Ring Determinism: Solving the Problems of Scientific Materialism

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ABSTRACT

Materialism traditionally has had difficulties with interpreting the subjective aspects of human life and of nature. The concepts of ring determinism and polyhedral monism suggested in this work, in the opinion of the author, resolves this problem. New concepts provide the materialists with a causal and ontological basis for any subjective phenomena. It allows interpretation on a quite solid methodological basis. At the same time, the problems of causal and ontological substantiation of autonomy for separate bodies in nature have been solved. The phenomenon of the occurrence of system properties has been given an explanation. The causal principle underlying the phenomena of self-preservation, self-control and self-organizing has been established. The basic nature of integrity and autonomy of a living organism, the basis of natural egoism and egocentricity is identified. The causal and ontological bases of the existence of such phenomena as mentality, soul and consciousness are discovered. Points of rapprochement of the positions of scientific materialism with a lot of other well-known philosophical doctrines are planned. The original quasi-dualistic treatment of a psychophysical (mind-body) problem is offered.

Chronic Problems in the Philosophy of Materialism

In the opinion of many, the modern situation in the forefront of philosophical battles very much reminds us of a long-drawn "trench" war. The majority of key arguments on the part of all the philosophical schools participating in the battles for doctrines and a human world outlook have already been expressed and the alignment of forces has been determined. There are some rare sporadic critical attacks and maneuvers, but insufficient to change anything in the battle plan. Apparently, without an essentially new powerful "super weapon", that is to say, without an essential methodological breakthrough, it is hardly possible to change anything in the foreseeable future.

In the role of such a "super weapon", the author of this article offers the concept of "determinism of a close circuit" or, "ring determinism". The author believes that this concept will correct the principal defects of materialism which still did not allow it, by virtue of an archaic methodology, to participate in a broad circle of the modern philosophical controversies on the of full volume grounds.

In particular, as soon as the philosophical debate touches the diverse aspects of the autonomous behavior of living organisms; man, his psyche and consciousness, materialism simply cannot sustain careful argument. These things have no basic ontological status in this framework. From the very beginning of materialism it was charged (and quite is reasonably!) with objectivism. Recognizing an objective reality of the surrounding world, materialists gave it the status of the main and unique principle and automatically belittled the importance of the subject in his
material surroundings. Therefore, the struggle of the individual in trying to subordinate the
surroundings to his interests while simultaneously attempting to adapt to it and learn of its
properties, was ignored. Thus, the individual was given a secondary role or reduced to
insignificance. It is surprising that the philosophers tolerated materialism so long!

In the ontology of materialism, the principle of general-purpose interaction implied that material
unity of the world was basic. The existence of natural activity in such conditions should have
implied either the negation of unity or its certain cleavage. Refusal was impossible, because it
would be seen as surrender. As to the cleavage in positions, the principle was rather vague. That
is why materialism had to reject it absolutely. In addition, it was necessary to give up recognition
of the existence of local autonomy and activity. As a result, in any discussion regarding
subjective aspects, the materialists assimilated the argument of the church; that it was "the will of
God", and repeated constantly "all in the world is the result of united causative
interrelationships".

The "elementaristic" direction in materialism, that took its roots from the "atomists" of Ancient
Greece, was no better. Its weak point was the principle of interconnection of elements in the
unified structural whole and the interrelationship and transmutation of material formations. Thus,
 despite the powerful methodological support on the part of natural and technical sciences,
materialism appeared sidelined on the road of philosophical ideas.

**Monism** and **determinism** composed the methodological basis of materialism for an extended
period. However, by virtue of stagnation, they became a real hindrance for materialism. Well-
known materialists perceived it for certain, and attempted at various times to introduce
"improvements" in the doctrine. So, as a counterweight to the charges of objectivism, the idea of
a subjective source of "secondary qualities" by John Locke, the anthropology of L.Feuerbach, the
concept of "practice" and "learning consciousness" in dialectical materialism and the modern
concepts of emergentist materialism began to appear. All these attempts at reform only made the
pill a bit sweeter, and did not remove the main problem.

In John Locke's theory, **external** (sensations) and **internal** (reflexion) were thought to be the
source of human cognition. He championed the idea of the mutual autonomy of the material and
intellectual worlds and stated that in the phenomenon of "secondary qualities," the special role of
the subjective factor appeared. However his subjective-objective parallelism applied only within
the sphere of epistemology and had no ontological roots. For this reason his theories have simply
withered.

All the remarkable theories in the anthropology of Feuerbach also rested on the insoluble
problem of ontological underlying reasons for autonomous behavior and human intellect. The
principle of general-purpose interaction, being used in its naked loneliness, categorically did not
assume such "liberties" and buried them without a trace.

The concept of **the learning subject** created by K.Marx and V.Lenin could be to the point if it
were considered in connection with the activity of the subject's private life. However, to
introduce it was impossible for the above-mentioned reason. Thus, the ontological status of **the
learning subject** hung helplessly in the air. Appearing in science as the sources of human
knowledge, it disappeared completely in the science of being.

The concept of **practice** was offered in a similar mode, in the full separation from the concept of
**the practical subject**. Thus, the attention of the authors concentrated only on the objective
aspects of practical activities of someone... only clear and abstract. That’s why **practice** and
**labour** started to act as certain powerful mysterious and abstract semi-objective categories,
seeking to crush everything that was human and social. That there is, for example, the statement, "It was LABOUR that created a man from an ape". However, this monumental theoretical structure had weight only within the special framework of sociology. In ontology there was nothing created which would correspond to this.

Within the framework of modern emergentist materialism (M.Bunge, J.Margolis, R.U.Sperry), the availability of a number of natural entities, especially for a culturally developing person, such special systemic properties which qualitatively defines it as a whole and misses the elements composing it, was recognized. Actually it is one version of the well-known phenomenon of originating systemic properties, which is something like vitalism in a new way. Such reasoning would have no sense unless they were reinforced by some original ontology.

So, all the mentioned "improvements" had no support in ontology which is the systemic basis for any philosophy, therefore they should be relegated to a category of off-system cosmetic measures. And one more generalization: remodelling started from the private sciences or special sections of philosophy and as a result, they rested on an obsolete ontology, which did not give them a chance to develop. They were nipped in the bud. This leads to an obvious conclusion regarding the necessity of reforming materialism from an ontological base.

Today, it is clear to everyone that the principle of "general purpose interaction" does not uncover the essence of the majority of situations researched by philosophy. Evidently, before any two material formations start to interact, they are required to become apparent as separate natural entities. In addition to the principle of interaction, another principle should be introduced which would reveal the nature of "individuality", "isolation", and a local (private) natural autonomy in order to establish a necessary balance. This can have a different nature: spatial, material-field, structural, energy-power, functional, informative. As in materialism, all should happen under the supervisory control of determinism. It is possible to safely assume that in the basis of all these versions there should always be a local causative autonomy.

The Saving Idea

As an illustration, we shall consider the widespread situation when two people, who participate in a surrounding social network of public interactions for some definite time, suddenly fall out of it, and fall in love. They cease paying attention to their environment and are engaged almost exclusively with each other. What then happens to the philosophical plan? Society and nature have lost two active citizens, have lost two receivers and two sources of causative influence. Causative catastrophe? No! Determinism and the conservation laws teach us that any causative action should not disappear completely. So that’s it! The structure of causal connections was only changed. Now the large number of causal connections of this couple is aimed not outward, but to each other (see figure 1). Here it is visually observable, that two generalized lines of causative action together become a closed causative circuit.

![Figure 1. Causal connections of in love pair.](image-url)
Our essentially significant conclusion will be that we owe to the origination of this circuit, the appearance of a separate material formation – the in-love pair! This pair starts to declare itself as a certain unified autonomous body, as the new natural factor showing autonomy in all the above-listed attitudes. Certainly, external causal connections of each of those in love are not torn completely. However the scale of internally oriented communications in comparison with the outwardly oriented, is much greater for the conservation of wholeness of the couple.

Similar situations occur in the broadest aspect of natural phenomenon. For example, when two atoms of oxygen are bridged by means of chemical linkage into one molecule, when the electron and a proton by means of electrical connections are integrated into an atom of hydrogen, when the Earth and moon by means of mass attraction become a space tandem, etc. In all these cases in the basis of individuality, unity and a wholeness of alliance, lies within the closed causative circuit.

The consideration of a pair of connecting material foundations is just the simplest example. In the substantial world there are much more events where the variety of heterogeneous elements are connected into a unit by means of diverse connections. It is also possible to name as an example a human body or a political state.

In the second half of the 20th century appeared a special science, synergetics, researching general regularities of similar systems, which form on the basis of the great number of separate elements, by means of a special internal functional coherence.

The functional coherence is interesting. However there is no smoke without fire. As materialists and determinists, we are obliged on the basis of any functionality, to find out and accentuate a concrete causative situation. And so we state that such a principled causative actual situation in the case of complicated systems (as well as in the case of the two bodies mentioned above,) is the presence its nature of a new special factor. For the origin of this factor, the closed circuit of causal connections bears a considerable responsibility. This factor collects and integrates and sticks together in the unified system, all previously anarchical, separated elements. It is this factor, we think, which is the hallmark of all separately existing things in our world, of diverse systemic foundations and alliances. It is responsible for the principle of individuality. Therefore the doctrine of determinism should be immediately enlarged by including a special closed circuit determinism.

The structure of different composite systems can be rather diverse. The internal closed causative circuit can take tangled forms. If we put aside the concrete configurations and concentrate our attention on the property of insularity, it would be possible to consider this form as a ring circuit. Thus, as a characteristic property of all separate material foundations we shall consider the presence of an internal causative ring. And the version of determinism controlling this property, we shall call ring determinism.

The previous rectilinear determinism together with the new ring determinism, embodies action of the principles of isolation and interaction. This now can form a good base for a massive attack by materialism on the entire philosophical front. Some applications of philosophy where the idea of ring determinism ensures a breakthrough will be mentioned below.

**Useful Ontological Acquisitions**

So, first of all, the principle of autonomy of separate bodies and other material foundations receives an ontological reinforcement. Till now the materialists - substantsialists have only been
compelled to recognize the presence of separate independent bodies in nature and regard it as a certain inevitable evil, as they could not explain its nature. They only attempted to retouch the real private autonomy, uniting all separate subjects by means of the principle of interrelation in the unified substantial whole.

The principle of universal interrelation, chosen as the unique backbone, generated a model of the world, suffering from the defect of causative "totalitarianism". Any local segment of the world in such a model, became rigidly connected by direct causative filaments to other segments, forming a unified, continuous whole. Thus, it had not the slightest right for any freedom, for any self determination and self-motion. It was not clear how in such a world, any motion or relative displacement of segments or parts could generally begin. In order to move only one segment, it would be necessary to make efforts to include the whole world, because of the reach-through permeatedness and connectedness of the latter with rectilinear determinism.

Materialism now receives a strict ontological base under the interpretation of autonomous existence and motion of separate material objects. Certainly, the idea is not about a full autonomy. Along with an internal causative ring, any separate natural foundation always has at least some non-significant external causal connections. Thus, it is only necessary to speak strictly about a relative autonomy. When in the structure of causal connections, the internal causative source prevails, there must be a reason to speak about "egoism", "egocentricity" and "voluntarism". When, on the contrary, the internal source is suppressed by external influences, there must be a necessity to speak about "conformism".

Speaking further, the former materialism had serious difficulty in explaining the so-called "phenomenon of originating systemic properties". When the system, formed of known components with a certain set of properties, suddenly began to demonstrate absolutely new properties, there naturally appeared a problem about their origin and natural grounding. Today, we can declare that the presence of an internal causal ring is the causal basis of any system. The system, as a special natural factor is connected by its own existence to a causative ring. The causative closed circuit integrates, sticks together separate elements into a unified systemic whole. In the special case where a composite system with one managing centre occurs, there are reasons to speak about a complex of rings, which lock themselves to this centre. So the materialists - emergentists should jump with joy now: a resolution to their "emergency" has been created.

In mechanics, the autonomy of bodies characterized by the presence of a special factor – inertia, which was investigated by I. Newton. Inertia represents a special kind of resistance (antidynamism) of a body's internal ability to retain the current condition, to resist the external impulse. A measure of such resistance is inertial mass. The more mass, the greater the external effort which must be applied in order to cause acceleration. The presence of inertia as an example of dynamic autonomy indicates the presence in nature of separate bodies in a closed causative circuit. By analogy, it is possible to assume that any other kind of dynamic autonomy will testify to the presence of closed levels latent in bodies which are the cause of other natural factors.

**Dynamic Stability**

Research into the interesting properties of the balanced solid (gyro), showed that the axis of its rotation tries to hold its direction in space. This demonstrates a special kind of dynamic stability. As a measure of its stability, a special value is used – the moment of inertia. This property was used in navigation devices, ballistic calculations of the motion of rotated gears, studies of heavenly bodies and micro-particles, calculations of engines and turbines, manufacturing of
boats and airplanes. Even children became aware of this property in spinning tops. Perhaps only the philosophers - materialists ignored this phenomenon. It quite obviously testifies to the existence of a special factor, originating in the conditions of a specific self-contained causative circuit.

This self-contained causative circuit is a *continuous dynamic circulation* along a certain determined source (in this case, the mechanic circular rotation of solid matter and mass). In connection with this, it is possible to call such circuits, *dynamic*. This differs from common static circuits by the involvement of elements of natural systems in internal stable motion and the ability to involve surrounding objects into this motion.

Another example of the natural factor due to a dynamic causative ring is *the magnetic field*. It is produced by an electric current that flows along a close circuit; for example, in a solenoid coil. It is quite real, and has a vector whose direction is determined by "Ampere's rule". The magnetic field plays the role of inertia, which is resistance to a charge, in the process of electron motion, and movement of an electric current in a conductor. This property is used in electrical engineering and inductors.

Dynamic causative rings are also found in the broad category of *vortex motion* in gas and liquid continuums. In the body of a vortex there are no new elements as contrasted to the environment, however the vortex resolutely declares itself as an independent natural factor in spatial, dynamic and energy-power situations. It is capable of introducing an essential singularity in the condition of these media. Similar to the ring, the spiral motion of particles in a vortex provides the foundation for a new natural factor. This elementary example can become, in our opinion, an example of a whole class of natural factors having the property of self-preservation, selfregulation and even self-organization.

In contrast to static causative rings, which "stick together" separate subjects of inert matter, dynamic causative rings are capable of generating many more surprising things. The vortex is a primitive example of a factor, which is capable of self-preservation, self-motion and self-regulation. It demonstrates quite definite dynamic activity, and can introduce original transformations to an environment. Composite examples of dynamic causative rings can demonstrate more refined versions of activity.

Systems of wildlife, *organisms* have enough composite complexes of dynamic causative rings in their makeup. The availability of these complexes is the forming, transforming and driving source of all life. In particular, it is necessary to recognize the quite apparent and visual fact of a ring closure of causative circuits in morphologies and physiologies of separate systems and the cells of living organisms. In case of arming themselves with the principle of ring determinism (or, maybe, a more appropriate title, *recirculating or vortical determinism*), the materialists may lose their chance to quarrel with *vitalists*. With all gravity, now it is possible to accept *a synergetics*, whose basis - functional coherence - receives a causative argument. When studying a living organism, it is now possible to use the full causative grounding in the principle of autonomy; independence of an organism from its environment, contra-positioned by an organism's own internal problems with external influences. There is no more reason for kicking furiously at Aristotelian *entelecheia* and all *immanent teleology*. Egoism, egocentricity, aggression now receive a substantial ontological base. It is necessary to consider as the first cause of these developments, not intrigues of a devil and not poor education, but *an immanent causative vital-vortex*. There is reason for shaking hands with *voluntarists*. It becomes clear on what ontological platform the compositions of different *subjectivists* are based.
Everything Has Been Put in Order in the Science of a Person and His Knowledge

Until now, the situation in interpreting human knowledge through materialism was completely monstrous. A person in any measure was not considered as the subject of an autonomous existence, as vital and active. However, it was permitted to him in some diminishing way (a classical example is the concept of "reflectance" in dialectical materialism) to be a subject of knowledge. Now, within the framework of the broader explanation of determinism, a person as something purely autonomous, has the full right to distinguish itself from the surrounding world in many ways, including the capacity to learn.

The recognition of a separate subject of knowledge and causative autonomy from the world at once places knowledge in its proper place. We are obliged to recognize that a subject has the right to have a special cognitive basis, a position, a tradition, a special attitude towards the subject of knowledge, and a specific view which is not always adequate for the objective properties of cognizable things. And even the right to make mistakes, to err, to imagine! The huge level, which has been recognized only by subjectivists, is now uncovered. Now the subjective factor should declare itself in the materialistic theory of knowledge as completely real category, having a strict causative basis.

In order to function in this world successfully, a person is obliged to use something better than a trial and error method. The aim of self-preservation and optimal development induces him to have, as a reference point, a certain algorithm of successful action as a support. For the lowest animal, existing for extended periods in stabilized natural niches, this algorithm is incorporated in instinct. For the higher animal and especially for a man, living in permanently changing conditions, it is necessary to create this algorithm by himself. Creation it is impossible without the design of a model of this world, clear, convenient and objective enough for use. The model is the necessary environment in which bosom the algorithm is deployed. They are inseparably related. Optimization of the algorithm implies the perfecting of a model. All the processes of human knowledge imply the creation, optimization and remodeling of this algorithm and this model.

A living organism can be considered in two ways: as a unified unit, a complex of self-contained causative rings and as a soft union, a symbiosis of these rings, each of which plays a specific and rather autonomous role in its existence and operation. If we choose the second version and emphasize a relative causative autonomy for each separate system, it is possible to reach a more subtle level of research into the motivation of vital activity and conduct of an organism.

In particular, if we take into consideration a relative autonomy of an alliance of nervous and humoral systems of an organism, if we see a tandem of the conforming causative rings, it will be possible to speak with certainty about such factors as psychics (mentality) or soul. If we concentrate on the rather autonomous causative status and the operation of the known physiognomy of the cerebral cortex, it would be allowable to speak about consciousness. The admission of the relative autonomy of these factors give the materialists a chance to reconcile with dualists. Besides, the detection of the material factor, which is the bearer of consciousness, identifies a clear route to the solution of the so called "mind-body problem".

The availability in a nature of two ontologically (causally) equitable platforms for the description of the processes occurring in consciousness — from within, a causative ring of consciousness and without, from the surrounding world, allows us to speak about the two-fold character of the same natural phenomena. Henceforward the equal rights to life have two mutually complementary views; they are something like a known complementarity principle in the physics of the
microcosm. Each view has its own methodological platform; the apparatus of perception, recital and interpretation, and its own specific motivation. Together they ensure us a completeness of perception of any given subject. Without any of them, the notion of a subject will be incomplete.

To approach it more strictly, it would be impossible to limit consideration to only the "mind-body problem". It is necessary to take into account the presence in psychology of a person of several sub-systems and the causative rings and relatively independent factors, corresponding to them. In addition to consciousness, the will, the sphere of desires and inclinations, the sphere of emotions, senses and affects are submitted. Thus, if we want to receive a complete picture of any subject, it is necessary to synthesize the several private submissions conforming to all these spheres.

For example, we want to buy a definite thing in shop. The "sanction" for a purchase is in the sphere of desires (the thing is necessary in housekeeping) and a sensual sphere (appearance, beautiful design, an anticipation of pleasure from use). However, the consciousness is against purchase since it is expensive. The final decision depends on the ratio of force of different motives.

The confrontation in a nature of a person's many relatively independent factors, makes us carry out the work of assessment of these categories in philosophy and science. An example of activities [1] and [2] can be.

Living organisms demonstrate the tendency to enter different alliances: flights, shoals, herds and public units. Any such alliances imply availability of a specific closed causative ring. In a chaos of diverse connections between the members of an alliance, the closed causative circuit clearly appears, and it takes a significant place in the general scheme of things.

The consideration of all varieties of adjacent factors in their basic causative rings and vortexes in society, may allow the construction of an adequate social model and successfully forecast the development of social processes.

**The Structure of Monism**

Recognizing the uniqueness of material reality and simultaneously, the extension of determinism (including the ring version,) inevitably, we come to a special comprehension of monism. It is necessary to consider monism as not so all-encompassing. The principle conclusion is that reality is certainly the only one, but it is rather polyhedral and multistage. That is, it has independent and intricate subdivisions interacting with one another whose properties are discovered only under fixed angles, and only with fixed observation through fixed techniques. So in order to have a common view about the complexity of reality, it is necessary to create a synthesis of every possible private submissions. One must actually look into *each edge*, to climb through *each stage*, and then to combine all the material into a unified image. This would be a grandiose and majestic goal for the advanced materialist-monist!

A rigorous methodological undertaking of such scope should take materialism into all the topical niches of philosophical research, and should engender rigorous participation in the investigation of all controversies. Moreover, materialism should be at the head of all philosophical processes, collecting and synthesizing the teachings of all philosophical schools.

How does philosophy and science actually develop? An interested and enthusiastic experimenter always studies a subject under a chosen point of view. As a rule, he approaches a problem with quite a fixed world outlook and a pre-conception, which introduces a bias. Occasionally the
research itself has its fixed pragmatic purpose. So everybody is free to accept or reject the results, which have an obviously subjective character. At times, one subjective analysis becomes fashionable, sometimes another. Accordingly, the subject under study presents one aspect or another, depending on the point of view. But it is certainly necessary to remember that each aspect is one-sided and narrow.

The only advantage in this the opportunity to study a subject from many perspectives, choosing an interesting aspect, an interesting angle that reveals something of its attributes. Also as a rule, the many exploratory platforms correspond to the many properties of the subject under study. An acquaintance with all these platforms can lead to a broader understanding of the subject.

It is necessary to notice, that in spite of all the multitudes of subjective factors, only the interpretations-ideas, which conform to real-life natural factors, formed as we now know, by the conforming substantial causative rings, keeps it as common knowledge.

As time passes, if no barriers are erected, all the main operational factors are revealed by the research of experts. As an example, it is possible to refer to great historic resources for philosophic research. In ancient Greece, all the principal directions in the development of thought have already been explored and are valid even to this day.

It should be understood that behind each natural factor advanced by this or that scientific school, stands a special causative ring which allows the production of a sensible methodological attitude towards its doctrines and teachings. As each of these causative rings is substantial, it is necessary to estimate the usefulness of their research. However as every causative ring is local and is limited in space, time and other aspects, it is also necessary to recognize the restricted character, of applicability of its results,; to reject the claims of universality by its adherents.

To constitute a clear idea of the concept of polyhedral monism, despite the correlation noted above, it is necessary to distinguish the real, immanently inherent properties of natural things (and causative rings disappearing behind them) from the separate properties identified in private research in the present period. Here, we’ll need the well-known methodology of Kant and his concept of the "thing in itself" and of "phenomenon". Moreover, it should be understood that only through ring determinism and polyhedral monism can we identify the clear beauty revealed in the concepts of this great philosopher.

**About the Mind-Body Problem**

It is clear that the brain is not only for man, but also for the major class of animals. However, as to mind, animals either don’t have it, or have a primitive type of it. In reflection and in the structural organization of the brain, it would appear that man is heir to one that is a little more complex. It suggests that for the existence and the activities of the mind, a special segment of the brain takes responsibility, or more precisely, there is a special foundation or device in man's brain, which animals do not have.

Within the framework of the concept of ring determinism the availability of a special material foundation straightly indicates the existence of a special closed causative circuit in the body, and the brain responsible for it. This closed (self-contained) causative circuit allows the existence and function of the brain (to be clear, we shall call it the "mindbase") in the capacity of a separate independent factor, which is the phenomenon of mind. Mindbase is closed on itself in a causative attitude, that allows it (and to the mind as an integral attribute,) to execute independent activity. Apparently, that between the physical-chemical processes in the mindbase and mental acts of mind there is an unambiguous correspondence: a mental experience constantly
accompanies a physical process and visa-versa. It is an inseparable system. However, the represented members of this system, existing in different worlds, are like the two parts of an iceberg: above water and below. The same happens with the mindbase. It exists in two worlds: internal (that is obviously represented in the mental field) and external (that is, available for research by an external observer).

Only subjectivists have problems understanding the nature of an external world. Materialists consider the external world as an initial reality; as a postulate. Frequently, they actually refer to this field as the whole world, belittling an inner life and connected with it, the subjective as something secondary and insignificant. As to the nature of the inner life, no one had any sensible comprehension of it including materialists and scientists.

As a rule, an inner life is understood as a spiritual world. It is represented to the person as the result of introspection. There have been attempts to contrast it to the external world, surrounding a person. To our mind, it is absolutely absurd that comparisons are made between things so different. To seriously compare different things, it is necessary to search for one general substantial plane. For example, it is possible give myself a headache attempting to compare directly such things as for instance, the condition of My bank account and Your desire to receive some money. The absurdity of such direct comparison is obvious to any serious person. Solely I and You may be compared in this situation as material bodies (and members of a society). And the result of our informational-material interaction may be a certain financial exchange process. It will reduce of my bank account and will satisfy your above-mentioned normal desire. That is the only way!

A reasonable answer can only be provided by ring determinism. Within its framework it is seen, that the birth of each new independent (autonomous) natural foundation is accompanied and ensured by the linking of a special causative circuit. Thus, it is necessary to underline especially, it is not only a new material body that was born. Actually the new small original world came into the large world, in a fixed part of space, organized by a special mode of causative attitude, having the property of closure, isolation. The space of this world represents a special field in which its own specific laws act and other specific properties appear. The situation here is under a special causative supervisory control that gives grounds to consider this part of the world as a special causative zone. This zone can be specifically called an inner life. An inner life is limited by its own framework and has its own special internal organization.

Certainly, any such inner life does not completely negate the general properties and regularities of then external world. It only partially substitutes and supplements them by its own. For example, in an army, which to a certain extent is an isolated structure, people live both according to universal civil rules, and according to some specific army regulations.

However the element of causative independence often allows an inner life to flexibly build relations with an external world: somewhere negating it, and somewhere associating with it. The fact of a definite causative independence of an inner life from the external inevitably generates the phenomenon of ontological equality of rights of these two independent worlds. And these are not jokes any more. It demands a global attitude from philosophy, and a completely different methodological approach, devoid of the former ignorance. The tricks of reductionists and eliminativists won’t pass muster anymore. An inner life, which is as material as an external one, can’t be neglected. It is a quite severe material reality having quite objective and special properties.

As we have started on the ontological equality of rights of two worlds, it is necessary to take the next step: to recognize the legal equality of claims and positions of both the worlds in connection with a number of actual things or events. Now we’ve come up to the situation when it is not
enough only to be guided by lightening and interpreting this or that phenomenon from the position of two different worlds. Both views are necessary for obtaining a rigorous pattern of reality: from within and without. It inevitably results in a certain parallel-complementary principle of knowledge, in the concept of polyhedral monism.

Two different worlds provide different ways of investigating things and events: mental on the part of the inner life and physical + behavioral on the part of the external world. These ways used in the sovereign worlds, apparently, also are sovereign. Phenomena and the processes existing in the inner life mindbase can be investigated from within by means of feeling, introspection, and self-consciousness. From without, it is investigated through physiological methods and the analysis of function and behavior.

In attempts at the solution of the notorious mind-body problem the external and internal ways of investigation, have been pushed together in order to prove their inequality. But within the framework of our concept, equality of rights of these methods is understood as the basic principle. For the benefit of this principle, such arguments can be adduced as same phenomena in the brain can be explored with equal success in two different ways: mental, through a part of the mind and mindbase, and by means of physiological influences on the part of an external observer. The analogy to an iceberg arises again: it also may be actuated by the influences of different spheres: currents in air and the flow of water. The physiological way of researching the brain is not advanced enough to allow an exact substitution of mental phenomena, but it is, we think, only a matter of time.

The sharp dispute begs a question: to what laws are the same processes in a brain subject? Are they mental-logical or physiological? Apparently, physiological laws constitute the necessary initial base for the formation of any biological and mental process. However the complicated schemes formed in a brain during a long adaptive evolutionary period, although consisting of primitive elements, correspond to special aims and are organized in such a manner that they may correlate with regularities of the mental processes. On the surface, here occurs the same bioelectrical current on a neural network. But this network is very artfully organized. The special physical schemes adequate to the logical circuits of reason here prevail.

Today, engineering and radio electronics have advanced to such a level that it is possible to create devices having rather broad functionality (including – computer software products). The logic of their operation is also various, sometimes it copies some functions of the human body. Though at the base of all processes, elementary physiological laws operate. It is necessary to recognize, that in the systemic plan, everything there is subordinated to the special logic of an executed problem (functionality). In other words, each new systemic superstructure allows this random heap of elements to carry out the new specific procedures contained there as potential. In our opinion, here is a full analogy with the mind-body problem.

**Note:**
Many problems, touched on here, require special detailed research. Partially such research and the use of the concepts of ring determinism and polyhedral monism in philosophy have been stated by the author in the Russian language in the Russian press [3,4,5] and in the Russian philosophical Internet - magazine [6]. In the near future the author intends to place the materials on this problem also in English-speaking sources.
REFERENCES
(All in Russian)

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