

Asadullaev I.K.

New (physical) picture of the world? – Part 2. Expansion of similarity as a category of philosophy, Universal Law and Universal Form of Matter in Motion

Abstract. Author considers that with the expansion of a similarity certain objects turn other objects into their likeness. It is manifested in space and time. Expansion of similarity occurs in the process of stability of things, phenomena, when an object retains its likeness. In addition, there is an expansion density when a second-level expansion occurs — uniformity of different scales. It is an expansion of religions, communism, democracy, and so on. Author emphasizes the attention on next. However, in a true democracy everyone has the right to refuse to be the likeness of others. But not in respect of democratic laws and human lifestyle. A man has to be like others in exercising democratic laws and rules of humanity. The article concerns such topics as: “Nobody has the right to forcibly turn others to his likeness, unless it jeopardizes security through the system of violence or genocide”. Motion of uniformity is one of the most important forms of motion of the matter contrary to its other form — constant generation of innovations, diversity and differences. Motion of uniformity has at least three “sleeves”: expansion of similarity, reflection as a universal property of matter and invariance, philosophically perceived as preservation of uniformity in various systems, transitions and dimensions. There are many forms of expansion of similarity: social contagion, fascism or totalitarianism and others. In the theory of reflection, developed in the twentieth century, we come across with a more or less passive reflection of some phenomena by others, which is why the researchers sought to specifically identify the active substance of reflection as universal properties of the matter. It was not incorporated in the concept of reflection. Concept of reflection initially had no idea of creation and “aggression”, had to be supplemented in theory. The methods of the research are the following: dialectical approach, materialism, structuralism, comparative method, systemic and organismic approach, functional method, cloning method in cognition, methods of induction and deduction, method of inverted hierarchies, when ultimate event determines the processes while individual phenomena affect the key factors. The novelty of the problem is

that the concept of expansion of similarity is introduced for the first time and is regarded as a universal category, universal law of existence and universal form of matter in motion. Author concludes that the novelty of the problem is that the concept of expansion of similarity is introduced for the first time and is regarded as a universal category, universal law of existence and universal form of matter in motion. The article for the first time describes the logic of alliances and associations based on similarity of subjects and people. It takes place in nature as well, when communities of such objects and phenomena emerge. There is a fundamental law of existence that reflects essential commitment of phenomena to create systems similar to it or to continue own similarity. Science has known many scholars that studied similarity of phenomena, the relations of identity and difference, replication and difference. However in this aspect, motion of similarity as unfolding in space and time, in a variety of scope and depth, the concept of similarity expansion without doubt must find mathematical, astrophysical, in other word, natural science aspects through identification of specific laws and relations. The main thesis of the author is next. The concept of expansion of similarity more fully reveals essential aspects of democratic process, and identifies specific properties of extremism and fundamentalism, in other words, their “bloody mutation”, regardless of their political colour. Giordano Bruno most vividly and selflessly defended cognitive cosmological principle, which concept is determined by the expansion of similarity — the entire infinite and yet to be better cognized Universe is similar to the universe seen to us. Expansion of similarity is manifested as a method of cognition and principle of determinism.

Keywords: *Universalism, Expansion of Similarity, Democracy, Totalitarianism, Fundamentalism, Universal Law, Logic of Union, Humanism, System of Uniformity, Fascism.*

The concept of expansion of similarity as a category of philosophy reflects one very important aspect of the universal connection of the objective reality and universality of the world in its originality. Quoting Osiep Mandelstam, “Kinky order” of the world around us is subject to a fundamental connection of phenomena in their variety and movement of this diversity through its “multiplication”, replication and assertion of diverse uniformity as far as this dialectic allows. Qualitative stability of phenomena, items and subjects is a movement of uniformity of this certain diversity in time and space — one of the parts of expansion of similarity as a universal law of reality.

Movement of uniformity is one of the most important forms of motion of the mat-

ter, contrary to its other form — permanent generation of innovations, diversity and differences. Uniformity movement has at least three “sleeves”: expansion of similarity, reflected as a universal property of matter and invariability, interpreted philosophically as preservation of uniformity in various systems, transitions and levels.

There is a fundamental law of life, reflecting essential desire of phenomena to create systems similar to itself or continue own similarity.

In science, much has been done by scientists in exploring the similarity of phenomena, the relations of identity and difference, replication and difference. But in this aspect of motion of similarity, as unfolding in space and time and in a variety of scope and depth, the concept of similarity expan-

sion is undoubtedly to find a mathematical, astrophysical, in other word, natural science aspects including identification of specific laws and relations.

However, this issue highlights the society and its every diverse phenomenon from a new angle. Exploration of the concept of expansion of similarity with necessity brings about ever-new challenges and aspects, the answers to which will be located by scientists engaged in this science novation.

The concept of expansion of similarity more fully reveals essential aspects of a democratic process, and identifies characteristics of extremism and fundamentalism, in other words, its “bloody mutation”, regardless of their political color. Democracy, humanism allow expansion of similarity yet in the same way reserve the right to decline any similarity expansion if it is contrary to the will and dignity of the individual, party, people and not when humane laws must be obeyed.

Expansion of similarity does not act by itself, but rather as a result of intolerance of some phenomena to the otherness of other phenomena.

We are aware of anthropomorphism as applied to the term of “intolerance”, which is gone as soon as we enter the realm of social motions.

Undoubtedly, it is the expansion of similarity (indeed within its specificity) that lays the ground for anthropomorphism, which simlizes a man with the world of plants and animals, endowing animated and inanimate nature, celestial bodies and supernatural powers with human appearance, properties, mind and soul.

In other areas these trend is manifested either in the form of a violent expansion or evolutionary diffusion, as a political-economic or spiritual pressing, or even as a voluntary acceptance of what was previously alien.

Expansion of similarity is manifested both in the spiritual realm with its inher-

ent originality and in other areas, such as biosocial, economic, political, etc.

Throughout history of mankind we observe powerful phenomena with amazing dynamism of phenomena that transformed all the layers of human life and society; this and rapid emergence of the world religions, first in limited areas covering in a while the population of vaster regions. In this series there is a world communist movement; and a trend in fascist expansion, or nowadays — in pursuit of liberal-democratic transformation of lives of people in the planet after establishing democracy in its leading countries.

The answer to the question whether the spread of the phenomenon through bloodshed and violence or peacefully depends on the nature of interacting phenomena and specific historical conditions. Sometimes there is a combination of both.

Intolerance of a man, society or other forces to “the otherness of others” sometimes was absolutised and took terrible shapes. Let’s recall medieval Inquisition or fanaticism of extremists of various radical parties, certain religious movements, racism or nationalism nowadays.

Expansion of similarity can feed equally on the finest ideas and ideals, and on basest emotions and passions of people. It can be a means and a mask-off of material interests, combined with them or other factors.

Among bloody and violent expansions are Nazism, racism, fascism, genocide policy, fundamentalism (religious or communist) — all these are different forms of brought- to-the extreme intolerance towards people of other nationalities, ethnicities, race, religion or other spiritual orientation, other cultures, political views or lifestyle. Marx’s thesis on Feuerbach was the reason, if not the cause, of communist expansion in the world. In the movements under consideration the origins of intolerance and expansion are reflected both in the goals and in socio- psychological roots of radicalism, accompanying and feeding

these ideas in the historical conditions of their emergence and adoption.

Tolerance for other based on similarity

Fortunately, human nature and anything alive in general comprise more than this. There is primal democracy of life consisting in the fact that ever from the beginning of his history, a man demonstrated, if I may say so, “intolerance against intolerance” — learned to tolerate their fellows, despite their simultaneous dissimilarity on other parameters: family members, clan, tribesmen and so on, up to the ultimate communities today.

Tolerance for other person, other lifestyle or dissent is not an invention of Western democracy alone. It is contradictory, on the ground of finding similarity of people, each other, imbued with ancient religion, spirituality of people, utopia, public movements (though not always and not everywhere), it is common for creative thinkers, universal human morale, ideas of Mahatma Gandhi, Albert Einstein, Bertrand Russell and others. All of the above is also an expansion and not only of humanism, non-violence and tolerance.

Tolerance to one’s like is an important property and a condition for existence of any living community. Apparently, it is an invariant manifestation at a higher level of fundamental principles of being that manifests the self through density or a certain plurality (the solar system, galaxy, metagalaxies, system of atoms, molecules, protein, live cell, organism, socium, etc.).

Under uniformity or limited plurality of similar to each other species or individuals comprising this community, there is a mutual tolerance (within limits) as a condition for existence

Perception of similarity as a basis for unity. The logic of humanism

This fundamental property in human society is discovered through the engagement of people’s consciousness. The evidence for

what has been said is encountered everywhere in the early and modern societies.

For clarity let’s refer to the ethnographic material, studied by the authors of the famous book “The World of the first Australians “ (Moscow: Nauka, 1981). R.M Berndt and K.H Berndt noted the following features of Australian tribes: in the basis of a tribe’s integrity is not just a similarity (likeness) of people of the same community, but their recognition of this fact. Along with other properties, the researchers highlighted social acknowledgement of a communion as a basis of a tribe, although the range of similar people can be more inclusive. The term

“Tribe” means a group of people sharing common language or a dialect provided they acknowledge this communion. This reservation should be given a consideration, as, sometimes a linguist finds similarities between two or more languages or dialects spoken in different areas; however, if speakers themselves do not recognize this similarity, they should not be merged into a single tribe. In this case, it is important that similarity of languages and other common properties are socially acknowledged ¹.

Consequently, identity of representatives of any community has its own structure and rationale.

In order for the similarity of people to become the base of their community that generates tolerance for dissimilar in everything else in this community, it requires quite a high perception of belonging to this community.

Sometimes everything beyond the community of people with similarities is not normal and common for them. Thus the history of mankind began. Similar and dissimilar, like and different were unfolding in

¹ Berndt R. M., Berndt K. H. World of First Australians.— Moscow, Nauka, 1981.

the minds and lives of people historically through the oppositions of “us” and “them.” B. F. Porshnev believes “we” — is “not just a perception of real relationship, everyday interengagement of the known number of individuals... In fact, this perception is achieved only through antithesis, through contrast, “we”- those who are not “they”, those who are not “they” are — true men”¹. “They” — something alien causing intolerance. R. M. Berndt and K. H. Berndt made this observation: “Another point worth considering is the fact that a tribe is a relatively closed system with its own social organization and structure. Contact with other tribes may be irregular, limited to exchanges or ceremonies. Members of the same tribe are often prejudiced against members of other tribes. They may claim, for instance, that people of the neighboring tribe are cannibals and follow odd customs and their women cohabiting with dogs or that all their men — sorcerers”².

We can see that perception of similarity as belonging to a certain community does not occur randomly, but depends on historical conditions. It is a key to understanding of the mechanism of tolerance to other people.

In other words, it is as if you “forgive” another living being for being different from you in every other way when you feel own likeness to him in some ways important to you. But if there is no such awareness and feelings, your dissimilarity, even if you are similar in other respects, may cause exclusion and intolerance in certain circumstances.

In a truly democratic society tolerance to other, multitude (based on laws) exist as a single majority rule in this and mutually similar to each other people.

Similarity is one of the conditions of bonding communities of plants, animals and people from within and each time in a different way. Inside and each time in this community of plants, animals, and people. Similarity of the first two categories within their own species is biological.

People are aware of their likeness on various basis if there is something in common, which is essential: property, language, blood and kinship relations, territory, economy (economics), culture, psychology, genealogy of clan, tribe or a common history, common enemy, the self designation, endogamy or among the nations — preferred mono-ethnic marriages, religion, ideology, etc.

Perception of similarity of people belonging to a certain community may be based on any of their common characteristic, if the latter is of a particular value, causing mutual benevolence and tolerance as opposed to an “alien” — “they”.

“They” — diverse alien world inclusive of everything hostile with wizards, witches and evil spirits. “We” is something normal. And if someone dropped out of this concept, at best he’d become an outcast; at worst he would be killed or committed to the flames as a carrier of evil forces.

Primeval history just as the following ones is lit with living torches. Our era with its numerous “witch hunts” in many societies is no exception.

This structure of social life confronts a different one — architectonics of humanism.

Logic (say, ideology as well) of peace or alliance sought by people in search of ending the conflict or hostility, always finds something in common, something establishing similarity of feuding parties.

Even William Shakespeare in his great tragedy “Romeo and Juliet” noted it. Feuding clans of Montague and Capulet equally shocked and plunged into misery by the death of their dear ones — Romeo and

¹ Porshnev B. F. Social Psychology and History — Moscow, Nauka, 1979.

² Berndt R. M., Berndt K. H. World of First Australians.— Moscow, Nauka, 1981.— C. 23–24.

Juliet — stop enmity. “Oh brother Montague, give me your hand,” — exclaims the Capulet in the last chords of the tragedy¹.

Famous Dutch and the author of “Three books on the Law of War and Peace” (published work appeared in 1625) Hugo Grotius refers to the same logic of humanism to justify lawless violence. “Besides, the sacred history as well — he writes — beyond what is contained in its canons, contributes also in the excitation in us of the same desire to communicate, since it shows us that all people are descended from the same ancestors. Thus one can confirm with good reason what once was expressed by Florentine in a different sense ... namely, that nature has established some sort of affinity between us, which implies that a person plotting against a person is the greatest unlawfulness”².

There are other paradigms, confirming the above structure of ideology of peace and union, non-violence and tolerance. Let us refer to the XX century.

Mahatma Gandhi is famously known to rely in his humanism on reason and morality, unity of the holy books of different religions: “I believe that the Bible, the Koran, the Zend Avesta are divinely inspired as well as the Vedas... But I would argue that I know and understand the true essence of teachings of the holy books. I refuse to accept any sort of interpretation, however scholastic it may be, if it is contrary to reason and morality”³. Mahatma Gandhi found his basis of humanism — the likeness of people of different spiritual paths through the similarity of their spirituality.

Throughout the history, along with violence, blood, troubles and wars, we observe prevalence of humanism, seeking to

penetrate into all pores of society, which affirms nonviolence and tolerance through its contradictory embodiment of formula (logic of humanism) — approval of dissimilar similarity — in architectonics of all sorts of movements and processes.

At the same time the expansion of humanism ultimately extends beyond similarity, uniformity of diverse and different world of people, while expansion of similarity that carries violence restricts these limits, opposing one community to another by absolutization of intolerance to another, diverse otherness of people.

For example, the Renaissance brought about the idea of man and love for man to the forefront. Were removed all restrictions in the understanding of a man while the idea of man ultimately expanded human community in the eyes of contemporaries.

Today the logic of humanism comprises the frame for the structure of the World Communities, Universal Declaration of Human Rights and other achievements of modern civilization with its system of international law, difficult shifts towards a new world economic order, removing global confrontations of humanity poles.

In the same context, it is worthwhile to mention modern environmental mentality of people with the central concept of unity of the biosphere, the noosphere, fragility and uniqueness of our planet, unity of all the animate and inanimate in the world.

However, in this case it involves such an expansion, when given social movement (a phenomenon and a process) is not limited to distribution of one or more of its features. Phenomenon through representing the system (integrity) is attempting to assimilate to itself not a part but rather a oneness (system) of another phenomenon — a man, a class, a party, a society, etc., i.e. all of its diversity. This being said, diversity itself is not denied absolutely by the carrier of a uniform beginning. What occurs only is that a variety

¹ Shakespeare W. Comedies. Chronicles. Tragedies. — V2, Moscow, Fiction, 1989.

² Hugo Grotius. On the Law of War and Peace — Moscow, State Publishing House of Legal Literature, 1956.

³ Mohandas Karamchand Gandhi — My Life. Moscow, Nauka, 1969.

of other phenomena (a society, a party, a person) are assimilated to a diversity of the source of similarity expansion.

Next to it, through it and with its knowledge in different parts of the world one of the greatest ideas of mankind was affirmed — the idea of universalism (N. I. Konrad). “Politically, the universalism was an illusion”¹, whichever military-political tragedy of incarnation of the universal idea we would take. But the universal idea — idea of universalism was successfully embodied and gained strength in great cultural symbiosis of nations, in world religions.

To understand the hierarchy of uniformity and similarity expansion it requires focusing firstly on the expansion of similarity as expanding the uniformity in space and time. It applies to the stability of things in time, the process of expansion of the universe, the origin and spread of life (genetics) or religion and ideologies. Indeed, the uniformity is un-

derstood in a relative sense as an extension of quite specific and definite diverse systems in space and time — in a social aspect — of thoughts, lifestyle and behavior or, in general, an infinite set — phenomena — fragments of a diverse world considered by its stability or conversion of some systems into their likeness by other systems.

In other words, in the first case there is a “translation” of the system and its transformation into a relative uniformity through conversion of other people (or things, events and objects) into a kind of source; creation of plurality of such things. In the same line there is a continuing uniformity of fundamental principles of the universe meaning anthropic principle.

Another type of expansion of similarity is introduced by the motion of uniformity and not so much in the space, the phenomenon retains its spatial limits, but in time. The thing being a stable certainty retains its likeness in each new moment of time.

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