The role structural wisdom in the process of rationality

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Abstract: It is a long time that the issues related to rational paradigms, especially those in the realm of political science, have found significant status and various theorists have turned to them to determine their application, definitions and methodology. The changes in the history of rationalism are very important to recognize to explain the path ahead. Along with rationalists, the romanticists of the 19th century ,hermeneutics and religion scientists to shape an ideal society based on humanity or divine principles and base the trend of life on the correct normative, there appeared another approach which claimed to be able to crystallize the hidden fact of human beings` in the political, social and economical dimensions. The fact that the dual application of this approach in the government practically drove the authorities to be foe or friend with it can be attributed to the social and cultural structures of each country. In this paper we focus on the grounds of implementation of structural rationality, its barriers and different outcomes it has brought with and compare it with instrumental rationality in the first wave of rationalism, conceptual rationalism in the second wave of rationalism and the synthesis of explanatory and conceptual rationalism.

Keywords: role; structural; wisdom; process; rationality

Introduction:
Our encounter with the modern world has forced us to recognize the features of this world, the realm of which is increasing day to day. Without this familiarity and recognition our epistemological cycle becomes imperfect.

Rationality is believed to constitute the pillars of modern world which is used to interpret what happens in the world in every aspect. One of the effective mechanisms of political processes is relying on the issue of rationality which is view from different angles.

    a) Paradigms dominating the rationality
rationality has passed two main directions
    1) Philosophical paradigm

Generally, there have been presented two versions for philosophical interpretation of rationality. In one version, rationality is considered to be equal to any theory which knows the experience as the main source of recognition. This interpretation was accepted by Hume, historicists, and positivists. Contrastively, some regarded thinking or innate talents as the main source of epistemology.

Rationalists, inspired by Plato, believed that recognition of the world and the phenomena in the universe is not possible directly. According to this theory, our recognition from the universe is obtained through innate structures. Habermas, Kant, Marcuse and Hegel are amongst those who propagated this theory. The first version was called instrumental interpretation and the second the conceptual interpretation.

2. Sociological paradigm

After Kant, the issue of ration and rationality turned in to a sociological problem for his disciples. Durkheim and Weber inherited Kant's heritage in this regard but applied it differently.

In sociological rationality

Responding the rationality dominating the modern society, Weber categorized rationality in four classes.

    a) Superficial; this is a type of rationality involving the increasing growth of structures such as Bureaucracy which force people to act wisely to attain their aims. Therefore, this rationality is of two important features: (1) The aims and devices are rational, (2) This rationality has social-structural state. The aims and devices enter the society in an applied form and dominate the society member from outside. In another words, superficial rationality makes sense in social structures not in individual actions.

    b) Innate rationality: In this rationality, the dominance of norms and values is involved in choosing the devices to attain aims. In another word, the best method to get the

desired aims in to a compatible valued system is the feature of an innate rationality.

c) Theoretical rationality: the attempt to recognize and perceive the realities which are realized through abstract ideas, resulting in a conceptual recognition, not an action-based recognition.

d) Practical rationality:

It refers to the daily rationality in choosing the dalices to attain the aims. In another word, it is the life style consisting of views and judgments corresponding to personal interests.

b) Derationalization periods in western political philosophy

1) Quadriple schools

The emergence of such school was after Aristotle's death which was invloved with a crisis in Europe and lack of mental peace.

The features of quadriple schools are as follows:

1) Individualistic
2) Ethical justification to tolerate the in consistencies
3) Pessimistic view to attain a good life
4) Focus on not thinking
5) The comfort of body

These four schools of derationalization consisting of epicurean school, sceptism and stoich, focused their ideas on individual hotel onistics. In epicurean philosophy, the wise people were advised not to be involved with politics and the governments were established to provide security. Sceptists rejected religion and religious teachings and believed no social class should present in the society. Stoichs were influenced more in Greece and Rome change. They proposed natural law for human being and considered training as a basic device to grow the human talents.

Division of rationality period and its role in political philosophy

First wave: instrumental rationality

This movement started by Socrates, Plato and Aristotle was represented later in the attitude of Kant, Hegel and Marx. The reduction of concepts from myths to the political sociological basis and structural cohesion was the pivotal array of this movement. For these philosophers, Reason stands necessary but unsufficient and focuses on complementary factors such as tradition and experience and even on pure religious thoughts.

In postmodernity, the rationality is rejected and human beings' feeling and instincts are valued.

Second wave conceptual rationality

Meta modernism, originated in Europe (France) and the U.S.A, relied on ethical criteria to differentiate the right and wrong. The underlying reason, they believe, con not be practical and ethics must be normalized based on local and native values. Discourse process is the only applicable device which results in a desired outcome.

Form Foucault's view, the variable of power relationships and mutual relatedness can build the facts which people attain.

Third wave structural rationality

This approach of rationality establishes two internal and external structures which constitute human recognition. The external normative includes all needs and human artifacts which represent themselves in objectivity realm. On the other hand, on important part of human's mental production is related to internal subjects and created mental norms which reflect the assessment of external phenomena.

Based on structural rationality, the relatedness of these two structures brings about a process of understanding the world.

Romanticism (or the Romantic era/Period) was as artistic, literary, and intellectual movement that originated in Europe toward the end of the 18th century and in most areas was at its peak in the approximate period from 1800 to 1840. Partly a reaction to the industrial Revolution,[1] it was also a revolt against aristocratic social and political norms of the Age of Enlightenment and a reaction against the scientific rationalization of nature. It was embodied most strongly in the visual arts, music and literature, but had a major impact on historiography education and the natural sciences. Its effect on politics was considerable, and complex; while for much of the peak Romantic period it was associated with liberalism and radicalism, in the long term its effect on the growth of nationalism was probably more significant.

The movement validated strong emotion as an authentic source of aesthetic experience placing new emphasis on such emotions as apprehension, horror and terror, and awe especially that which is experienced in confronting the sublimity of untamed nature and its picturesque qualities, both new aesthetic categories. It elevated folk art and ancient custom to noble, made spontaneity a desirable characteristic (as in the musical impromptu), and argued for a "natural" epistemology of human activities as conditioned by nature in the form of language and customary usage. Romanticism reached beyond the rational and Classicist ideal models to elevate a revived medievalism and elements of art and narrative perceived to be authentically medieval in an attempt to escape the confines of population growth, urban sprawl, and industrialism, and it also attempted to embrace the exotic, unfamiliar, and distant in modes more authentic than Rococo

Chinoiserie, harnessing the power of the imagination to envision and to escape.

Although the movement was rooted in the German Sturm und Darngmobement, which prized intuition and emotion over Enlightenment rationalism, the ideologies and events of the French Revolution laid the background from which both Romanticism and counter-Enlightenment emerged. The confines of the industrial Revolution also had their influence on Romanticism, which was in part an escape from modern realities; indeed, in the second half of the 19th century, "Realism" was offered as a polarized opposite to Romanticism.

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