07 - SUBJECTS OF METHOD: ELEMENTARY REFLECTIONS ON THE DIALETIC MATERIALISM.

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Introduction to the materialism

Philosophical current that solves the fundamental problem of the Philosophy in a scientifically way, the one of the relationship between to be and to think. Contrarily to idealism, the materialism considers the matter as primary, original, and the conscience, the thought, as the reflex of the relationship of to be and the world. When placing in the base of the world several material elements, the philosophers consider it as an all united one, as a process of changes and permanent transformations, and many of those philosophers thought about the function of the atom in the organization of the matter.

Matter

In the Marxist philosophy, the matter concept is used in the widest sense to designate everything that exists objectively, that is, independently of the conscience, and that is reflected in the human sensations. The matter is the reality ,the one that is given us in the sensations " (Lênin).

In the century XIX other thinker appears - Hegel - and reconstructs the philosophies' building. He was the largest idealistic philosopher after Aristotle, and he also believed in the Universal Spirit as primary cause of all the things, being the nature something secondary and just a reflex of the Spirit, the " absolute " Spirit.

For Hegel it is not the thought that is a reflex of the nature, the world, but the opposite, the nature, in your group, is a manifestation of the thought, thought that that Hegel becomes as a superhuman and transcendent essence.

Hegel affirms the existence of dialectic, in another words, movement (not to confuse with displacement) and development, but he just places them in the Spirit, the Idea, when dividing into halves, the several representations of the Real doesn't communicate to this the same properties - turning world and man imperfect. He detaches the dialectic categories of the thesis and of the antithesis, where contradiction and denial of the old for the new, but those contradictions reconcile in the synthesis, that gives to Absolute Spirit. As the reality is nothing else than the reflex of the Spirit, where all the contradictions are solved, he also attributes to the State the paper of the big conciliatory, because " the universal will doesn't create more appropriate form to your nature than in the right and in the State ". This last one is, therefore, the concrete reality of the universal will and it embraces all the private forms (the abstract ones) of your own manifestation. As the movement only exists in the Spirit, the dialectic makes nothing else than to be reflected and to appear confusedly in the world.

Another philosopher appears at the same time as Hegel Feurbach - that centers yours criticizes in theology, in the Christian dogma of the immortality of the soul and he defends new concepts, as the mortality of the mankind, the universal reason and of the generic conscience. He demonstrates that the world is material, and that the nature preexists to the conscience and the appearance of the Philosophy. The nature, for him, was not created, and the causes of itself and its foundation of your existence resides in its own. The nature is corporal, material, sensitive ", affirmed.

He recognizes that the nature has objective laws, a objective cause, and there is a reality that aims the objects, the bodies and the things at the external world, contemplated by our conscience (thought). But same Feurbach just saw the influence of the nature on the man, but he doesn't sweat the counterpart, the man's influence about the nature and your capacity of transforming it, when establishing the dialectic relationship Man-nature-man.

In the middles of the 20 century appears another thinker that will criticize and reformulate all the theories until then existing, beginning for the Philosophy: Karl Marx. It fell to Marx to elaborate the laws of the Philosophical Materialism, giving it a scientific matrix on the bases of the dialectic method, opposing Hegel and criticizing your idealistic conceptions, and affirming that the dialectic exists not only in the nature, but also in the society, and both have own laws of development.

Those laws show the narrow interrelation existent among all the things, nature-man, man-nature, because the men are not limited to contemplate the world where they live, as always the idealists thought, but they transform it permanently and concomitantly suffer the effects of those transformations.

Marx elaborates a new conception of the world, starting from the beginning that the matter is in a perpetual movement, with own laws that makes to feel their effects in the nature and in the society, it is that is the beginning of all the things. Therefore, the society and the State, your laws and your norms are nothing else than the man's creation. This way, Marx reconstructs the building of the Philosophy and it elaborates a new method for best understanding the phenomen that happen in the nature and in the society Dialectic Method's method.

Method

System/organization/procedure/objective/way/prescription/instrument/order. Ex. Bake a cake. Like works the society, it is linked the existence of the truth.

Analysis' instrument, way to study the reality, the phenomena of the nature and the society. For the Marxists, the method is only correct when it reflects the objective laws of the own reality. Only the knowledge of those laws allows to study the phenomena of the nature scientifically and of the society. The method should not be a group of rules randomly created for the human spirit, but the science of general laws of the nature, the society and the thought.

The method can be metaphysical or dialectic.

Metaphysician

Antiscientific method of approaching the phenomena of the nature and of the reality, and studying them separately to each other and of considering them invariable. This method considers the objects separately without taking in your bill changes, what is to come. The metaphysician has faith that the objects and your images in the thought, in form of concepts, are objects of a isolated investigation, fixed, immobile, focused, one behind the other, as something given and perennial.

Dialectic

The only scientific method of knowledge is the science of the most general laws of the development of the nature, the society and the thought, and it takes the permanent process of changes, of perennial transformation of all the things, the eternal “come to be”. It is integral part of the Marxist philosophy and it constitutes a guide for the revolutionary action of the proletarian party. It opposes all metaphysical and to the idealistic dialectic method of Hegel. For dialectic materialism's method the base of the development of the world is objective and real, the nature is material, while the conscience and the ideas are reflexes of the world. The opposition between the Marxist's dialectic method and the Hegelian's idealistic method expresses the opposition among the conceptions of the world of the bourgeoisie and the working class. It " is not the conscience that determines being, but being that determines the conscience " (Marx, Contribution to the Critic of the Political Economy).

Dialectic: it comes from the Greek “day”, expresses duality, "exchange" capable to the word " capable to speak ". it is the same root of “logos” (word, reason), there is a duality of reasons.

Dialectic logic: it leaves from the beginning of contradiction, the reality is essentially the process, change.

For Engels " the dialectic is the sciences of the general laws of the movement, .either of the external world or of the human " thought.

The dialectic is the contradictory structure of the Real, in three phases: the thesis, the antithesis and the synthesis. Thesis: identity. Antithesis: contradiction or denial; Synthesis: positively or denial. According to the conception of dialectic, the passage of being to not to be is not annihilation. The contradiction transforms what is suppressed.

IDEALISM -a idea when uttering to material, to think on other idea.

MATERIALISM - it affirms the materialistic existence in itself previous the ideas, what means to say that the matter is

previous the existence itself and doesn't depend on you to look or to touch.

IDEOLOGIES: Beginning of the determination on the main idea that creates the existence (GOD)

OBJECTS OF CRITIC: UTOPIAN

For the Bourgeoisie there was history, now not. That change action doesn't depend on the society.

Historical materialism: it is the cake. " The historical materialism is a science. A science that repeats without discovering anything is a science died; it is not a science anymore, but a fixed dogma. A science only lives of your development, that means, of your discoveries (HARNECKER, 1983, p.206)."

Dialectic materialism: a walk, a method.

Dialética is a logic. Not to take care means forget about the dialectic.

CONTRIBUTION TO THE CRITIC OF THE POLITICAL ECONOMY (FOREWORD) KARL MARX

The dialectic is the attempt of capturing the movement in movement, to try to explain the dialectic for movement. A philosopher told that played an arrow, then he studied the movement of playing the arrow. This demands other instruments, the dialectic is a logic, they are rules of rearranging the thought. Ex. when a child is born certain abilities don't flow of learning, breathing, to hear is mechanical. The process, all this is instinctive, human brain's capacity, imagines the symbol, incredible capacity of thinking.

Marx says: “to think more he has to exist”.

The thought is learning, it happens in the brain, social relationship, the whole problem we learned how to think in a way, but it is not dialectic and but formal logic: it leaves of a beginning called identity.

Harmony is when the associated elements turn development, when it doesn't have harmony joins the development, it is necessarily progressive = stages (it cannot be jumped / it takes to an absolutely otherwise). “MANIQUEÍSMO” = judgements and values: or it is or it's not formal logical . And you learn how to organize your world).

The logic is same to operational programs, but you don't see. The language for it always brings that. The logic enters before the thought, it internalizes the social relationships, before it is conscious. Ex. the child receives information, she knows that even before speaking the same, the child incorporated certain logic, from hearing the speaking.

He learns how to think in a natural way, you say it's logical.

Identity; Harmony; Lineal development; Progressive; Stages; “Maniqueismo”.

The dialectic logic is contrary of the formal logic, it's not you are not understanding, what generates difficulty is the logic, that inverts the formal logic.

The dialectic is the one that caches the movement. A duel of words, going and returning, words in fight and contradiction, the dialogue, the fights and contradictions.

In the Dialectic Logic everything is in movement, everything is because misses some thing, it tends to be. HERÁCULO nobody takes a bath twice in the same river, when a person enters the river, the river will be other and the person also is other (that is the translation of a logic in another logic).

All take a bath and don't take a bath, in the same river that is not the same. He would answer it is and it's not, makes a affirmation and a denial, in other words, besides the logic, the dialectic broke the formal logic. Ex. we will kill the frog, after dead to understand the dialectic, when looking for the elements that try to understand the dialectic.

W. Riech leaves of the verification of the psyche, the psychoanalysis has seven characteristics.

The characteristics of the dialectic movement of the matter:

1-objective

The movement tends to be. The dialectic is the movement of the things, and not in the thinker (Hegel).

The materialistic beginning treats of the determination relationship, the dialectic is the essence of the method, it treats the movement, the logic on which the thought is structured to look for how to understand a phenomenon. What interests is to capture the movement: it was, it is… it tends to be.

To analyze this movement objectively, your passages, how a form was overcame by another that already announces the new one that will come from your development. The important of this objective analysis is that the dialectic should not be imposed to the phenomenon; it is not the dialectic thinker that turns the phenomenon dialectic. We should look for as the own movement of the studied thing evidences the dialética.

2-union of the opposites

If there's a movement, there is a contradiction. Ex. Imagines a balloon, two bees trained in order of contrary forces, it will define the form of the balloon, when passing it bursts, every form has a contradiction, but when altering the content it is formed again.

The problem that in those it is that it has beginning, half and end. The dialectic changing the form is a form succession and transforming.

The category of the contradiction (it could be called law, given you globalizationing reach) is on the base of a dialectic methodology. It is the explanatory conceptual moment wider, once it reflects the most original movement of the Real. The contradiction is the own intern motor of the development. To conceive such a methodology without contradiction is practically to happen in a metaphysical way of understanding the own reality. ...A contradiction is the sign that assumes its group in bill that it's the key-element of societies. (CURY, 1945, P.27).

3-everything that is born already brings in itself the germen of your own overcoming

The contradiction turns the maximum, it generates the next and so forth, the movement becomes permanent, it never ends. Since you are born, death already exists.

The movement is something objective, it only exists in the movement and the dialectic logic gets to capture the dialectic, it is an unit of the opposites, the form breaks up and the content is formed again and brings itself a contradiction, being the movement permanent, even when overcame it brings a contradiction.

The overcoming of the “mechanicism” demands the analysis of ideological ways through the ones which the class dominant search a conformism, in other words, search to transform your world conception in common sense, making him to penetrate in the masses and looking for assures it, with the consent of these, the established order. However, that analysis earns a sense because the crossing of ideas is also a crossing of interests. The analysis of that hegemony way is also a critic form, because it prepares the conditions of your overcoming theoretical-practice. Then, the creation of a new world's conception will have a theoretical-practical character, it wants to say, it must be a political action in that the subordinate classes can drop the old order and to establish another one, that satisfies the interests of most of them. (CURY, 1945, P.29).

4 - identity otherwise

The opposites that are united, a thing is at the same time the opposite. The dialectic Logic worked at the same time that the opposite is him, but without leaving of being the other. Ex. peel of the egg is fundamental, but in the hour of the chick to be born become bad, first favored later one it became a fetter.

Cause/effect, ex. External debt is caused by something, extern debt can cause a dependence, debt finished as cause and it became effect.

In the Lógica Dialética. The capital is work / and the work is capital, what allows a pole to become the other. A thing can be at the same time other.

5 - besides varied judgements / a thing can become your opposite. Marx says that besides being good or bad and it is a need. For Marx dialectic cannot have judgement of value. You don't judge the movement but try to understand it. Marx doesn't speak badly about the capitalism, he appeared because it was necessary, and not for judgement of moral.

6-development / quality rupture/jump

The dialectic doesn't have development without rupture, in the case of the egg, that process is in development and it's happening, slow and gradual, it breaks, rupture when it breaks the egg and the chick is born. Ex. the water, the passage of the water: it boils, and it was in transformation since it tied the water. For Marx the history only surprises who history nothing understands.

There is not form change, if there is not rupture.

Quality jumps, take care with that expression, it is the quality change and not the best.

Besides the quality each thing also possesses a quantitative aspect that it is characterized by quantitative indexes, inside of which one your quality has existence. As well as it should not separate the qualitative aspect of the quantitative, either it should consider the quantitative changes separately of the qualitative changes, as they make the metaphysicians for which the development is a simple quantitative evolution. In the fight of the opposites, in among permanent shock, the old gives place to the new, with gradual changes of amount that they reach certain measure; they provoke a quality change - a qualitative jump.

7-denial of the denial

At the same time true and false, the impression that left a place and returned to the same place. The succession provokes the new, carries the old and overcomes the other.

The movement is not circular but spiral, denial the denial, is a process of continue apparent return, but it's never the same thing. The final point of the dialectic becomes a new beginning. Inside of the old has the new, inside of the new has the old.

In the Marxist dialectic is understood as denial to the substitution, governed by laws, that's verified in the process of the development, of the old quality for the new quality, appeared of the old. When there is a qualitative jump the new one denies the old and, when aging, it is also denied by the other new that succeeds it , sometimes providing changes and development uninterrupted, slower, faster, other, but always in an ascending spiral.

The dialectic offers a scientific method, safe of knowledge that allows approaching the most varied phenomena in a correct and including way, and still discovering the more general objective laws as they govern your evolution. He teaches that to study the processes of the nature and of the society it is necessary to consider them in your connection, in your reciprocal conditioning, in your movement and transformation.

FORMAL LOGIC IS DIALECTIC LOGIC

The movement is a flow, what will define the aspect that is going to glance depends the reality. Every thought is movement. The thought that stanches leaves products: works, texts, ideological results, truths ". (LEFEBVRE, 1983, p.90).

As everything is movement, to know it means which point of the dialectic was it's to be. Study them, believe that's close, when it's far. Understand the movement from the own movement. " The movement of the dialectic materialistic comes essentially from the abstract to the concrete ". (LEFEBVRE, 1983, p.46).

It's more than evident that the society is transforming the history.

The dialectic method is applied to the life and the art: either the individual and daily life or the most refined aesthetic life. Without losing the view of human being solid foundation in nature and in practice (the economical and social life), or more exactly, because it never loses the view of this foundation, the method of the dialectic materialism introduces order and clarity in the far domains of immediate practice and the action. In this way, and only like this, it can become the "new conscience of the world" and the new "man's conscience, tying the individual's lucidity and the rational universality". (LEFEBVRE, 1983, P.44).

The laws can act in a decisive way. It's the fight of classes that want changes in social relationships. It's because of this dynamics: "or it changes or it stays". The dominant economically class that wants to maintain the system, it is also the tools, politically dominant, transforms the state and social conscience becomes ideology.

The fight class' fact changes the ideology. It is for class fights for the social change, but not against State, to reach the social production.

There is a game, that that determines, that can be determinate.

Mediation: When Marx is studying it, which was the base of the passage of capitalism to feudalism, the class was the bourgeoisie, as the other class could win this one, which that class had to expire.

When the bourgeoisie was born, it didn't have the power, who had the power was the noblemen, boroughs were the periphery, they controlled industry, and was not economically favorable to democracy, becaude they had social relationships of production and threatens the life's social production. However, other class doesn't get sustain.

The mediation has to do with the category of reciprocal action. The reality is an all-open one, which inside there's a reciprocal determination of the parts to each other and with the whole. Such a mutual determination and negatively the parts to each other, what impedes an element of being the whole. It intends to express the relationships in several senses and opposed among the phenomena. (CURY, 1945, P.44).

For that mediation, for instance, the knowledge is capital. The knowledge, how to know the truth of the exploration mechanisms, it isn't immanent to the social class, for that it needs that, since without it, it doesn't reach the conception of the social totality. The class while such doesn't know the global operation, the way of managing a society and not always knows the product that surpasses it. (...) (CURY, 1945, P.45).

PRODUCTIVE FORCES

Nature, human being, technologies. The subject is if those productive forces had an objective, to value the Capital, natural paper, work generates more-value.

· the nature: pulling matters to produce destroying.

· human being: those social relationships are destroying.

· Technology: destructive evolution, in the capital to produce plus, to value the capital.

Understanding the current form, because understanding the past the present and future. And then this social organization finishes the prehistory of the human society.

In the way of capitalist production, in your contradictory social relationships, the social relationships are relationships of classes because they implicate fight relationships among capitalists and workers, resultants of the social division of the work. Besides, the social relationships are political because they feel inside a dominance and direction context. The political relationships only understand each other when referred to economical relationships by the social relationships. The dominance relationships, then, suppose the appropriation of the more-value. (CURY, 1945, p.46).

They express the man's position with relationship to the things and the forces of the nature used for the creation of the material goods. The situation of the productive forces indicates with that work instruments the men are producing the material goods and expresses the behavior of the society to the forces of the nature.

The development of the productive forces and of the work instruments it constitutes the base of the evolution in the way of production of the material goods.

Final considerations

Concluding the Dialectics Materialism allows the working class to become emancipated of the spiritual slavery in vegetative oppressed classes, because it shows a new vision of the world, that takes to the man's liberation. Looking for understand the society of your time, Marx extended the beginnings of the Dialectic Materialism to the study of the social life, applying those beginnings to social phenomena, creating, like this, a new discipline - the Historical Materialism.

Historical materialism: also denominated materialistic conception of the History. It's the science of the most general laws

of the social evolution for the application of that method to the social phenomena. It reveals that, in first place, the men need to eat, to drink, to get dressed, to take shelter, etc., in other words, to reproduce your material conditions of life. Therefore it finds the correspondent economical phase of development of the people and of the time, starting from what they grow the political institutions, the juridical conceptions, the artistic ideas and, besides, the religious ideas. It discovers, therefore, in the several historical stages, the Manners of Production.

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SUBJECTS OF METHOD: ELEMENTARY REFLECTIONS ON THE DIALETIC MATERIALISM.

SUMMARY

The Marxist''s concepts seek to wake up the interest for the need of a larger deep studies of the Marxist theory and as the method adopted by Marx. It allows a better reading and understanding of the concrete reality.The objective is to contemplate the foundations of the method dialetics materialistic . Elementary notions of knowledge's method. The foundations of the dialetics materialistic's method. Presupposes and beginning of the determination. Formal logic and dialetic logic . The dialetic logic, the laws of the matter's dialetic movement. The dialetic method and the education methodologies. It is a bibliographical study. Concluding the Dialetic Materialism allows the working class become emancipated of the spiritual slavery in that the oppressed classes vegetativing, because it shows a new vision of the world, that takes to man's freedom. Looking for understand the society of your time well and better, Marx extended the beginnings of dialetic materialism to the study of social life, applying those beginnings to the social phenomena, creating a new discipline - the Historical Materialism. Keywords: materialism, dialetics and method.

SUJET DE MÉTHODE: RÉFLEXIONS ÉLÉMENTAIRES SUR LE MATÉRIALISME DIALECTIQUE

RÉSUMÉ

Les concepts marxistes visent à éveiller l'intérêt du besoin d'approfondir les études de la théorie Marxiste ainsi que la méthode adopté par Marx, laquelle autorise une meilleure lecture et la compréhension de la réalité. Le but de cette recherche, c'est d'examiner plus à fond les fondaments de la méthode dialectique matérialiste, c'est-à-dire, les notions élémentaires de la méthode de la connaissance, les prétendus et le début de la détermination, la logique formelle et dialectique, les lois du mouvement dialectique de la matière, les catégories du syllogisme logique formel et en ce qui concerne à la dialectique : le singulier, les particuliers et l'universel. À cela s'ajoutent, la méthode de l'économie politique, le concept du concret comme synthèse de déterminations multiples et les méthodologies de l'éducation. Donc, il s'agit d'une étude bibliographique. Pour conclure, le Matérialisme Dialectique permet à la classe ouvrière de s'émanciper de l'esclavage spirituel dont les classes opprimées végètent, car Max montre une nouvelle vision du monde et cela amène à la liberté de l'homme.

Cherchant à comprendre mieux la société de son temps, Marx a étendu les principes du matérialisme de la dialectique à l'étude de vie sociale en appliquant ces principes aux phénomènes sociaux, de façon à créer une nouvelle discipline - le Matérialisme Historique. Mots clés : matérialisme, dialectique et méthode.

CUESTIONES METODOLÓGICAS: REFLEXIONES ELEMENTALES SOBRE EL MATERIALISMO DIALÉCTICO

RESUMEN

Los conceptos marxistas despiertan el interés hacia la necesidad de una mayor profundización en la teoría marxista. El método adoptado por Marx permite una mejor lectura y entendimiento de la realidad concreta. El objetivo es reflexionar sobre los fundamentos del método dialéctico materialista. Nociones elementales sobre qué es el método del conocimiento. Los fundamentos del método dialéctico materialista. Premisas y principio de la determinación. Lógica formal y lógica dialéctica. La lógica dialéctica, las leyes del movimiento dialéctico de la materia. Las categorías del silogismo lógico formal y la dialéctica: el singular, los particulares y lo universal. El método de la economía política. El concepto de lo concreto como síntesis de múltiples determinaciones. El método dialéctico y las metodologías de educación. Es un estudio bibliográfico. Concluyendo, el Materialismo Dialéctico permite a la clase trabajadora emanciparse de la esclavitud espiritual en que vegetan las clases oprimidas, ya que muestra una nueva visión del mundo que lleva a la liberación del hombre. Buscando entender cada vez mejor a la sociedad de su tiempo, Marx extendió los principios del Materialismo Dialéctico al estudio de la vida social, aplicando estos principios a los fenómenos sociales y creando así una nueva disciplina el Materialismo Histórico.

Palabras clave: materialismo, dialéctico y método.

QUESTÕES DE MÉTODO: REFLEXÕES ELEMENTARES SOBRE O MATERIALISMO DIALÉTICO

RESUMO

Os conceitos marxistas visam despertar o interesse para a necessidade de um aprofundamento maior da teoria marxista e como o método adotado por Marx permite uma melhor leitura e entendimento da realidade concreta. Objetivo é refletir sobre os fundamentos do método dialético materialista. Noções elementares sobre o que é método do conhecimento. Os fundamentos do método dialético materialista. Pressupostos e princípio da determinação. Lógica formal e lógica dialética. A lógica dialética, as leis do movimento dialético da matéria. As categorias do silogismo lógico formal e a dialética: o singular, os particulares e o universal. O método da economia política. O conceito de concreto como síntese de múltiplas determinações. O método dialético e as metodologias de educação. É um estudo bibliográfico. Concluindo o Materialismo Dialético permite à classe operária emancipar-se da escravidão espiritual em que vegetam as classes oprimidas, pois mostra uma nova visão do mundo, que leva à libertação do homem. Buscando compreender cada vez melhor a sociedade de seu tempo, Marx estendeu os princípios do Materialismo Dialético ao estudo da vida social, aplicando esses princípios aos fenômenos sociais, criando, assim, uma nova disciplina o Materialismo Histórico.

Palavras-chave: materialismo, dialético e método.