

# **The principle of hierarchical relativity in solving the basic question of philosophy**

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## **Abstract:**

The principle of hierarchical relativity is explained in the context of the premises that caused its appearance, and as a method in the new concept of solving the problems of the "basic question of philosophy", which is understood in the Marxist interpretation. The nature of the solution of some of its key problems was also noted. A detailed discussion of the principle is given in the author's book "The Principle of Hierarchical Relativity - 23 Centuries of Distance from Plato to Aristotle to a New Solution of the Basic Question of Philosophy"

From Cyclopedia

The principle of hierarchical relativity (PHR) is a philosophical principle that establishes the dependence of one or the independence (invariance) of other properties or the status of elements of the hierarchy from their position in it (formulated by Yu. Fh. Zuev (Russia) in 1997) [1]. In the second case, this principle could be called the principle of hierarchical invariance or absoluteness. Therefore, the PHR implies both opposing principles: relativity and absoluteness. Such unification corresponds to the dialectical law of the unity of opposites. In this article, the PHR is considered in connection with the basic question of philosophy (BQPh), since it is historically and logically connected with the problems of the BQPh theory.

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## **The crisis of absolutist views in hierarchical systems**

After overcoming the crisis of absolutism in physics in the early XX century, by creating relativistic theories [2], by the 1970s, a crisis was emerging in the sciences dealing with hierarchical systems of living nature and technology [3] (psychology, pedagogy, medicine, etc.) and together with them the crisis of philosophy as their methodological basis [4]. It

consisted in the fact that from the standpoint of absolutist views alone it was impossible to explain relations in hierarchical systems.

To solve the crisis, a methodological approach was required that would correspond to the level of complexity of these systems. And the PHR, proposed in the late 1990s, met this requirement by combining in it two principles: hierarchical and relativistic. [5] They were known even in ancient Indian and ancient philosophy. In the XX century, these two philosophical principles separately have already gained their axiomatic significance in modern physics: in the "theory of relativity" and hierarchical thermodynamics [6]. However, PHR was discovered and received scientific value only at the turn of the XX and XXI centuries [1].

### **Examples of PHR**

PHR take place wherever there is a hierarchical sequence - for example, in the popular proverb: "Fine fellow for the sheep, but against the fine fellow - the sheep"; or in the Chekhov story "Chameleon" [7], where the attitude of the police guard Ochumelov to the bitten hryukin and the dog varies depending on the status of the owner of the dog - whether she is a general or she is not. The status of a dog as an animal does not change from the hierarchical status of its owner. Also, the status of the donkey will not change - "even though you scree its stars ...". The last two cases are examples of hierarchical invariance or absoluteness. From the field of science, for example, they include the hierarchical invariance of the Gladishev's substance stability principle [8] [9].

### **PHR and the BQPh theory**

PHR is historically and logically connected with the problems of the BQPh theory. In a number of the humanities, an important methodological role was played by the BQPh theory: the epistemological question of the relation of thinking to being, consciousness to matter, or otherwise, the question of their identity and primacy, which set the general plan for the materialist or idealist solution of the BQPh and the problems of particular sciences. Throughout the classical period, beginning with Plato, philosophy did not find a rational answer to the problems of the BQPh, since it did not develop the corresponding complexity of the subject matter and the concept of solution. Therefore, the crisis of a number of sciences that emerged in the 1970s was based on the BQPh theory. He became the subject of special attention of analysts and critics. In the domestic literature of those years his analysis is devoted, for example, to the work of V.V. Luzgin [10], and later in 2001 to his criticism - the work of A.L. Nikiforov [11]. However, the philosophical science, which for a long time remained in the bosom of absolutism, never considered the epistemological problems of the BQPh either hierarchically or from the relativistic point of view, although in reality it is a special case for these approaches and the application of the PHR [5], and on the other hand the Aristotelian problem of parts and the whole [5] [10]. The application of the PHR to the problem of the BQPh has made it possible to create a holistic concept of its solution. It unites materialistic and idealistic monism in a single relativistic

dualistic philosophical system, in contrast to the Cartesian absolutist psychophysical dualism.

Logical and historical, as is known, often do not coincide in time. So the new concept of the BQPh solution appeared 10 years after its physical embodiment in the chemical physics of the 1980s in the face of hierarchical thermodynamics and of the Gladishev's thermodynamic theory of the evolution [5] [12].

### **Key Issues**

For the new concept of the BQPh solution, it was required to resolve such key absolutist problems as:

- 1) the identity of being and matter (being and spirit);
- 2) the absolute opposite of the material and the ideal;
- 3) the monistic absolutist solution of the BQPh in the philosophical systems of materialism and idealism;

but in psychology

- 4) problems of psycho-physical dualism and parallelism [4]

and, finally,

- 5) the problem of setting up an epistemological and ontological plans for the solution of the BQPh.

The basis for the solution of the 1)st problem was the formulation of the BQPh in terms Aristotelian's problem of the general and the individual (parts and whole) relation: matter and consciousness as parts to being as a whole, and thereby denying their identity with being.

2)st problem was solved on the basis of the provision on the hierarchical relativity of the material and the ideal, that is, their dependence only on the hierarchical position and independence to their hierarchical properties. Thus, they denied their absolute opposite and the possibility (3) of the monistic solution of the BQPh. The possibility (4) of the Cartesian absolutist solution to the problem of psychophysical parallelism, which believed that these statuses were independent of their hierarchical position, was also denied [4]. With regard to problem (5), the Platonic ontological plan of the BQPh, which was essentially an object-subject relation to the epistemological plan, was replaced by a plan of a truly ontological object-object relation [5].

### **Sources of information**

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