisse ins Naturgeheimnis. Das fordert den Übergang der zahlenmässigen Kenntnisse in die qualitative Kenntnisse und umgekehrt. So entspricht das vorgeschlagene Modell den Entwicklungsgesetzen:

Der Verneinung der Verneinung; die Einheit und des Kampfes der Gegensatzlichkeiten; des Übergangs der zahlenmässigen Kenntnisse in die qualitative Kenntnisse und umgekehrt.

Die wissenschaftliche Neuheit besteht darin, dass sich die Hauptbestimmungen der Problemlösung der Hauptfrage der Philosophie im vorgeschlagenen Modell in einer Form widerspiegeln. Das Materialismus, das die Hauptbestimmungen des Idealismus in sich aufgelöst hat, hat in der Gnoseologie die qualitativ neue Aussicht. Der Begriff des Deismus und Dualismus gehen auf die „Rente“, und Agnostizismus und Pateismus schließen sich in die Gnoseologie wie die materialistischen Lehren ein.

Nach dieser Analyse sei es betont, dass die philosophischen Kategorien des Raums und der Zeit und ihre Verbindung mit der Materie mehr durchsichtig vorgestellt werden. Das Universum ist ein selbstorganisierendes System der Planetensysteme, in dem die chemischen Elemente von einem Zustand in den anderen durch die weltweiten Faktoren übergehen. Das Leben auf den Planeten entsteht und hört entsprechend der Regel „Alles oder Nichts“ auf. Über die Lehre der Idealisten über die Ursprünglichkeit kann man nicht sagen, dass sie falsch waren, weil sie vermutet hatten, dass irgendwelches Konstruktivismus der Bildung des Lebens vorausgeht. Aber trotzdem ist Materialismus auf dem Ehrenpostamenten!!!

Also, es sei betont, dass das Leben auf der Erde infolge des im Universum existierenden typischen Projektes des biologischen Systems gebildet ist, das sich ins Leben einprägt, wenn die günstigen Bedingungen entstehen. Der Mensch war in diesem System ursprünglich vom Menschen so wie auch alle Subjekten dieses Systems in der wechselseitigen Bedingtheit und Wechselbeziehung miteinander synthetisiert. Die wissenschaftlichen Beweisungen sind die Bilder des Frostes, die den lebendigen Vertretern in der Natur adäquat sind.

So hat man mehr durchsichtige Vorstellung über die Natur der Abstammung des Lebens, aber in diesem Zusammenhang entsteht noch eine Frage: wer bildete das Universum und seine Eigenschaften des



„Extrasensitive“? Aber vielleicht muß die Menschheit das nicht wissen? Aber die Möglichkeit ist nicht ausgeschlossen, dass die Zeit vergeht und in der Wissenschaft genug Kenntnisse aufgespeichert werden und einmal die heuristische Antwort auf diese Frage formuliert wird. Das Agnostizismus wird nicht abgeschafft !

## **The teaching of non-adequate perception in psychology (Emancipation and the present time)**

*When considering the problem of difference between man and woman psychology as regards 'Standard algorithm of cosmic technology' it seems that the Universe created the living nature according to its image and likeness. The algorithm of the Universe is in the fact that the Universe synthesizes a planet, and the planet synthesizes life with the help of the Universe. The properties of the Universe are reflected in manhood, and the properties of planets in womanhood. This contains more convincing explanation of man generosity and special features of woman's psychology.*

The problem of woman's part in the life of society and their equality in the political activity is one of the important problems. In other words, the problem of woman emancipation has been settled de jure, but de facto both men and women are not satisfied with its present results. This contradiction challenges scientists to clarify the situation present resulting in the search and penetration in the nature of manhood and womanhood.

Giving critical analysis to the existing conceptions the following is noteworthy.

In the ancient time, according to Plato triple beings, androgens, were split into two equal parts creating the beings that differed only in sexual distinctions – men and women.

In Christianity, God created man and woman from the earth according to his image and likeness, who differed only in sexual distinctions. Though God created a wife from Adam's rib, which is, to some extent, a sign of man superiority, nevertheless she was made according to God's image and likeness., even from the rib.

In Darwin's evolution, the life was created from one cell through variability, heredity and natural selection, which brought to the formation of man from ape. The development of man and woman functions was a result of socialization: man developed his power quality because he was a hunter and warrior; woman-mother took care of children and had to

keep the household, which developed her qualities of a diplomat and housekeeper and affected her playing a 'second part'

Analyzing this trend it can be noted that during the history of mankind the adequacy of the origin of men and women was a component of unity in the science. And this was a basic material of accumulation of the amount of the gender relations problem in the process of accumulation of amounts of the progress of human relations. At the present, both in the West and the CIS republics there is a stable tendency of increasing investigation of this problem. This, for example, can be illustrated by the fact that a number of most interesting books on the issue were published recently. Some of these books are as follows: Simon de Bouvoir "The second sex"; "The change of woman situation and the family". Collection of articles. Moscow.1977; "Women in the society: realities, problems, forecasts". Romashevskaya, Posadovskaya, Zhukova. 1991; The introduction to the gender theory". Edited by I. Zherebkin; "The feminism: East,West, Russia". 1993. Moscow; Sheneleva L.T. "The woman and the society: declaration and reality". Moscow.1990."Read my desire" I. Zherebkina; "The equality of women and men in Ukraine: legal aspects". The materials of the international scientific and practical conference of Ukraine, Kiev; "The woman: self-actualization in the family and the society: gender aspect", Lavrinenko N.V. 1999.Kiev; and , finally "The philosophy and psychology of a sex", N. Khamitov, 2001, Kiev. There are new special words appeared in the scientific vocabulary, for instance, a gender, egalitarian relations, the ideology of masculinity, the method of positive discrimination. In addition, more and more gender research centers are opened recently. The government passes legislative decisions facilitating to solve the gender balance problems, one of which, for instance, is the ratification of the UN Convention "On liquidation of all forms of discrimination against women" by Ukraine in 1980. This also proves the fact that this is an international concern. It should also be taken in consideration that this problem is more than 2,5 thousand years old, and it is known already as an "eternal problem". In other words, the gravity of the problem became critical, and it should be settled neither tomorrow nor the day after tomorrow, but now. If we are going to settle the problem using the same methodology of "the stronger sex oppresses the weaker sex", then it is most likely that the process of perception will contribute to dichotomy.

Therefore it is apparent that one should look for the reason not in the fact that women are oppressed by men (just look at these bad gentlemen – they present flowers to women, pay compliments, and what they do actually), but that women don't obtain up to now the recognition in production and political activity. After all, this problem is so old that it could be possible to settle disagreements, but it still virgin like an innocent bride.

It can be noted that women are not elected to political structures of power not because men put obstacles deliberately, but because voters don't cast their votes for them. And this sounds fairly.

Supporting the social justice one can't overlook the fact that the peculiar feature of the women' psychology is their unpredictable behavior. And one can't say that this quality is adopted in the socialization process, which allows us to assume that the nature of the origin of man's and woman's psychology is not adequate.

Summarizing the section of critical analysis of the existing conceptions it should be noted that in order to settle the problem it is necessary to revise in general the origin paradigm of manhood and womanhood.

In order to solve the problem it is proposed to assume as an antithesis that if the life structure on the planet is non-trivial, then it should mean that the structure of the Universe's creator is also non-trivial.

We know from the book "Is the synthesis of the eclectic philosophy possible?" that there is a standard project of the biological system in the Universe, which is implemented into life according to the rule "Everything or nothing".

Thus, guided by the teaching of agnosticism and the principle of economy of thinking of E. Mach, let's try to probe into the philosophy and to understand the phrase: the life of the Universe is created according to its image and likeness.

It is known from the earth life that each organism normally has two components: the outer (body, arms, head, skin, ears, nose, mouth) providing the connection of the organism with nature, and the inner (heart, lungs, liver, bowels, blood, which are called in this way- internal organs) providing processing of the nature products and functioning of the outer component. They are interconnected and correlated, the outer component is open and is easy to comprehend while the inner one is

secretive and complicated for comprehension. Proceeding with this idea we can state that the Universe is outer and inner components. The outer component organizes the whole macro system, i.e. performs all the processes related to the celestial mechanics and the synthesis of planets, i.e. the preparation of planets for the synthesis of life and keeping up the life synthesis on planets. The inner component is a capability of planets to synthesize life with an immediate involvement of the outer component.

The given algorithm is transformed into the life structure on planets both in image and likeness. The main qualities of the outer component are represented in manhood, and the main qualities of the inner component in womanhood. But the outer-manhood and inner-womanhood are a combinations in some of which alongside with the common feature (physiology and psychology) the qualities of outer-manhood or inner-womanhood dominate.

The qualities of the outer component are as follows: to provide the order in the Universe according to the laws of the celestial mechanics and synthesize life according to the laws of quantum mechanics, and accordingly manhood – the social order and synthesis of the material things to secure life.

The qualities of the inner component are as follows: to provide the immediate synthesis of life with a direct involvement of the laws of the outer component of the Universe, and accordingly womanhood – the synthesis of life with a direct involvement of manhood.

The composition of the human brain which governing his behavior in the society can be divided into two main sections: cerebral frontal lobe (in Latin - lobus frontalis cerebri) and hippocampus (gippocampus). Lobus frontalis cerebri define the mechanism of a long-term memory and, accordingly, provide the higher psychic human functions, i.e. provide the ethic part of a human behavior in the society. Gippocampus defines the mechanisms of a short-term memory and, accordingly, provide the mechanisms of psychic properties of life itself.

The cell of lobus frontalis cererbri is the most complex organization in the whole brain structure. If it would be possible to study the cell, then one could see in it the structure of the Universe. This is the most complex organization in the world. Their number provides in direct proportion ethic behavior of man in the society. The more their number is, the more are obligations of man towards the society, and vice versa. Now comes

the most important. Since this cell reflects the Universe structure, it can be referred to the outer system of the Universe (the order in the Universe is the order in the society).

The hippocampus cell is also complex when compared with the other cells of the human brain. Since in all appearances it reflects only the personal interests, its structure when compared with the cells of lobus frontalis cerebri is a factor lower. This allows to note that this cell is referred to the inner system of the Universe (synthesis of life itself and the least concern about the problems both in the Universe and in other maternal families).

But man is a combination of the outer and inner controlling components, which results in the prevalence of the qualities of one component with the presence of the qualities of the other component in subjects of different sexes. For instance, men have more qualities of the outer component, which are basically strength and maturity of the higher psychic functions, but alongside with it they also have the qualities of the inner component: life, sensations, death. Women have more qualities of the inner component, which are capability to the synthesis of life, more love to biological life, but at the same time they have the qualities of the outer component: strength, maturity of the higher psychic functions (in less degree). The outer and inner controlling components (man and woman) make up the one system. And this contains a decoding of the phrase “life in the Universe is made according to its image and likeness”.

With this philosophy let's try to imagine the way the conventional life is looked upon by the subjects as regards the prevalence of those or other qualities.

Above everything it should be mentioned that subconsciousness of men and women have the “All or nothing” algorithm of normality from the Universe. Men see in it the following: “I provide a stable action of the laws and make a planet for the synthesis of life, and the rest is done by the planet itself with my immediate involvement”. Women think: “All necessary should be secured by the Highest, and when all is ready (the planet mass can hold the atmosphere, all the chemical elements, heat and light) I'll join the life synthesis with His immediate participation.

It seems that this contains the fundamentals of instincts of men and women's pride and the whole dominant of difference between man and woman's psychology.

Now let's imagine what are the fundamentals of jealousy and attraction of wealth collect.

Every man is a subject of the Universe, and he has in his subconsciousness information that he is the only Adam in the whole world, and the women as subjects of planets belong only to him. And woman Eve sees in herself the only planet, and that's why all the subjects of the Universe belong only to her. And as to the wealth, the Highest synthesizes them in order to synthesize life while the planet "thinks" that all the wealth belong only to her for synthesizing life. Giving a scientific basis to this teaching it should be noted that the following examples could be called as a basis for scientific reasons testifying in the favor of its truth.

### **The psychological aspect**

It's more typical to men rather than to women to be inclined to take up global problems, which witnesses to the high complexity of a long-term memory. What about acting as an advocate of social justice, posing as an altruist, giving up wealth collect to women? All this has something in common with the function of the outer component of the Universe.

It's more typical to women rather than to men to take care of their posterity and relatives. Also, the instinct of self-preservation is better developed in women rather than in men, women have better olfactory and tactile qualities, which witness to the high cognitive complexity of a short-term memory, they have more of egoism and egocentrism, craving for wealth is much higher than in men. As to craving for wealth it should be noted that this quality can be seen not only in women, but also in female wild world. For instance, it was noted that she-dogs are better in defending the articles of their owners than he-dogs. The same can be said about maternity both in women and in wild animals: more concern about their posterity as compared with men and their "colleagues" in the wild world. All this has something in common with the function of the inner component.

N. Lavrynenko also says about the elements of the cultural and symbolic serials: manhood-rational-spiritual-divine-cultural; womanhood-sensible-corporal-materially-minded-natural".

The results of American sociologists investigating the stereotypes of manhood and womanhood maintain the same when they asked their

students to call the words and phrases which in their opinion are used by most Americans to describe men and women:

Characteristic features of men are as follows:

1. strong, inclined to sports
2. little concern about his appearance
3. acts as his family breadwinner
4. has sexual experience
5. lacks emotions, feels firm
6. logical, rational, impartial, advanced intellect
7. aspires after power and leadership
8. active
9. aspires after success, ambitious

Characteristic features of women are as follows:

1. weak, not inclined to sports
2. takes care of about her appearance
3. demonstrates affection towards her family
4. virtuous
5. emotional, tender
6. light-minded, illogical, gifted with intuition
7. dependent, needs protection to a high degree
8. passive
9. timid, bashful

### **The physiological aspect**

The potential capacities of the outer component of the Universe are firmly unlimited, i.e. the total of the nature laws act all the time and doesn't depend on any circumstances, and this means that it always can synthesize life. In a man's physiology one can observe a figurative analogy which is in the fact that a man's organism has a potential to make a copulation (to become a parent) during his lifetime. The potential capacities of the inner component of the Universe system are time limited, i.e. life on planets is limited within the rule of "All or nothing" if there is a planet mass which is capable to withstand the atmosphere, all the chemical elements, optimal heat and light, then life will continue. And if something is missing that means there is no life. There is also a figurative analogy in women's physiology: the capability for life



synthesis within a month is limited by menstrual period, and the capability for life synthesis within the lifetime is limited by menopause.

The procedure proposed for the problem solving fits in the laws of the development dialectics.

The component of unity is in the fact that men and women's organisms were created in the nature at the same time. And the component of variability is in the fact that the Universe is not trivial and so the psychology of men and women were initially formed in a different way.

Thus, with the components of unity and variability in the procedure suggested, it can be asserted that its structure fits in the law of the development dialectics of negation of negation.

The development of interosculation of the current opposing forces provides the unity of society in a qualitatively new view, which determines the growth and self-development of the social system. This corresponds to the dialectics law of "unity and struggle of the opposites".

The transition of the social system from one condition into an advanced one sounds as regards the law of the development dialectics "transition of quantitative changes into qualitative and vice versa".

The procedure suggested will facilitate solving the gender problem of the society, and this means the advancement of the nature and the level of the production relations, which will make them meet the pattern and the level of the development of the productive forces; this will further the growth of the economics formation of the society according to the widely current sociological development law of "correspondence of the pattern and the level of the development of productive forces". The growth of the economics formation of the society will facilitate the development of the social balance of the society.

The scientific novelty of the above suggested is in the fact that it is for the first time that the attempt to destroy the set scientific stereotype that man and woman were created under the similar conditions. Besides, they make an attempt to prove that the Universe is not trivial. The nature is amazingly complicated and profoundly expedient. If it is so, then why not to suppose that the nature of origin of man and woman is not a primitive rubber-stamp as it was considered until now, but is also non-trivial. And the assumed existence of the Universe algorithm - the outer control – manhood, and the inner one – womanhood – is a key to solving this problem.

Analyzing the above said it can be asserted that when considering the specific features of the man and woman psychology as regards the procedure proposed, we can give the most clear explanation of the nature of their specific features. Let's have a more thorough look at them.

Manhood –rational, spiritual, divine, cultured. The specific character of the nature of the man's psychology is in the fact that the Universe's outer control unit assigned much larger frontal lobes of cerebral cortex to manhood as compared with womanhood, but at the same time much smaller cerebral cortex of hippocampus.

It is natural to the Universe's control unit to provide the structural order of the planets in the outer space by means of the heavenly mechanics. It (the Universe's control unit) is a supervisor of the order determined by the law of the Universe. This algorithm of the Universe was transformed in the structure of man's psychology, and is run in the social environments by frontal lobes of cortex of cerebrum. The structure of frontal lobes of cortex of cerebrum facilitates the capability of high differentiation and complexity of those which is related to the social life, i.e. to a lesser extent to the biological life. From this it follows: strong, inclined to sports activity, little care for appearance, acts as his family breadwinner, has a sexual experience, lacks emotions, steadfast, logical, rational, unbiased, has a developed intellect, strives after power and leadership, active, anxious for success, ambitious. In other words, it is natural to men to be impartial in the issues connected with a short-term memory (nutrition, clothes, colors, parenthood), and advanced sense as for the issues related to a long-term memory, i.e. global issues (social justice, social culture, rationality, spirituality).

Womanhood: sensible, corporal, materially-minded, natural. Though alongside with this: 1. eternal womanhood, sanctuary, and angel. These qualities in women are developed due to the fact that the total of the nature laws making up the inner component concentrated fully on the maturity of a hippocampus. The structure of the hippocampus brain provides the capability of high differentiation and complexity of all which is connected with the immediate biological life, i.e. to a lesser degree of the social life. From this high beauty of the exterior form was created, about which a poet said: "A maiden on the rock is prettier than waves, heavens and storms". And high subtlety of all senses—smell, touch, hearing, sight and intuition, which made woman to feel all the natural things closely and clearly. Nature is her element. That's why the

following qualities are better developed in women than in men: sincerity; a capability to discern and create the color spectrum of harmony; a capability to discern delicately gustatory of foodstuff; a capability to love life (this is an answer to why you can't get at mother-in-law); a higher intuition; excessive craving for wealth; and finally higher paternity qualities.

Woman (planet) in the Universe feels herself independent, from the one hand, and from the other hand, connected continuously with the outer space. Here comes in unison the words of a writer about woman's view of her freedom: "I want freedom and love, the freedom all of you talk about and give nobody. I want to love or not to love, or to stop loving of my own free will, or let it be my whim, but not by yours. I'm ready to give the right I ask for myself. I'm told that I'm nice and that the beauty makes you responsible. And I'm not going to hide my beauty as a miser. Admire my beauty, take it! Did I refuse someone who showed his earnest will to possess me? But why do you want to make me your property and to appropriate my beauty to yourself? When I get free from the chains, you call me "madam Butterfly" and as the last argument you shoot at your heart! Or I'm completely stupid or got mad or it is the greatest injustice in the world passing through centuries. All men stretch their hands to woman shouting: "I want you, but you should belong only to me and nobody else, otherwise you are a criminal. And everyone feels sure that he has all rights for every woman, and has no rights for herself".

Weininberg notes: "Did anybody make a sexual intercourse thinking that he must prevent the death of the mankind?". And the following: "It is not said so far where one should look for the basis of woman's slavery submission: in a majestic, worshipped power of man's phallus".

Any man as well as woman when performing a sexual intercourse thinks about prevention of the death of the humankind in the same way as the Universe "thinks" about the synthesis of life in the outer space. The erotic last is a property given to man from the Universe. We can even call a mechanical property. A planet created by the Universe is assigned with a mechanical rule "All or nothing" according to which woman (a planet) is assigned with the right of choice of the conditions when to start the synthesis of life. And that's why woman's consciousness has an instinct of love of freedom and the right of choice. and at the same time of continuous desire and readiness for the synthesis. As to the considerations to prevent the death of the mankind, it is a post-

copulation and from the area of the social philosophy which doesn't exist in the mechanical Universe.

2. Woman-demon, prophet "Oh, women, treachery is a name for you!". These qualities can be summarized as a maximalism. It's nature can be interpreted in the following way. The psychology of man is a combination of manhood (universal) and womanhood (planetary). The man's psychology has more of manhood (universal), though womanhood qualities are also present. And as for the woman psychology, it has more of planetary though universal qualities are also present. The women qualities are the qualities of hippocampus (short - term memory). And the men qualities are the qualities of frontal lobes of cerebrum, of higher psychic functions (long-term memory). What is the mechanism of thinking like? This is a result of combination of the nature laws in the structure of connections of the brain cells. In everyday situations, the brain takes a decisions depending on which group of brain cells prevails. If the cells of hippocampus brain prevail, then the decision is taken on the level of the short-term memory. And if the cells of frontal lobes of the brain prevail, then the higher psychic functions prevail – the social ethics, morality. According to this teaching proposed women has more hippocampus cells prevail, and hence decisions of the level of short-term memory prevail. This lies in the basis of woman maximalism and egotism.

Considering the woman psychology in the view of the above said we can explain the nature of woman behavior:

1. why do women undress at public without being bashful;
2. why do women have poorly developed reflexion and gestalt-psychology;
3. why do women have phenomenal sincerity and phenomenal capability for reincarnation;
4. why do women have higher inclination to wealth;
5. why do women are less concerned about social problems;
6. why do women have poor sense of orientation in the social environments (it means why do women give wrong directions when asked to show the way to go somewhere);
7. why do women keep together on a personal basis without taking into consideration the principle of social justice;
8. why are women cautious when taking decisions both in private and production activities;

Also, why is a woman weak, not inclined to sports; takes care of her appearance; show close interest to her family; benevolent; emotional, tender; light-minded, illogical, gifted with intuition, dependent, needs protection to large degree; inactive; timid, bashful.

The answer to all these “why” is in the following: her hippocampus is larger than in men, and frontal lobes of the brain are smaller, which determines the specific feature of psychological orientation.

With this explanation of the specific woman psychology we can try to produce an answer for the question asked by professor N. Lavrynenko: “An interesting feature of women organizations is a common feature for all countries – women less than men-public figure value their labor for the good of the society. As a rule, they don’t keep documented information about their work and are reluctant to write memoirs”. The answer to this question is in the fact that women in production relations are more concerned about their private life (hippocampus dominates) and in the lesser degree about production activity. And men write memoirs because they are more concerned about their production problems and in lesser degree about their private life (frontal lobes of the brain dominate).

So, with the above explanation on difference between man and woman psychologies we can say that their main difference is that perception of the social life and understanding their role in it is not adequate. Man psychology sees its role in production and command, and woman psychology in consumption of the produced and the synthesis of life. Proceeding from this it is suggested to call this teaching as “the teaching of non-adequate perception in psychology”.

It is difficult to say what would be the attitude of Z.Freid to this teaching, in any way, there is an attempt made to probe deeper and present more correlated information about difference between man and woman psychology. This allows to answer one of the main questions of gender research, which is in the fact that woman turned out to be on the second roles not because men oppressed them, but because their weakness was motivated by the Universe’s project. Her weakness as well as man strength was formed with the DNA

Code from the beginning of life.

Though to call it a teaching would be too bold. For it to become a teaching, more substantial scientific reasons of its truth are required. It is based for the most part on elementary experience and imaginary

modeling of the writer as hypothesis. Though as it seems in the process of scientific investigation of the problem decision, it could vociferously call itself as an antithesis.

The importance of the proposed for the national economy is that the society will develop most transparent teaching on difference between man and woman psychologies. It has an important methodological role in solving the problem of gender relations in the family, production, society control and big scale policy.

With clear understanding of the psychologies nature, the society will be able to develop more differentiated procedure for the personnel selection. The experience of the society development proves for the most part that success of a company doesn't depend on its leader –man or woman, but on the intellectual potential of the leader.

This teaching has an important role in the sphere of the social philosophy, and especially in improvement of the methodology of person-to-person relations between men and women in their private life. Thus, for instance, it appears that the system of judicial settlements between man and woman should be improved. It is more likely that there should be more stress on careful investigation of the issue in order to avoid judicial mistakes. Basic elements of the experience state that men show much respect and attention to women in most cases. And as regards the opposite relation it is most likely that the balance is observed in the lesser degree. It is men who are carriers of the social ethics and reformatory tendencies in the society, and by winning over them they work towards the destruction of the society.

Summarizing the above said it can be noted that considering the problem of difference of the psychology of manhood and womanhood in the view of “standard algorithm of cosmic technology” we can see that the Universe created the living nature according to its image and likeness. The algorithm of the Universe is in the fact that the Universe synthesizes the planet, and the planet synthesizes life with help of the Universe. The properties of the Universe are reflected in manhood, and the properties of the planet in womanhood. Here lies more substantial explanation of the nature of man graciousness and the specific feature of woman psychology.

## **The philosophy of the state**

*One of the most important problems of the development of the former USSR's republics is the philosophy of the state. As such, the teaching of the family priority is proposed instead of the K. Marx's theory of scientific communism.*

The suggested work "The philosophy of the state" is in fact closely connected with the previous papers "Is the synthesis of the eclectic philosophy possible" and "The teaching of non-adequate perception". However, in my opinion the most important point of the paper is that it is absolutely contrary to the K. Marx's teaching of the scientific communism. A reader may note: "Don't you take too much upon yourself arguing with Marx? Still, he is an authority in the science?". I believe that only the truth can be an undisputable authority in the science. The most important in the scientific dispute is to respect your opponent's point of view irrespective of the time when it was set forth, and I just try to do it. Moreover, I observe the succession of K. Marx when I adhere to the principle set out by himself: "Follow your own way, and let them say whatever they want!"

When a man comes to the hospital complaining of indisposition, a doctor having the results of the patient's tests – auscultation, microbiological and X-ray examination – diagnoses the illness and then prescribes treatment.

Today, the applied medicine has probed the knowledge about human organism so deeply that a medical treatment are already algorithmized. Though it's sure that there is an individual approach to treatment each individual case, but still they use time proven algorithms. Depending on the patient's health condition his organism can be cured successfully to a greater or lesser extent.

The same takes place in the social life, though the cause of the social disharmony is determined above all proceeding from the general sociological law of development "Correspondence of the nature and level of production relations development to the nature and level of production forces development". That is, above everything they investigate what are

the components of production relations that lag behind the nature and level of production forces development. Proceeding from this they appoint the advancement of these components, after which the society should reach the level of normal development. Thus when considering whether the society can be cured or not, there should be no doubt in it, and one can reason only about the correctness of the “diagnosis” of the health of the society and how correct is the recommendation and correspondingly application of the social technology algorithm.

One of the most important components of production relations is philosophical relations. The significance of these relations is so high that dominating over all the relations they even stand higher over the economic relations. That is, with the dialectic philosophy of the state, the society could develop steadily also under the conditions of the state capitalism, much more market relations which proved to be ideal in the world practice. When analyzing functional structures of the communities of Ukraine, Russia and of the other CIS republics with respect to the law of “Correspondence...” we seem to be able to diagnose that it is philosophic relations which are far from being perfect. When giving historical and philosophical analysis to the problem it is noted that the roots of this problem go down to the times of antiquity.

Analyzing briefly the teaching of Plato (427-347 B.C.) on state, we can note the following. “It is not easy for a man of humble disposition to bear old age in poverty, but an ill-tempered man no matter how rich he can be will always feel somewhat uneasy”. And the next:” He who finds many unfair acts, he is like a child rudely awoken, frightens and awaits in the future only bad. And he who doesn’t know any unfair acts on his consciousness will always be accompanied by comforting hope, a kind breadwinner at his old age”. And some more: ”The utmost degree of injustice is to look just without being as it is in reality”. Plato notes when disputing with Socrates: ”When feeling need in many things, most people come together in order to live together and render help to each other: it is this co-existence which is named a state. Isn’t it true?

-Of course.

-Thus, they give something to each other and obtain something and everyone believes that it will be better for him.

-Of course.

-Then let’s,-I said,- get down mentally to creation of a state from the very beginning. As you see, our needs create the state.



-No doubt

-And the first and the biggest need is the search for food to be able to exist and live.

-Surely.

-The second need is a dwelling, the third one is clothes, and so on. It is true". In the section "Two types of literature: true and false. The role of myths for the education of guards" criticizing the poems by Aeschylus and Homer where they suggested that the gods can do evil it is noted; "In case any literary work has iambic depicting the torments of Niobium or Peroxides, or the events of Trojan war, or something of this kind, then we have either admit it as an act of God, or if it was done by God to show here to some extent the essence which we are looking for and to assert that God does only the just and the good, and the punishment fallen on these men comes to their benefit. But we can't allow the poet to assert that they allegedly lead a poor life experiencing punishment, and the one on whom it depends is God. Though if poets would say that these people deserved the punishment and that a poor life is only for the part of the vicious that were punished derive benefit from God, it can be admitted. But when they say that God being good becomes a source of evil for somebody we should struggle against it: nobody – neither a youth, nor a grown up man if he seeks lawfulness in his state should either say or hear about it neither in verses nor in prose because this assertion is impious, useless for us and contains discrepancy". And finally:" One should be careful that assistants /of rulers/ once they are superior to citizens, do not do nothing of this sort to them and would remain their well-wishing allies and wouldn't become similar to fierce lords". /1/.

Summarizing the Plato's teaching on the state it is noted that according to his vision there should be justice in the society, the idea of the society should sound in the favor of vitality, and the assistants of rulers should be well-wishing allies of the citizens.

The Plato's teaching on the state was developed by Aristotle (384-322 B.C.). It is noted in his work "The policy":

"Any state is a certain form of community; and any community is reasonable only for some good thing because people do any thing only with the view what they seem to be good. So, if the community in all its forms seeks any good, then the best of all good has the form which stands higher of all the forms and covers all other forms. And this form called a state is a form of a political community". And the next:» He who

can think and foresee he is naturally a sovereign and lord, and he who can realize his idea only by his physical labor is inferior to him and is a slave by his nature". And more: "The first form of a community is the family. Gesiodus said correctly: the household is above everything, then comes the wife and the ox because an ox is instead of a slave for the poor. And also:" Like the elder controls a family in his clan as King the same happens with further settling apart of the family because of kinship relations in the family are also under the control of King. The Homer's aphorism: "everyone dominates over his wife and children" is referred to the epoch of sporadic way of life, and this was the way people used to live in the ancient times". And, finally: "Meanwhile there is a natural aspiration to such kind of community; and the founder of this type of community was the cause of the greatest welfares for the people. Because if on the one hand man is the best of all living creatures in his perfection, then on the other hand keeping away from the law and justice he becomes the worst of all since the armed injustice is the most terrible, and man is really a powerful weapon by his nature, which is in his wisdom and energy, a weapon which can be used by him in this or that direction, that's why he becomes the most impious and wild creature, and as regards sexual satisfaction and food he is worse than any animal. Though justice exists only in the political life because the whole system of political community is based on the law, and the law itself is nothing else but a basis for criticizing the just and unjust". /2/.

Summarizing the short analysis of "The policy" by Aristotle it can be noted that the community in the writer's opinion unites into a state for the common welfare. The members of the community should be divided into classes where a family is the first form of the community. The law should provide justice in the society.

With the advent of Christianity and its adoption in Europe as main religion the foundations of its teaching have become the philosophy of states.

The Christian commandment "love your neighbor as you love yourself" which was later firmly confirmed by E. Kant in his categorical imperative "don't wish others what you don't wish for yourself" and supplemented by the Hegel's teaching about the state as "a reality of moral idea" was confirmed as a preferable reference point in the policy of a state.

Its major provisions were transformed into the declared documents on human rights crowned with “The universal declaration on human rights” from the General Assembly of the UN in 1949 and which are so far the main foundations of dominating philosophical systems of many countries in every day life irrespective of the nature history philosophy.

In Tsarist Russia after the baptism of Russ in 988, Christianity has consistently penetrated in the social life and policy and received the status of a state religion during the reign of Peter the Great. Since that time the Christian morality has been a standard of the political and social life. Unlike in the states of the developed Europe, in backward Russia the Marx and Engel’s philosophy of class struggle and scientific communism began penetrating into the consciousness of revolutionary - minded intellectuals at the turn of the 20<sup>th</sup> century culminating in the October revolution of 1917. The following is noted as the result of its analysis.

Engels: “Thus, the state doesn’t exist from the earliest times. There were communities which dispensed with it and which had no idea about the state and state authority. At the certain stage of economic development, which was connected with the split of the society into classes, the state became necessary due to this split. Now we are making great strides to approach the stage of production development where the existence of these classes not only stops to be a necessity, but becomes a direct obstacle for the production. The classes will disappear as inevitably as they appeared inevitable in the past. With the disappearance of the classes, the state will also disappear. The society, which will organize production in a new way on the basis of a free and equal association of manufacturers, will bring the state mechanism to its right place: the museum of antiquities, next to a spinning – wheel and a bronze axe”. /3/.

Marx: “At the higher stage of the communist society, after enslavement of man disappears, when alongside with it the opposition of mental and physical labor disappears, when labor stops to be only a means of living, but becomes itself the first need of life, when alongside with the development of individuals production forces also increase and all the sources of social wealth come out in abundance, only then it will be possible to overcome the narrow-mindedness of bourgeois law, and the society will be able to inscribe on its standard: “From everyone according to his abilities, to everybody according to his needs”.

Commenting upon this Kumar idea, Valentine says in his work “The state and the revolution”: “So, it is clear, obviously, accurately two phases of communist society are distinguished:

“The lowest (“the first”) –the distribution of consumption articles “in proportion” to the amount of labor delivered to each society. The inequality of distribution is still considerable? “The narrow-minded bourgeois horizon of the law” is not yet surpassed. N.B.!! With the /semi-bourgeois /law, the semi-bourgeois state is not fully vanished. Nota bene!

the highest – “from everybody according to his capabilities, to everybody according to his needs”. When will it be possible? When (1) the contrast between physical labor and mental one disappear; (2) labor will become the immediate life necessity. /NB/; (3) production forces will develop to the utmost, etc. It is obvious that the total withering away of the state will be possible at this stage. NB!. /5/.

And another Marx’s remark: “The working class, in the course of development, will substitute the old bourgeois society with an association which will cancel the classes and their opposition, there will not be, in fact, any political party, since it is the political power is an official expression of the opposition of the classes inside the bourgeois society”. /6/.

The above quotations by the classics of the scientific communism allow us to say its philosophical idea reveals that such social organization as a state emerges in the result of the emergence of the classes /the exploiters and the exploited/ and disappears as a result of resolving contradictions between them. And this will be a social basis for the formation a classless society as an association in where the principal of consumption goods distribution “From everybody according to his capability, to everybody according to his need’ will be formed.

After the split of the USSR in 1991, religion at best, and economic pragmatism, as a rule, were introduced in Ukraine, Russia and other republics of the CIS as “a guiding philosophical star” instead of the teaching of scientific communism under the conditions of considerably secularized society. Thus, the society turned out to be in the ideological image in which it couldn’t develop properly up to October, 1917 and which was the cause of the October revolution.

Analyzing the current conceptions, our attention is drawn, above everything, to the teaching of K. Marx and F. Engels and V. Lenin

making common cause with them, from the standpoint of the quite new teaching on world view of “standard algorithm of cosmic technology”. The teaching of scientific communism and the strategy to reach it was simulated by the authors proceeding from the Darwin’s teaching on evolution, according to which man was formed as species by means of heredity, variability and natural selection from the monkey. His origin is a result of the monkey wishing to better the development of nature. At the moment when the monkey took an object in its hands /a stone or a stick/, the process of monkey humanizing started in full since that moment. When Homo sapiens was formed alongside with him production forces began to increase, and as a result of the accumulation of contradictions between manufacturers the classes of owners and poor working people came out. As a consequence of the contradictions the state was formed, which will stop to exist if the contradictions are removed and a considerable increase of production forces is accumulated. In other words, the classics of the scientific communism find the nature of contradictions between people in the economic relations, on which the whole teaching is based.

It is no doubt that that the state is as a system for conciliating the contradictions. Obviously the nature of the contradictions can be explained in another way. In order to explain another look it is suggested, above everything, to answer the question which is more often asked in the case when it is necessary not to find the answer: “What comes first – the egg or the chicken?”. The answer to the question seems to be defined when we are guided by the new teaching of world view. It says: “there is a standard design of biological system in the Universe, which is applied into life with favorable conditions available. Life starts from spontaneous synthesis of DNA with the information code of all species. Then starts familiarization of the DNA information code by the smallest organisms and the accumulation of sums of growth. And at the moment that the growth stage meets “libido” development (sexual hunger), it is biological organisms which perform vegetation. Thus, at first there formed DNA of the hen and the rooster (of course, separately for each other), and then after their maturing they produced the egg. The maturing stages of biological organisms before the development of libido (sublimation) is well observed in the process of maturing living organisms of birds at the present. A born nestling (hatched from an egg) doesn’t know what it is, and when growing this property becomes apparent in him as property

determined by the DNA information code of the Universe's origin. This seems to be an answer to the question which Z. Freud, the founder of psychoanalysis, could not answer. He says: "The fact of sexual need in man and animal is known in biology as "a sexual attraction". At the same time they compare it with attraction to food, hunger. The popular language doesn't have a corresponding word for "hunger"; the science uses the word "libido". The vulgar opinion has a well defined term on the nature and properties of the sexual attraction. In childhood it doesn't seem to exist, it came upon approximately by the time and in connection with the process of pubescence, it is expressed in irresistible attraction which one sex effects on the other, and its purposes in copulation or, at least in actions which are on the way to it.' /7/. Thus, we have a clear answer to the question of "what comes first – the egg or the hen" in the favor of the hen. Now let's try proceed further in the search of the answer to the question of the nature of contradictions.

If you happen to be in the country, you couldn't but notice the feature of hen's life when hens are kept in groups where, as a rule, there is one rooster. And the roosters are careful about his "harem" from competitors similar to him. And when some rooster shows in the harem, the master of "the harem" can't bear it flatly treating the unwanted intruder with aggression and fighting him. Seeing from the experience of game-cocks fights in some countries when they take rooster to the open playground and this will be enough for them to start fighting, it can be asserted that it is an instinct of jealousy, not food distribution, being a basis of their contradictions. As regards birds, this instinct is revealed to its full extent. Apparently, this can be explained by the fact that their higher psychic functions (the smallest frontal lobes of cerebral cortex of cerebral hemisphere). The developed are mainly hippocampus zones, i.e. the zones of the lowest psychic functions (short term memory). It can be illustrated by the fact that in oral speech a man who has a short-term memory is referred to as man with a chicken memory". This opinion meets the conception about the nature of jealousy instinct proceeding from the teaching of non-adequate perception: "Every man is a subject of the Universe, and his subconsciousness has information that he is an only Adam in the whole world and those women as subjects of planets belong to him only. And woman Eve sees in her the only planet and hence all the subjects of the Universe belong to her only". While the jealousy instinct is revealed evidently "without restraints" its effect in hens is less

noticed. Any way, aggression in hens towards their mates because of the rooster is not observed. It (aggression) is more likely to be revealed through food which is necessary for the synthesis of eggs and their incubating. Aggression towards their mates and perhaps towards roosters is observed in hens during an eggs sitting period when there is a danger for their nestlings. Incidentally, it should be noted that a careful breeding of posterity by hens is not connected with prospects as it is in human society (with the purpose that children take care of parents in their old age), this is only an expression of the instinct to keep on generation.

As regards mankind, there is a figurative analogy. Human organisms were first formed by tiny DNA with information code. Then libido was first developed in these creatures, perhaps of about the size of an ant, and then Adam met his Eve and the synthesis of a new man through biological process took place for the first time. It should be noted that the first human being produced through a non-biological, but purely through the Universe's process in the tiny form, an instinct of jealousy developed alongside with the first expression of libido. And if this instinct was revealed outwardly in a lesser degree, if only for the reason that competition was not considerable at that time, then in the course of reproduction this process gained more and more importance for both interpersonal attitudes among similar organisms as well as towards the environments, and it is this process which was at the heart of all the contradictions.

At the time of gregarious, monogamous period of life, females during the marriage period. didn't care for material wealth possessed by fiancé, and mother used to bring up her children by herself. But in the process of transition to pairing marriage and the culture of socialization material wealth began to acquire more and more preference as means of the most promising for the instinct to keep up generation. Intellect emerging in the process of accumulation of frontal lobes of cerebrum cortex of girls and their parents began to understand step by step that with availability of wealth parenthood and old age have more prospects. At the beginning, this wealth was a cave and the capacity of a fiancé to obtain food. Later, it was availability of a house, and with the beginning of cattle-breeding – availability of livestock. And with the period of farming – a piece of land and plough cattle, or slaves during a slave-owning system.

Alongside with the increase of women to material wealth, the men's part of mankind was always in creative search for the growth of productive forces. Means of production and weapons were advanced in order to enslave and waging wars. At the same time, social comforts also advanced. People were divided into the wealthy and the poor. Stubborn problems began evolving in the society due to distribution of material wealth, which trace back, in the long run, to jealousy and wish to form or support the family. And on this stage of development, states began to come into existence in societies in order as Plato notes: "to dwell jointly and render help to each other"; Aristotle says: "to create 'a form of joint dwelling' 'for nothing else but for the purpose what seems to be good for them'". "And this form called a state – is a form of political communal life". Hegel says: "to create an image and reality of intellect and "reality of moral idea".

We can agree with Engels in his work "The origin of the family, private property and state" when he writes: "The state is a product of society on a certain stage of development; the state is a recognition that this society becomes entangled in an insoluble contradiction with itself, is split into irreconcilable opposites of which it is not able to get rid off. In order to prevent the classes with opposing economic interests from devouring each other and the society in a fruitless struggle, a force standing apparently over the society. A force which would restrain conflicts and keep it in boundaries of "the order". And this force proceeding from the society, but standing over it, alienating more and more from the state is a state". /8/ - but only in that the state is a product of the society, this is a force standing over the society, which would restrain conflicts and keep it in the boundaries of "the order". But it is not that it is a product of antagonism between the classes since the basis of the classes antagonism is an instinct of jealousy for forming or keeping up the family. There were a lot of popular uprisings and revolutions in the world history caused by unjust distribution of means of living and wealth. But these and those, and others were in need of the wealth not so much for eating one's fill and sleeping in human conditions as well as working moderately but, for the most part, that men possess women, and women control men. And material wealth is necessary to provide the above.



In other words, economic contradictions are secondary, and the primary is the contradictions coming up on the basis of jealousy in the process of creation and upkeep of the family.

Thus, the above said allows us to conclude that if the instinct of jealousy is in the basis of state formation then correspondingly the termination of its existence is possible only with the termination of the instinct. This can be connected only with “the end of the world”, and it completely contradicts with the basics of the teaching of “scientific communism” and cast doubts on its scientific perspective.

In order to solve the above problem, it is proposed to refuse the notion that antagonism of classes contradictions is the basis of the state, and that the state will cease to exist when production forces reach the high stage of development, and to adopt the following theory.

There are contradictions in the basis of the state structure, which appear between members of the society (men and women) and are based on a jealousy instinct. The contradictions come up, above everything, as a consequence of love desire, for joint dwelling and continuation of generation, that is, for the creation of the family or for its protection. In order to create the family or protect it, material means are necessary, i.e. dwelling conditions, social comforts, food, clothes, recreational activities medical care costs, that's why striving for them (material wealth) is like a striving for one of the main materials to solve the contradictions. And a suppressing force in the society (the military and investigation cells) exists in order to procure equality of the members of the society in the course of wealth stockpiling. The state will exist as long as life exists on the earth. It is proposed to call this philosophy as the theory of “family priority”. Giving a scientific basis for the theory, it should be noted, above all, that its dominating idea is a new teaching of world view “The standard algorithm of cosmic technology”. “The teaching of non-adequate perception» on nature of jealousy and attraction of material wealth, developed from it, says: ”Every man is a subject of the Universe, and his subconsciousness has information that he is an only Adam in the whole world, and women as subjects of planets belong to him. And woman Eve sees in herself the only planet and that why all the subjects of the Universe belong exclusively to her. Material wealth are synthesized by the Universe so that the planet can synthesize life, and the planet considers that all material wealth belong only to it for the life synthesis”.

This theory is consonant to the Z. Freud theory on libido nature (sexual hunger). He says (his thought already mentioned is given again for more convincingness): “The fact of sexual need in man and animal is interpreted in biology as they are thought to have “sexual attraction”, admitting it by analogy with attraction to food, hunger”. And the next: “A popular opinion has quite definite terms about nature and properties of this sexual attraction. It seems to be absent during childhood years, it comes out approximately by the time, and in connection with, the process of pubescence, it is expressed in irresistible attraction effected by one sex to another. And its purpose is a sexual copulation or, at least actions, which are on the way to it”. /7/.

In logic of dialectics of the society development they take as antithesis the methodological vacuum which came up in the science after the political changes of 1991. The society rejected the scientific communism, but didn't yet accept a new teaching. And it is this ideological notion which comes as the first “negation”. And as synthesis, i.e. the second negation, the teaching discussed is proposed. As a component of unity is (heredity of generations) that the state is a system of oppression. It's a force over the society and in the name of the society, which is to eliminate contradictions. And as a component of variability, it is suggested to reject the idea that the basis of the contradictions is class struggle. And to adopt the idea that the basis of the contradictions is the instinct of jealousy in order to form or protect the family with the view of humankind continuation. As a component of variability it is suggested that if the existing teaching holds that the state will die off with the increase of production forces, then the teaching proposed holds that the state will exist as long as there will be life on the earth.

The new idea of the philosophy of the state will allow working people and employees to understand each other in the process of cooperation and distribution of material means, which will facilitate the increase of interosculation of opposing forces of the society and its self-progress.

The proposed philosophy is a product of ideological stockpiling accumulated in the society and synthesized into qualitative changes.

The accumulation of qualitative changes in the society will promote the accumulation of the amount of the pattern and level of the development of production relations, which result in their bringing up in

accordance with the pattern and level of production forces. This, in its turn, should facilitate the growth of the economic structure of the society.

The growth of the economic structure of the society will promote forces saving, which should have a positive effect on the social balance.

Preferred concern of mankind for the problem of love is supported by the reason that there is a higher demand in the society for works of art (pictures, shows, feature films, songs) that reflect a dramatic nature of personal relations between men and women, while the rating for other topics, like a class struggle, business, is much less. The high rating of the Playboy magazine testifies the idea.

Thus, we have that the above proposed falls into the action of the development dialectics laws: 'Negation of negations', 'Unity and struggle of opposites', "transition of qualitative changes into quantitative and vice versa", 'Correspondence of the nature and level of the development of production relations to the nature and level of development of production forces' and 'The law of economy of forces'. The results of sociological research of works of art testifies priority of the idea of love in the interests of humankind.

The scientific newness of the proposed is, above everything, that the given theory is closely related to biological knowledge. It has more of natural behaviour of man in the society as compared with the theory of scientific communism where man can't see himself.

Analyzing the above said it can be noted that from the point of view of a new theory of the philosophy of the society it (the society) is looked upon as "connected" to the natural life. The theory of scientific communism promised well-being to a man "from everyone according to his abilities – to everyone according to his needs" some time in remote future which the existing generation is not likely to see. And if the creation of the society fail, then it will be the fault of capitalists-exploiters, which presumes an irreconcilable class struggle. And in the proposed the right to create a family is protected today, not some day. The family is the highest stage of a human well-being. For the family to come about, man should work hard and earn material wealth. And the state should provide man with equal rights and protect him from illegal influence. The proposed teaching doesn't divide the society into classes, there are people more or less enterprising. But they are equal as to the right to love.

While the theory of scientific communism says that the state is an organization for violence and exploitation of proletariat, which will disappear as productive forces grow, the proposed teaching says that the mission of the state is a protection of rights of the society members, and the state will disappear only when life stops on the earth.

Thus, the proposed teaching looks like more realistic and just, nonhostile. It is incorporated quite naturally into the main idea of E. Kant's categorical imperative "You should not wish the others what you would not wish to yourself" which sounds in the manner of Christian and other world religious teachings. And the main provisions of the world religious teachings in various countries are official philosophical guidelines in political and social practice. Thus, in such leading countries of the world as the USA, Canada, Japan and in the Western European countries much attention is paid to protection of the family as an elementary cell of the society, which says that the proposed teaching agrees with the world experience with the only difference that the world experience proceeds from sophistry and the proposed teaching is based on leading biological knowledge and dialectical philosophy. The teaching is also in concord with the teachings of Plato, Aristotle, Hegel on the predestination of the state.

The proposed philosophical idea of the "Family priority" society peacefully unites people irrespective of age, gender, material status, ethnic and national and religious differences in the way that all the people living on the earth have the same desire to create or preserve the family, and all other differences stay behind. The understanding of this unity presupposes leveling of all other differences, including material and administrative ones.

Summarizing the above said it can be noted that the society of the former USSR's communist structure after the revolution of 1991 turned out to have not a guiding philosophical star. The theory of scientific communism by K. Marx based on the Darwin's theory of evolution is denied by "The standard algorithm of cosmic technology". Preservation of the state structure as a force eliminating contradictions between the members of the society is suggested as a unity component of the new philosophy of the state. And as a changeability component it is suggested to decline that contradictions between the members of the society rest on the economic basis assuming that they come about on the basis of jealousy for protection or creation of the family. The solution of the

problem will facilitate the growth of interosculation of opposing forces, the growth of the structure's self-progress and the social balance of the society.

## **A Doctrine of Sacramental Atheism**

**Published in magazine**

**"INFORMACIYN FILOSOFICA"**

**(Roma. Italy. 2006, №1)**

*A "Standard Algorithm of Space Technology" makes it possible to note that the nature of spiritual values is of natural character, while the Bible was written by ordinary people. Therefore, we offer a Doctrine of Sacramental Atheism, according to which it is necessary to study both materialism and the Biblical doctrine in parallel. This will make it possible to reconcile atheism with theism.*

Many people said much about the role of the Church in society. And many people agree that the Church plays an important role in the life of any society. But hitherto there has been no scientific proof of how dialectical materialism can be reconciled with theological dialectics.

In making a comparative analysis of the positions of scholars divided into idealists and materialists with regard to their adherence to philosophy, one can notice that typical of idealists is their permanence of views: the primacy of the spiritual and the secondariness of the material, while the education in ethics and morality is a prerogative of the Church. For example, Voltaire said: "The movement of Nature occurs according to eternal laws, but the God is inseparable from Nature". This is not a special substance but rather a characteristic natural principle of action!" The major target of his satire was Christianity and the Church which he regarded an enemy of progress, but, nevertheless, he rejected atheism and denied the existence of God incarnated in a specific image (Christ, Buddha, etc.) and suggested that the idea of a retributive God should be alive with people. Skovoroda H., following Lomonosov M., came to a conclusion about the eternal and infinite nature of matter, about the

predominance of determinate connections in nature, and admitted that Nature is the cause of itself. He is the author of the theory of "three worlds" embracing everything which exists: "macrocosmos (Nature), "microcosmos" (Man), and the "world of symbols" (the Bible). Importantly, each of them consists of two planes - "outer" (material) and "inner" (spiritual) ones. Many other idealists speak in a similar vein.

Tracing the positions of materialists who have inalterable views - the primacy of the material and the secondariness of the spiritual - we see that typical of many of them are idealistic views, too.

1. Yan Chzhu (395-335 BC): "Death ends life, and destruction follows creation", "All events and phenomena of nature are subject to the principle of natural necessity which is determined by fate." (The belief in supernatural forces)

2. While denying the interference of God in worldly affairs, Epicure (341-270 BC) proceeded from the recognition of the eternity of matter that has an internal source of motion. (But where is it from, what is its nature) - the author

3. Bruno G. (1548-1600 AD), being a fighter against scholastic philosophy and the Roman Catholic Church, identified an infinite God with Nature (pantheism) in his teaching, for which he suffered inquisition.

4. Galileo G. (1564-1642), who made a significant contribution in the discovery of the law of celestial mechanics recognized a Divine Initial Impulse. (Objective idealism)

5. Gassendi P. (1564-1655) was the author of many observations and discoveries in the field of astronomy. He referred to God as the Creator of atoms. He also considered that a man with the materialistically understood "animal soul" also has a supersensual and intelligent soul.

6. Spinoza B. (1632-1677), the author of a geometrical method in philosophy who was unchurched for free-thinking, spoke for the preservation of the Church in order to preach morality for people.

7. Lamettrie J. (1709-1751), being an atheist, for which he was persecuted, at the same time deemed it necessary to preserve religious belief for popular masses.

8. Didrot D. (1713-1784), having passed the way from deism to ethical idealism, held the view that all inference were rooted in

Nature, and we only register phenomena known to us from experience and necessary or conditioned connections between them. (But where is the given teleology from?) - the author.

9. Emphasizing the connection between idealism and religion (for which he was removed from teaching at a university, Feuerbach L. (1804-1872) advocated anthropologism. Later this was used by pluralistic societies as a rationale to develop existentialism, life philosophy, and pragmatism.

Thus, proceeding from the abovementioned, one can maintain that pure materialists in the history of philosophy are an obvious minority, among which also were Marks and Engels.

An analysis of the history of philosophy shows that the major reason for the polarization of the materialistic and idealistic teachings in the pre-Marxian period lay in the fact that the materialistic teaching did not square into the Biblical dogmas because this undermined its aristocratic branch. By the middle of the 19th century the power of the Church decreased to a great extent as a result of bourgeois-democratic revolutions, which facilitated freethinking. Under these conditions, materialism and idealism, coexisting with each other and complementing each other, began to accumulate knowledge and expedited the development of industry and socialization of society. As the influence of the Church on political life decreased, it focused its attention on the morals of people. And political forces minded its voice. For example, documents declaring human rights were produced in the Christian tradition: "The Bill of Rights" (Great Britain), "The Bill of Rights" (USA), "The Declaration of the Rights of Human Being and Citizen" (France). And later, when the United Nations Organization had been formed, these documents served as an example for drafting "The Universal Declaration of Human Rights." Thus, Christian humanism became a moral dominant in the world community.

While analyzing Marxist-Engelsist philosophy, it is necessary to note the trend in their theory to overlook the existence of objective substances and the positive role of the Church that it played in the life of society. In his work "The Holy Family" Marx K. writes: "In the history of philosophy of humankind, Pierre Beille (1647-1706) was the man who undermined any trust to metaphysics." Skepticism was his tool that was hammered into shape from magical formulas of



metaphysics itself. Initially, he himself proceeded from Cartesian metaphysics. As the fight of Feuerbach against speculative ideology set on to fight speculative philosophy just because he saw in speculation the last holdfast of theology and had to make theologians to come back again from false science to a rough repulsive belief, so religious doubts brought Beille to doubt metaphysics rather serving to this belief. That is why he criticized the whole historical development of metaphysics. He became its historian in order to write the history of its death. He largely refuted Spinoza and Leibnitz. Pierre Beille not only destructed metaphysics with the help of skepticism, having laid the ground for assimilating materialism and good sense philosophy in France, but also heralded the appearance of an atheistic society which was to emerge soon by giving evidence of the fact that a society is likely to exist which would consist of atheists alone, that an atheist may be an honorable man, and that a man is denigrated by superstition and idolatry, rather than atheism." And further: "As Hobbs liquidated theistic prejudices of Baconian materialism, so Collins, Dodwell, Coward, Hartley, Priestley and other destroyed teleological boundaries of Lockean sensualism. Deism, at least for materialists, is no more than a convenient and easy way to get rid of religion" (1).

Marx's atheistic conviction was developed in his analysis of the novel "Paris Secrets" by Eugene Sue (published in 1843). The novel is about a 16 year-old girl, Fleur de Marie who is a serf maidservant, a courtesan in the milieu of gangsters. As events unfold, she leaves the place together with priest Rudolph to retire to a cloister where she is taught the lessons of Christian morality: "If the awareness of the good and the evil was to awaken in me in such an awful form, why, then, cannot I leave myself to an unhappy fate. If I had been left in the abyss where I was, poverty and battery would have killed me and I, at least, would have died without knowing that purity which I will always wish to myself in vain."

The cold-hearted priest answers: "Even the most noble-minded persons, should they have spent only one day in that dirt, from which you had been pulled out, you would have left the place with an indelible brandiron on your forehead. Such is the inviolable law of God's justice."

Fleur de Marie, deeply wounded by this honey-mouthed curse of the priest, exclaims: "So, you see that I am condemned to despair."

The gray slave of religion answers: "You should reject any hope for tearing out this sad page of your life, and you should hope for God's infinite mercy. Here, on earth, my poor little girl, your destiny proved to be tears, penance and repentance, but a day will come when there, in heaven, you will receive forgiveness and find eternal bliss."

Marie did not lose her sanity to such a degree that she could find assuagement in eternal bliss and forgiveness in heaven - she exclaims: "Have pity on me, do have pity on me, oh God! I am so young. How unhappy I am!"

And the hypocritical sophistry of the priest reaches its highest point: "On the contrary, this is your happiness, Marie, your happiness! God sends you compunctions full of bitterness, but beneficent. They prove the religious perceptivity of your soul. Each your suffering will be taken into account in heavens. Believe me - God left you for a while on the wrong road in order to later present you with the glory of repentance and an eternal award appropriate to repentance. "From that moment on Marie becomes a slave of the awareness of her peccability" (2)

Proceeding from the above-quoted, one can note, first, that the professional knowledge of the clergyman, called here by Marx K. as the "priest", has nothing to do with the matter, as neither does his hoariness, for he performed his duties and preached what a priest without gray hair should have preached, and, secondly, if Marx had been familiar with the Bible, he would have known that it contains one of universal human commandments "Do not commit adultery" and the Book of Solomon's Proverbs which says that "The Earth quakes from the three - it will not endure the four: a slave who becomes a King; a fool when he has a bellyful of bread, a disgraceful woman who gets married, and a maid servant who takes the place of her madam (1:13) (3). And this is a universal truth of humankind examples of which we see every day.

Marx's critical comments which are full of sarcasm, testify to one of two things: Either incomprehension of the greatest significance of moral purity of the members of society which

humankind achieves due to existentialism, or helplessness conditioned by the failure to respond in a constructive way guided by the principle "Two peers solve one and the same problem." The one who was the first to solve it says to the other who is still pondering how to solve it: "You don't have enough wit to solve it." And the other answers to him: "And you have your back stained with chalk."

Marx and Engels saw all the evil of social injustice in the appropriation of surplus value by capitalists. But now we see that the capitalist way of production is not that bad. And social injustice is determined to a certain degree by the peculiarities of human nature, too. Hegel (1770-1831) also speaks in this vein: "Some people think that they utter a very profound thought when they say: that human beings are kind by their nature, but they tend to forget that there is much more wisdom in the following words: Human beings are evil by their nature" (4).

The appearance of the work "The Essence of Christianity" by L. Feuerbach and its critical analysis by some scholars urged Marx and Engels to write the work "Ludwig Feuerbach and the End of the Classical German Philosophy" that proved to be one of the key sources of spiritual repast in the struggle of Bolshevik ideology in the years of Soviet power against the philosophy of idealism in general and religious beliefs, in particular. Engels F. writes: "Feuerbach's actual idealism shows itself as soon as we begin to analyze his philosophy, religion, and ethics. Feuerbach does not want to eliminate religion at all, he wants to improve it. Philosophy itself should be dissolved in religion. Feuerbach writes: 'The natures of humankind differ one from another by only changes in religion. The historical movement in question only then reaches its foundations, when it penetrates deeply in the hearts of people. But the heart is not a form of religion, therefore one can not say that religion should also be in the heart: it is the essence of religion' (5). In other words, Feuerbach spoke for the immanence of any community to produce the institution of religion which advocates the Biblical thesis "love thy neighbor." Engels further writes: "In a society in which we have to live now and which is founded on the opposition of classes and class domination, possibilities of manifestation of purely human feelings to other people are rather

unlikely as they are, and we do not have any reason to make it more unlikely by dignifying these feelings as a sort of religion" (6). When we analyze the criticisms of Engels, we see that he did not understand that the major mission of the Church is to make people treat one another in a loving way, irrespective of social position, by inspiring God's awe. The Church, as Christian philosophy says, is Christ's "spiritual body", while the minister is His "vicarious ruler" on the Earth. That is why for the minister all parishioners are God's servants or, as the saying goes, parishioners are sheep, and the minister, their shepherd. That is why he is independent in his preaching. He will read the testaments of God to a sinner who comes to confess: "Do not kill", "Do not steal", "Honor thy father and thy mother", "Do not forswear", "Do not commit adultery" and "Do not envy that which your neighbor has..." And in conclusion he will repeat what the priest from the novel "Paris Secrets" by E. Sue said to Marie-the sinner: "Your every repentance will be taken into account in heavens. Believe me. God left you for a moment on a bad way in order to give you then the glory of repentance and an eternal award pertaining to penitence.

One of the scientific methods which emerged from agnosticism is psychoanalysis of Z. Freud (1856-1939). Pastor Pfitser O., one of his most outstanding followers, writes: "A condition for the turn of historical development toward capitalism was the 'restriction of sex.'" This means that the restriction of sex is a dominant in the restructuring of consciousness, which resulted in an order of wise relations between people due to the suppression of lower instincts. Further he writes: "Egotism and acquisitiveness, capitalist and pensionary spirit are biological rather than social phenomena, and their treatment is possible by means of psychoanalytical sermons." (7) We can see from the abovementioned that the Church is not only Old Testament's dogmas about the origin of life on the Earth and the propaganda of Jesus Christ's phenomenal extrasensorial powers, but also a mass psychotherapy with positive outcomes for accumulating the sum of socialization in society.

So, with a relatively transparent theory of the origin of life on the Earth in the form of a Standard Algorithm of Space Technology (1), now we try to go deeper into the problem of the expediency of the Church. What is its role? This sacramental question is answered

by participant of the International Conference "Religion and Society in Ukraine: A Factor of Changes" Prof. Hanekker M. Pondering about the inoculation of universal norms of human behavior, he notes that the Church deals with social teaching, too: "being a social philosophy, social teaching rests on the natural law. In order to form fundamental social principles which should act as certain principles capable to regulate the existence of society, social teaching tries to analyze all phenomena of social life. Such social principles are: the principle of personality (freedom and equality of all people), the principle of solidarity, that is, help and support (given largely to smaller communities) and the principle of self-help. The aim of social activities is the public good (8). In other words, the Church inoculates people with the rules of normal and humane behavior in society.

Noting the mechanisms used by the Church to influence parishioners we emphasize such of them as inspiring God's awe, requiring repentance and good acts and by correcting lifestyle. This facilitates the repression of aggressive and egotistic centers in the consciousness of parishioners and orients them toward altruism. But atheists would say that atheistic culture also speaks for abidance by universal norms of human behavior. For example, in the period of the rule of the Communist Party of the Soviet Union popular was "The Moral Code of the Builder of Communism" the main points of which correspond in fact to the norms to which Church norms correspond to. There are many artistic works in atheistic culture which advocate a decent way of life and enjoy popular demand. But here a question arises: "What does an atheistic society threat to people who violated 'The Moral Code'? "If it is known, then the culprit will be held responsible along partisan, administrative and even criminal lines". But what happens, if it is not known? - "Then, in accordance with the presumption of innocence he or she can not be punished." In other words, the following rule is in action - judged is not he who steals, kills, deceives, etc., but he who gets caught!

- "So, it appears then that any accusation should be proved." - "But one can kill by a word, stealing can result from inaction, and a conspiracy of several people can annihilate not only a single man, but the whole state." - "It does not matter, any guilt should be proved." The adduced examples make it possible to note that

atheistic culture leaves a loophole for violators of morality norms, and this loophole is a manipulation of situations - act in such a way that your misconduct could not be known by those who should not know about it, and you can meet anyone's eye.

But religious society strike parishioners with God's awe not only for committed sins but even for thoughts about them holding that "The secret will be out", "God is omnipresent", and "He is ubiquitous!"

Here atheistic science would say that there are enough proofs in present knowledge in favor of the non-existence of future life which say that soul is a set of nervous feelings, that as life terminates so does the feeling of soul. All this puts to doubt the existence of the other life and the reality of the Dies Irae after death. This is answered "Yes", I agree with this. More than that, the proposed world outlook theory sounds in the same vein. But here we have the same case of an exception to the rules when sophistry must bring good. Let humankind accept it, sophistry, as truth for the sake of overcoming alienation of one from another.

When analyzing the work "The Holy Family" by K. Marx, one can note this. The criticism of the behavior of the priest from the novel "Paris Secrets" for the fact that he verbally "flogs" the lady of easy virtue for adultery is not justified. Adultery, "butterfly behavior", cuckolding, etc. - these are acts committed in secret for which people are judged when such acts are revealed. But who needs them? Apparently, K. Marx had not wanted that her spouse would have appeared as this character, so why does he wish this to others. Incidentally, the Catholic priest is a bachelor, that is, unmarried, but he still is concerned with the problem of marriage-bed. Therefore, as it appears, let women believe in the justice of Heaven and do not behave as butterflies rather than know a materialistic paradigm, and their spouses go cuckolded.

While critically analyzing the teaching of the dialectical materialism in the Darwinian vein and Marx's atheism, we should note that, against everything, his contribution into philosophical knowledge is significant. But his real genius is manifested not in the fact that he worked out the theory of class struggle and the teaching of atheism, which, obviously, played a certain methodological role in the solution of the problem of the development of production

relations and the accumulation of the sum of the progress of societies in developed countries, but in the fact that he discovered a general sociological law of the correspondence of the nature and level of production relations to the nature and level of the development of productive forces. This law is objective and it is in force irrespective of ideological orientation in society. In the years of the triumph of Marxist-Leninist ideology in the USSR, the main points of the teaching of Marx were authoritative, and the law mentioned above had to be studied by all people. But the main thrust of political orientation was focused on the theory of class struggle and atheism which proved to be erroneous, rather than on the abovementioned law. Therefore, if the position of Marx on atheism and the theory of revolution is criticized, this does not mean at all that all his teaching is amiss.

In substantiating the benefit of the Church for the life of society, one should also note the following. From the work "Is the Synthesis of Eclectic Philosophy Possible?" (9). We know that in the Universe a typical project of a biological system is in action which is implemented when optimal conditions arise in accordance with the rule "Everything or nothing". Based on this, we proceed further. The typical project is not only an ideal model of variety under mutual determination and interdependence of a system, but also a model of the subjects of the project the structure of which is theoretically typical. And theoretically, the structure of the subjects of the project is formed when favorable conditions are formed in accordance with the rule "Everything or nothing". All in all, optimal climate and optimal sufficiency of the whole diversity of microelements and chemical elements are such requisite conditions. In case something of this is absent for a full-fledged development of living organisms (animal and vegetable), then "everything" will not be achieved. In other words, in the Universe there are typical projects of construction in place for all representatives of a biosystem which, theoretically, are formed when all requisite conditions are obtained; and if some conditions do not correspond to ideal requirements, then there will be no ideal. To take an example, we have the opportunity to observe differences in the development of domestic cats and dogs. The cats and dogs which develop in the deep inland situation can not boast of special intellectual endowments, and in Russia they are

simply referred to as mongrels. But their "counterparts" which develop in the situation of sufficient warmth, humidity and diversity of chemical elements in coastal areas can boast of sagacity manifested in a particular attachment to their masters, clean habits, and the ability to behave properly under the conditions of human dwellings. These animals (terriers, exterriers, Dobermans, sheep dogs, Danish dogs, lap dogs, Siamese cats, etc.) differ from mongrels by that in the situation of sufficiency of "Everything" their higher mental functions proved to be ideally developed as a result of the full-fledged development of their brain cortex hemispheres.

This is also the case with the development of humankind. In a typical project of the Universe, there is an ideal-typical structure of human organisms which we will contingently call Adam and Eve. But their formation in real life in the process of development occurs only when there are all requisite conditions in accordance with the rule "Everything or nothing". Under the conditions of this rule, a particularly important role is played by the optimal heat provision and the sufficiency of all microelements and chemical elements. And if in the conditions of development something is absent, then there will be no construction of Adam and Eve. In some cases there may appear deviations in the constitution, in other cases, the color of the skin, and sometimes, deviations in the structure of the nervous system, including the structure of the cerebrum. But if deviations in the constitution and the color of the skin do not have special significance in the process of the accumulation of the sum of socialization, deviations in the structure of the nervous system are of the greatest importance. Thus, people emerged on the Earth who are characterized by a greater or lesser degree of the development of culture and progress.

As for the significance of the Biblical teaching, which, as is known, was worked out by the Jewish people, one can say that the genius of the Jewish people lies in the fact that in the conditions under which it developed there is a sufficient quantity of phosphorus, bromine, and magnesium which are especially necessary for the development of the brain, rather than that this people was chosen by God or that it became a genius under the extreme conditions of adaptation. These chemical elements formed as a result of sedimentation in the Dead Sea which abounds in them.



Tracing the history of the cognition of nature by humankind, one can note the following. At the first stage, theism dominated in human knowledge. Then atheistic knowledge gained momentum (the early and late Middle Ages), as a result of which there formed such notions, as deism, dualism, pantheism, solipsism, and relativism. On the borderline between the late 18th and early 19th centuries, as a result of Enlightenment and Protestantism, this knowledge came to the foreground and appeared on the traverse. In the late 19th and early 20th centuries, materialistic knowledge took the lead and played a vanguard role, ousting theism. At present, the discovery of the paradigm of a Standard Algorithm of Space Technology, which forecasts a new traverse, heralds a turn in development. But this is a traverse of new quality. What does it presuppose? The point is that Traverse I in knowledge between atheism and theism there was a half-transparent foil, according to which in their dialogues atheists and theologians left something unsaid. But at the stage of Traverse II such dialogs take on a more transparent character. In them, atheists will say absolutely frankly that the new paradigm in scientific research is more dialectical than a theological paradigm, but theological dialectics, with its sacramentality, is more promising for the organization of society. Theologians will say the same, but they will speak frankly in preparing specialists and reservedly during church services. The only thing which should be done is this: in general education it should be defended from the orthodoxy of the Biblical worldview, and in religious education establishments the course of apologetics should be reviewed with a bias toward dialectical materialism.

In the second half of the 19th century and in the early 20th century, a new teaching of empiriocriticism appeared (Mach, Avenarius, Petzold) which put forward such notions, as religious atheism and atheistic religion. Proceeding from the fact that over the past period of time science accumulated sufficient knowledge in order to "weaken" the borderline between atheism and theism, we suggest the following. The notions of atheistic religion and religious atheism should be accepted as antithesis in the logic of development. And the notion of the teaching of sacramental atheism should be accepted as synthesis. This innovation will make it possible for atheists to have a sacred attitude to theologians and for theologians

to have a sacred attitude to materialists. As a result of this, meeting in the field of education, experts in dialectical materialism and theological dialectics will shake their hands, and without any foil in their teachings will call things by their proper names.

Generalizing on what has been said, we should note that many scholars said many different things about the role of the Church in the life of society. And many of them agree that the Church is necessary and that it plays an important part in the life of society. But until now there has not been scientifically proved how dialectical materialism can be combined with theological dialectics. This is why the teaching of sacramental atheism is suggested as such proof.

## **The structure of the society in the framework of synergetic**

*In order to solve the problem of perfection of the society functioning system the model-shaped analog of the society and bioorganisms is proposed. The main provisions of “The standard algorithm of the state technology” are presented as guarantor of successful functioning of the society, and can be recommended as a means from many social problems.*

One of the important problems of the modern society of Ukraine is a problem of perfection of the state technology. Scientists and politicians make attempts to simulate the perfected social order, but their attempts yield no expected results, this being proved by negative indexes of the characteristics of the social development - satisfaction from labor, improvement of well-being and the increase of the population.

The historic and philosophical analysis of solving the problem shows that the way out of the crisis present has always been found through deep study of a crisis nature. Thus, in the late 18<sup>th</sup> century –early 19<sup>th</sup> century the Epoch of the Enlightenment played a very essential role for Europe. It brought about a spectacular bloom of a number of countries of Europe, which astonish the modern world with their technical and social progress. The same can be said about countries of Eastern Asia and the American continent.

The Russian society as a part of Europe didn't stay away from the processes of the Enlightenment, though it adopted the teaching refused by the countries where it was formed. The theory of class struggle and scientific communism was imported into the life of Eastern Europe and became a ruling ideology in the USSR for 74 years. For the people who survived that period it was an epoch looked upon in different ways: some feel nostalgia, others take it as a piling up of obscurantism. But for the history it was a time of wonderful labor, cultural and military exploits admired by the civilized world. When analyzing shortly the administrative algorithm of that time, the following can be noted. The leading and guiding communist party of the Soviet Union played the role of a rotating wheel the momentum of which was transmitted through the

driving belt (trade unions) to the guided wheel, i.e. the working people. Party members, party small groups and organizations existed in all labor, study and military communities. The ideology was orthodox one-party. And in this way the society was put into motion. The fall of the communist order took place because the management system, in fact, was lacking a reliable tool to deal with discord (feedback) and immunity of the society (method to protect the rights of the society members).

After the revolution of 1991, the whole system was reformed, and a new state model with features of modern civilized states was set up on its ruins. The legislative, executive and judicial powers were formally separated. The economy is pluralistic. The freedom of speech and press. They have joined “The universal declaration of human rights” of the UN. Analyzing the existing conception, the following should be noted. First, the society of Ukraine has adopted the model of the social order which was formed during the Epoch of the Enlightenment in the Western countries and which was simulated in tsarist Russia in 1905 and improved after the February revolution of 1917, but gave ground historically. The main reason of its non-acceptance, to my mind, is a specific national psychology of the people. The society of Ukraine found itself in a devastated situation which existed before the October revolution of 1917. Second, the established model of the social order is lacking in original administrative paradigm and that necessary provision (algorithm) which was observed steadily and consistently in the Soviet practice. There is no leading and guiding rotating wheel the momentum of which would set in motion the working people and administration. It's definitely clear that the administration model of the Soviet epoch is morally obsolete. But as a unity component the idea should be preserved that something should be steady and orthodox which is lacking in the modern administration system.

Looking for the solution of the problem among existing teachings, it's worth mentioning the conception of organization of the functionalism society by G. Spenser. Its main idea is that functional structures of societies and bioorganisms are identical in an abstract way. In other words, inner organs (heart, lungs, liver, etc.) in bioorganisms, and branches (ministries) – in societies. Analyzing the given teaching, it's worth mentioning another idea of “The standard algorithm of cosmic technology” which has come out in the foreign press. This idea is as following. There is a standard project of the biological system in the

Universe, which strike root in life with the favorable conditions present. The author of this teaching proposes to accept as a basis the rule “All, or nothing”, according to which life arise up on planets of the Universe and according to which bioorganisms function.

Table 1

THE RULE “ALL OR NOTHING” WITH WHICH BIOLOGICAL SYSYTEM COME OUT AND FUNCTION	
Standard algorithm of cosmic technology	Standard algorithm of biotechnology (homeostasis)
<ol style="list-style-type: none"> <li>1. Mass of a planet at which gravitation force holds atmosphere</li> <li>2. Optimum heat, light and radiation support</li> <li>3. Rotation of a planet around its axis and around the sun</li> </ol>	<ol style="list-style-type: none"> <li>1. Human body temperature 36.6 °C</li> <li>2. Arterial pressure 120/80</li> <li>3. Pulse frequency 78 beats/minute, definite blood composition</li> </ol>

The comparative analysis of the conditions structures with which life arises up on a planet and functions holds that there is a certain common law in the nature. This law is objective and is not subject to any evolutionary changes.

Proceeding with the conception of functionalism from synergetic standpoint in the context of “The standard algorithm of cosmic technology”, the following pattern of analogy of the bioorganisms and societies structures is proposed.

Table 2

RULE “ALL OR NOTHING”	
Standard algorithm of biotechnology (homeostasis)	Standard algorithm of state technology (paradigm)
<ol style="list-style-type: none"> <li>1 Human body temperature 36.7°C</li> <li>2. Arterial human pressure 120/80</li> <li>3. Pulse frequency 78 beats/minute</li> <li>4. Optimum food provision</li> <li>5. Information feedback</li> <li>6. Immunity</li> </ol>	<ol style="list-style-type: none"> <li>1. Satisfaction with labor</li> <li>2. Improvement of well-being</li> <li>3. Increase of population</li> <li>4. Optimum taxation</li> <li>5. Information feedback</li> <li>6. Immunity</li> </ol>

Comparative analysis of bioorganisms and societies structures clearly show that certain objective conditions should be provided for their successful development. And if the appropriate development in the society is not observed, then the reason should be found, as in bioorganisms, in non-perfection of one of the life- supporting mechanisms.

This statement has the meaning that a political reform can be performed in the most successful way if the proposed is taken into consideration.

Comparative analysis of the two tables allows to say that the proposed “The standard algorithm of the state technology” has an objective nature.

Providing a scientific basis for the proposed conception, it should be noted that succession is natural to it, this being reflected in the fact that both for the existing and the proposed conception the component of unity is orientation towards preservation of integrity of the society as a state. And the means to reach this integrity is subject to change.

If the integrity during the Bolsheviks reign was reached by means of outer factors (protection of frontiers, limitation of traveling abroad, prohibition of other ideologies, state censorship of mass media), then in the proposed the integrity of the society will be reached by means of internal factors (satisfaction from labor, improvement of well-being, increase of population).

Also, the means to reach the integrity is subject to change. While in the past years law-enforcing and ideological measures acted as a guarantor, then in the proposed it will be through optimum taxation, perfection of feedback mechanism, provision of immunity.

The nature of the society model is also subject to change. While the Communist Party ideology based on the teaching of the scientific communism led the people to fulfill 5-year plans by any means in order to catch up and overrun somebody, which is the least natural, then the proposed methodology based on vivid analogy of the structure of live blood circulatory higher organisms presupposes simply a steady growth of a social order.

The institute of democracy is also subject to change. For instance, while in the past years the activity of power structures was under the supervision of the institutes subordinate to them, then in the proposed it is planned to set up the mechanism of feedback and immunity, which can be set up ideally only with the participation of a civil society.

The advance of the society into a qualitatively new condition should facilitate the growth of interpenetration of opposing forces of the society, which should facilitate the growth of self-advance of the system. The growth of self-advance of the system will promote the growth of transition of quantitative changes into qualitative ones, and vice versa.

The growth of quantitative and qualitative changes will promote the growth of the nature and level of development of production relations, which should promote the growth of the nature and level of development of production forces. The growth of production forces of the society will promote the growth of saving forces and correspondingly the growth of economic formation and social equilibrium of the society.

Thus, the proposed methodology meets the laws of development dialectics: negation of negation; unity and struggle of the opposed; transition of quantitative changes into qualitative ones and vice versa; correspondence of the nature and level of development of production relations to the nature and level of development of production forces; and the law of forces saving.

The scientific novelty of the proposed is that under new conditions the functional structure of the society looks more distinctly. It is vividly included into analogy of living nature, the author of which is an indisputable authority – the creator – the Universe.

Analyzing the above, it should be noted that the proposed model of the society organizations as compared with the one during the years of the USSR and the one existing now allows to see clearly those mechanisms of the system structure which move it on and imperfection of which causes failures in its work.

For instance, life-supporting mechanism of optimum taxation. First, apparently, taxation should be carried out by the principle of donor practice. That is, to levy taxation to the amount that as in donor practice it doesn't effect substantially the vital functions of a donor (tax payer). Both the amount (pattern) and the payment order (level). Second, by optimum taxation it should be understood not only the amount and the procedure of payment, but also optimum of the expenditure part of the state budget. For instance, ideally, expenses for the upkeep of the state administration should be within 2 per cent of all tax revenues. This statement is based on the fact that brain's weight of most animals including man is 2 per cent of the whole body weight.

This allows to understand one of the reasons of social anthropology and limitation of solving social programmes. This is a world experience.

Or information feedback by this we understand self-elimination of discord in the administration system. For today, oral or written criticism is as a mechanism of feedback. Though this mechanism can not be reliable because its structure is contradictory to one of the instincts of

human nature – the instinct of self-preservation. The proposed model presupposes a standard algorithm of social technology as absolutely reliable in the work taking into account specific features of nation's psychology.

And immunity. By this it is understood, of course, not only that a member of the society should be protected from crime, which is surely important, but also his relations with state authorities and all other law-enforcing structures. Today, the procedure of applications processing by state employees is that as a rule an application is processed within the term established by instructions, and generally these terms are observed. But business is active where time plays an important role and its loss may be costly to an entrepreneur. So the point is not only to reduce the term of application processing, but also taking into account reasonable expectations of applicants by state employees.

The national economy importance of the proposed is that the science obtains a transparent model of functioning the society, which clearly shows the main conditions of appropriate development. It pretends to unquestionable authority, like “Our Father” in spiritual life and Marxist-Leninist teaching during the reign of the Communist Party of the Soviet Union.

The proposed methodology is substantially different from the one which existed during the reign of the Communist Party and which exist now due to the fact that attention of politicians and scientists oriented and orients towards the increase of the people's well-being with its steady fall. The main orientation of the proposed is towards perfection of life-supporting mechanisms, which should provide (driving wheel) a stable growth of well-being in the way it takes place in vegetable life. A plant grows by itself, flowers and bears fruits if it is provided with all necessary.

Thus, the society can switch from talking about social usefulness to useful activities.

Concluding the above said, I think it possible to cite a wonderful utterance by the well-known Russian philosopher of the 19<sup>th</sup> century Chaadayev: “Love to motherland is a very good thing, but there is still more important thing – love to the truth”. This motto guided me in the work on this material which I don't take as infallible, and I show readiness for possible discussion with specialists who take an interest in this problem.



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**Picture on the front page: “But the dead, to Parnas for stars!”**

Redactor A. MALYSHEV

Тираж 300 экз. Издательство ВСЦ "ПРОМЕТЕЙ"

Заказ № 11/01

Бумага офсетная

Подписано к печати 01.11.2006

Объем 5,25 п.л.

Формат 60x84 1/16

Отпечатано в МПП "Ч К"

г. Киев, ул. Кутузова, 14.