

Synthesizing Realism: a Healthy Interpretation of Expediency

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An adequate philosophical interpretation of expediency is one of the most problematic areas of scientific philosophy. The observed complexity of the behavior of living organisms, their tendency to develop and act in accordance with some of their own special individual values and attitudes, could not but suggest the idea of the existence of a special local natural organization in the living world with its own specific local tasks and goals.

Of course, the question of the causal background and the causal sources of the existence of such local goals immediately arose. Logic demanded to assume that there must be local isolated causal sources in nature. The naive ideas of the ancients could not offer anything else here, except to endow organisms with fragments of the divine will or a mystical soul.

Since the time of Aristotle, **immanent teleology** has entered philosophy – the doctrine of final causes (causa finalis) - which was later elaborated in detail in the classical German philosophy of Kant, Schelling and Hegel.

If subjective philosophers and empiricists approached the study of teleology quite thoroughly, then the position of objectivist philosophers, in particular, radical materialists, was unambiguous here: since the objectivist substantial model of nature does not provide for the existence of local causal sources, it means that in ontology one should resolutely deny the fact of the reality of all phenomena of goal-setting, expediency and, more broadly, any self-organization in nature. For any self-organization first of all implies the presence of such a separate source, which to a certain extent opposes itself in a local area of space and time to all other surrounding matter.

Now, with the advent of the **theory of vortex (ring) determinism**, philosophy has gained the opportunity to rely on the fact of the existence of local causal sources and talk about self-organization, and about the possibility of a **special dynamics of directed development** in each individual living organism. Earlier, we have already considered the **doctrine of the interaction** of a separate natural formation with the surrounding world. The world of the living forces us to consider the situation of interaction in its **dynamic development, in the process**. On the agenda there is a phenomenon of the activity of the organism, its ability and desire to change the adjacent area of the external nature for its own benefit, to subordinate it to its needs. In line with this global process, there are separate stages associated with solving typical urgent situational tasks, setting and achieving specific local goals. Here the **experience** factor comes into play – the memory of past similar situations and ways to solve them, as well as the **algorithm of successful action** that has developed in the animal's brain – the sequence (plan) of actions that leads to success in such a situation. In lower animals, instinct acts as such an algorithm, in more developed animals-thinking, in humans it is hidden in consciousness. Consciousness also has the ability to creatively modify, complicate and improve this algorithm.

Thus, the goal arises in the course of the process of self-development of the organism in the external environment in the control center of the organism in the form of a plan-algorithm for the upcoming resolution of the current situation.

For example, you are a commander; you approached the walls of a fortified city with your army. You have a goal-to capture the city to once again profit or subordinate it to your will. Achieving this goal is a local event within the framework of your overall aggressive expansion. You have the experience of successfully capturing cities and the algorithm for implementing this case. Your people begin to dig tunnels under the walls, throw stones and incendiary bombs, and storm the fortifications. Everything is according to a proven plan.

The discovery of the causal basis for the emergence of special immanent values, goals and tasks in the depths of self-organizing systems allows us to put immanent teleology on a solid causal basis, direct it along the rails of scientific synthesizing realism and harmoniously include it in the composition of the latter. Any living organism, be it a bacterium, an insect or a person, should now be recognized as the owners of a relatively separate and autonomous material inner world with all its attributes, including the ability to pursue its own special goals within the dynamic features of the development of the sphere of its private being.

In human life, the problem of expediency receives a new sound of **goal-setting**, since along with the innate instinctive goals of the organism; meaningful goals formed and formulated by consciousness enter the arena of activity. Consciousness fixes the needs of its host organism, arranges them and creates figurative-logical models of ways and ways of achieving corresponding to their satisfaction, develops algorithms for necessary actions, the final points of which are formulated as current goals for the upcoming activity. Through communication with the help of language, a person can share a statement of goals and plans for upcoming actions with other people. This is how the mechanisms of agitation and elements of social organization are included.