

### **DIALECTICS OF FREEDOM AND NECESSITY AND ITS DIMENSIONS**

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#### **Annotation:**

The most important categories of dialectics that establish the relationship between objective necessity and conscious human activity are the categories of freedom and necessity.

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If necessity (and chance) exist in the objective world independently of human consciousness, then freedom is necessarily associated with the conscious activity of people. A person is free, he should be free, but his freedom is based on knowledge of objective natural and social laws.; only such knowledge allows a person to make decisions with knowledge, successfully overcome obstacles generated by both objective and subjective conditions. Freedom that ignores objectively necessary conditions turns into arbitrariness or even turns out to be imaginary freedom.

We can agree that freedom is freedom of choice; a breakthrough beyond the boundaries of what is possible today. Without the desire to go beyond the current situation, without self-determination, there is no freedom, no creativity. But in any case, it is possible to achieve the realization of our goals only on the basis of knowledge of reality, its laws, its "necessity", its tendencies; without this, no matter how active we are, no matter how free we feel, we will not be really free. Nevertheless, the first condition, the first sign of freedom, is a proud feeling, a proud consciousness of a person: I am free, I want to be free, I must be free. By the way, it is difficult to want and be free; it is much easier to submit to fate and circumstances: you can always refer to them, justifying your passivity, inactivity. However, true life is a life of freedom, a struggle for freedom. Only a free person has the courage, the will; only a free person is a creator; only in freedom music, art, spirit, and

culture are born. Human freedom has a boundary; it is rooted in the freedom of others: I cannot encroach on the freedom of others, I should not be free at the expense of other people.

Only such an understanding of the ideal shows why, in principle, a doubling of reality is necessary. But such a doubling is by no means a simple copy of reality, but rather an idea of its future states. Hence, it is clear that the ideal is essentially the meaning of the game that is played out in brain signals, and the matter does not change from the fact that from the point of view of brain signals, this game itself is absolutely material. Trying to overcome his doubts, a person always chooses the most probable interpretations of the world from his point of view to justify the correctness of his choice. Some actions are carried out automatically, but the greater the degree of doubt, the more brain work is required to overcome it.

Accordingly, it requires the use of new data, new levels of reflection and an appeal to public experience. Moreover, in the course of public communications, a person is always looking for confirmation of the correctness of his free decisions. This leads us to the question of the relationship between truth and rationality. Rational decisions tend to be based on facts that are considered true. This applies both to ideological truths and to those truths that can be attributed to the truths of human life conditions. It is clear that ideological truths are always relative, as people's ideas about the world change. But in a sense, the criterion of truth can be applied to these ideas, primarily in the sense of how much they give a person confidence in his life at this stage of his historical existence and how much they rely on the scientific picture of the world. A person undoubtedly constructs the social reality in which he is going to live. This process, of course, is not arbitrary, nevertheless, it includes elements of freedom.

The fact is that in both morality and law there is a spiritual and practical assimilation of reality, during which people's ideas about how they should live are tested, confirmed by historical practice and in this sense acquire institutional forms. These processes occur in morality and law in different ways, but it is important that both of them turn out to be related to the criterion of truth, and truth when applied to the evaluation of free decisions, which, it would seem (due to their subjectivity and arbitrariness) cannot claim it. To a first approximation, we can say that in law, the process of the

emergence of new norms is subject to the schemes of social management. There is a management center that collects information about the system status. He processes this information and issues commands aimed at transforming the system and improving its performance, including through the implementation of legislative activities. There is no such center in morality. The community that develops a moral norm is both the subject and the object of management, more precisely, not even management, but the impact of the norm. That is why I call the processes related to the moral life of society processes of self-regulation. They differ from management processes in that the community itself is formed around a certain ideological idea that claims to become a new form of communication.

Ultimately, it is the new social norm. Because of this, there is no question of the legitimacy of norms in morality, since it is in the law (who accepts the norm, whether he has sufficient authority for this). In addition, it should be understood that in the process of the emergence of new norms, a fundamentally different reality can be created, which simply did not exist before the fact of the emergence of the norm. It is one thing to prevent any deviations from the right with the help of the norm (for example, "do not lie", "do not steal", "do not commit adultery"), another thing is to create an image of the most correct. For example, an exogamous ban. Without the emergence of this norm, there would be no society in the modern sense of the word. This new reality appears along with the establishment of the norm. In relation to morality, the spiritual and practical development of reality means that there is a simultaneous process of cognition of the world, creation of a new reality (social) and verification of this reality for truth in a practical sense.

The most important result of the spiritual and practical development of reality is the establishment of certain social norms in public life. They are reproduced in the lives of various groups, socio-historical communities and are a way of conveying the idea of what is proper, canonized in this culture. On the basis of this idea, practical relationships between people are built, and the expectations of some people regarding the possible or obligatory (highly probable) behavior of others are fulfilled. For example, imagine-They say that the hungry will be fed, the needy will be helped, food will be shared with a member of their group in a primitive society, etc. It is now

clear how morality differs from law in terms of the origin of its norms. But the point is that the scheme of consideration of law according to the model of social management, which I proposed at the beginning, is a simplified understanding. At best, it could correspond to the theory of legal positivism, which in itself is far from perfect. Of course, any legislator is not arbitrary in his legislative activity, and it is not just a matter of whether he has authority or not. It's just that laws adopted by society are confirmed by practice, and this confirmation also expresses the free will of people who support laws or begin to criticize them.

So, we have considered the main categories of dialectics, which reflect the relationship of opposites existing in the real world, which is why the categories of dialectics are combined in pairs as two opposites. With the help of these categories, a wide variety of dialectical connections and relationships are revealed, expressing the interaction of the individual and the general, content and form, internal and external, necessary and accidental, possible and valid, etc. These categories, expressing the interaction of various specific types of opposites, complement and concretize the basic laws of dialectics, allow for a broader and deeper understanding of the real world, the complex dialectic of its development.

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