CULTURE AND POLITICS IN THE NEW MIDDLE EAST

The Arab-Turkish Congress of Social Sciences

CULTURE AND POLITICS IN THE NEW MIDDLE EAST

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The Institute of Strategic Thinking values contribution to the development of the relations between Turkey and the states in the region. Within this framework our strategic goals are producing policies that give priority to co-operation and economic, political integrations with a mission of peacekeeping and problem solving for Turkey; removing the prejudice between Turkey and Muslim world and the Western world; and creating grounds for mutual understanding and dialogue; developing the cooperation networks among the civil society and think-tanks in the region.

Within the frame of these strategic goals, we organized this congress in cooperation with our partners in Osmangazi University and Cairo University. The contributions of the distinguished scientists participating in the Congress will have crucial prominence in accomplishment of these aims. We thank you for your contribution to this Project that we intend to traditionalize. We hope that the ATCOSS will be a means for the rapprochement of Turkish-Arab communities and for an intellectual accumulation.

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Multiculturalism and the Fall of the Subject/Object Divide: The Search for the New Paradigm of Social Sciences

Samir Abuzaid

Humans acquire knowledge through two basic faculties, direct unconscious belief, and rational conscious methodology. The first is represented by forms of knowledge such as religion, worldview, Culture, beliefs and values. The second is represented by forms of knowledge such as logical inference, sense experiences, and experimental reasoning. The first is relative to the person, community of persons, cultures, or, in general the 'subject' (the self) of knowledge. In the second, knowledge acquired is shared between persons, communities or cultures, hence, inter-subjective in nature. On such a basis it has been a convention to call the first type 'subjective knowledge', and the second 'objective knowledge'. However, these two basic forms of knowledge are intertwined in our life. We continuously use these two basic faculties at the same time. Each of us has his own 'subjective beliefs, infers new findings rationally, and perceives experiences through his sensory faculties.

Modernity, as a philosophical thought, has added a new element to such a picture: a basic distinction, separation or divide is placed between these two basic forms of knowledge. In this new picture, true knowledge (or truth) is attained only through 'objective' forms of inquiry: philosophical logical reasoning and scientific experimental methods. People generally agree that the modern era has started in Europe around the seventeenth century, but they disagree about its nature as well as trans-formations through which it has been passing. However, we may say that Modernity, since its inception, has passed through three stages, classical modernity, postmodernism, and a current reconstructive stage.

Raymond Lee describes such a chronology as follows: "The emergence of postmodernism in the 1980s challenged modernity as the reigning paradigm of world development. According to the postmodern view, the world merely constituted a play of differences and society could be reduced to a

text. Postmodernism could not go beyond its criticisms of modernity, rendering itself vulnerable to accusations of relativism and nihilism. Since the mid-1990s, dissatisfaction with postmodernism has prompted a return to modernist themes (Alexander, 1995: 86). Several new approaches to the changing nature of modernity have been proposed. They include 'reflexive modernization', 'liquid modernity' and 'multiple modernities'. …". "The new approaches to modernity constitute theoretical positions that dispute the emergence of a new era marking the end of modernity. At the same time, they address the continuity of modernity as requiring new concepts that can meet the challenges of postmodernism[1]."

In addition, we may say that these three stages are directly related to the way we perceive the relation between subjective and objective forms of acquiring knowledge. In the classical stage, as mentioned above, there exists a strict divide between the subject and object. Postmodernism is viewed generally as a relativist movement in which knowledge is essentially subjective. Hence, there is no divide or distinction between objective and subjective aspects of knowledge. In the third reconstructive stage, there is in different forms, as we shall see, a partial acknowledgement of the 'subjective' effects on our knowledge.

Multicultural Modernism

The current era, which is not fully crystallized yet, can be viewed as a 'reconstruction' process. In such an era the main categories of modernist thought, such as rationality, advancement, objectivity, optimism about truth, scientific reason… etc, are saved through a process of reconstruction that responds to the criticisms that has been raised against modernist thought. The focus of such criticism is its formal logical reasoning (*logos*) as well as the logical objective self that pursues such reasoning. So, despite its interaction with reality through its scientific nature Modern reason, according to such criticisms, constructs in the different fields of inquiry some form of a logical picture that ignores to a large extent variety and complexity of reality.

Contemporary phase of modernism responds to such a critique by advancing reconstructive concepts and terms, such as 'post-Enlightenment'. In such a concept the Enlightenment reason has been replaced by the post-Enlightenment' one[2]. Notions such as post-secularism, reflexivity, participa-

1 Raymond L.M. Lee, 2006, "Reinventing Modernity: Reflexive Modernization vs Liquid Modernity vs Multiple Modernities", in *European Journal of Social Theory*, V. 9; 355 – 356.

2 For example, see discussion of Gerald Gaus of such a situation in his Gerald Gaus, 2003,

tion, holism, pluralism, complementarity, diversity, relativity, etc, have been introduced in order to establish the new modernist 'post-Enlightenment' reason.

This new reason finds rationality not in formal constructions but in reality itself with all its complexity, varieties, and evasiveness. Rationality, despite its basic logical nature, is related to the context of inquiry, laden by values, subject to our end beliefs, interwoven with our worldview, and incomplete due to our limitations as human beings. In other words, rationality as an 'objective' means of inquiry is limited by different forms of our 'subjective' conceptions of reality.

Such a phase, then, combine the central 'rational' elements of modernity, such as rationality, logical analysis, development, etc, with the different forms of subjective understanding of reality, such as beliefs, worldviews and cultures. Considering that subjective differences between individuals reflect their culture, this new phase of modernism is best described as a Multicultural Modernism[3].

Multicultural Modernism and the Arab/Islamic Worldview

One of the major human civilizations, which possess a unique and specific worldview, is the Arab/Islamic civilization. Here, the term 'Arab' refers to the 'ancient' language of such a civilization, whereas the term 'Islamic' refers to the source of its worldview. Today Islamic countries extend over a wide area of the planet. Due to centuries of historical, political and ethnographic variations, such a worldview may differ in some secondary respects within a general framework of what we may call the Arab/Islamic worldview. So, the Arab/Islamic worldview can have Arabic, Iranian, Turkish, Malaysian… etc, versions.

Within this general understanding of the term 'the Arab/Islamic Worldview', such a view, as one of the major human worldviews, is part of contemporary new multicultural phase of modernism. As such, within the common ground of the achievements of modernism, the Arab/Islamic worldview can participate in formulating such a new phase in all its philosophical, scientific and social manifestations. In addition, since the central problematic behind the

"Contemporary Theories of Liberalism -Public Reason as a Post-Enlightenment Project", *SAGE*, Pp. 19-26.

3 For a discussion of such a multicultural phase of modernism, see, Heikki Patomäki, 2002, "From East to West: Emergent Global Philosophies - Beginnings of the End of Western Dominance?", *Theory, Culture & Society*, Vol. 19, no.3, Pp. 89–111.

crisis of modernism revolves around its view to the relation between subjective and objective aspects of reality, the Arab/Islamic worldview would also share humanity in formulating the alternative relation of such aspects.

Method and Division of the Paper

In this paper, we introduce the 'separation/connection principle' (مبدأ الفصل والوصل) as an Arab/Islamic contribution to the problem of the subject/object relation within the contemporary multicultural efforts to formulate the new phase of modernism. We have introduced such a concept previously in several works that countenance the current state of science (natural and human) from the Arab/Islamic view[4]. Due to the generality of the topic and the wide scope of the covered issues, we will be forced to refer the reader to those works in order to support the picture we present as well as the results we conclude. However, we will endeavor to keep the logic of the paper clear and sound so that the reader who is not interested to refer to the detailed study will find the views we introduce here logical and justified.

With respect to terminology, we use the terms 'subject' (and subjective) and 'object' (and objective) to represent the most general form of the subject/ object relation. Therefore, the concept of the subject (and subjective) subsumes concepts such as, the self, the mental, belief, religion, worldview, culture, values, and so on, whereas the concept of the object (and objective) subsumes concepts such as, the logical, scientific, experimental, analytical, and so on.

The paper will be divided into three sections. In the first, we introduce the principle of the subject/object divide as well as its different manifestations. In the second, we review the challenges that face such a principle, in natural as well as human sciences. In the third section, we introduce, in brief, our own view of such a relation, as well as how such a view helps to introduce new creative solutions for different problematic in different domains of inquiry. Finally, we present a short example of application of such a methodology.

4 We introduced this principle in several woks (in Arabic), see, Aubzaid, Samir, 2009, "Science and the Arabic Worldview – The Arabic Experience and the Scientific Founding of the Arabic Renaissance" (in Arabic), Center of Arabic Unity, Beirut. and, Aubzaid, Samir, 2007/2008, "The Theory of Nazm of Abdoulquaher Aljurjani, the First Application of the Scientific Method in Human Sciences?", (In Arabic) in *Almawaqif*, Department of Human Sciences, University Center at Mu'askar, Algeria, No. 1&2 P. 285-297.

1. The Principle of the Subject/Object Divide

According to our 'modernist' mind, excluding subjective factors, such as our beliefs, feelings, and prejudices and so on, from scientific research or logical analysis guarantees objectivity of our results. This is a common sense statement that we learn and apply in any scientific field. If we don't apply such a constraint then we subscribe to relativism, and there is no convergence about truth.

The claim of relativism is defined by Maria Baghramian as follows,

The relativist claim, then, is that the presence or absence of properties such as truth, rationality, goodness, etc., and the correct ascription of predicates such as 'is true', 'is rational', 'is ethical', etc., depend not only on the objects to which the ascription is being made but also on factors such as social and cultural norms, cognitive frameworks, historical epochs, etc. Furthermore, it is assumed that it is impossible to rank judgments of truth or falsity, etc. or to privilege one over another, for all cultures, historical epochs or cognitive frameworks that give rise to such judgments have equal standing[5].

Relativists has advanced different sorts of arguments, as well as scientific findings that support their claims. In social sciences, anthropology showed that reason, norms and values are relative to culture. In philosophy of science, philosophers presented the claim that there is no uniquely rational way to order the epistemic values of simplicity, consistency, plausibility – and different orderings endorse different scientific theories upholding competing truth claims.[6]. Such findings have created a problematic in different fields of inquiry, centered on the question: is objective knowledge that is agreed upon by all humanity possible? If the answer is yes, then we separate the subjective aspects of knowledge away. If the answer is no, then knowledge is subjective. The positive answer to this question is termed generally, in this paper, the principle of "the subject/object divide". Baghramian concedes that such a principle has prepared the way for relativisms, as follows:

Arguments for relativism often assume the truth of various philosophical dichotomies— in particular the dichotomies of subjective vs. objective, the mind vs. the world, and the factual vs. the evaluative. Modern philosophy, from Descartes to Kant to the Logical Positivists, has bequeathed a number of dualisms which, despite their absolutist overtones, have contrib-

5 Maria Baghramian, 2004, " Relativism", Routledge, Pp. 4.

6 Gerald Gaus, in his "Contemporary Theories of Liberalism" (cited above), classifies the relativistic challenges to the Enlightenment thesis into three categories: challenges from Social Sciences, Challenges from Philosophy of Science, and the Challenge of Pluralism, see Pp. 5-14.

uted greatly to the development of relativistic tendencies in contemporary thought.[7]

This statement describes in a different formulation the transition shown above from classical modernism (the different sorts of dichotomies) to post-modernism (relativism).

The Different Manifestations of the Subject/Object Divide

However, in this work we take, as a convention, the term "the subject/ object divide" as the general form of the different manifestations of such a relation. Therefore, such a general form includes the fact/value, mind/world, observer/phenomena, etc., dichotomies. In this sense, the principle of the subject/ object divide, along with its specific forms mentioned above, is in effect an indirect structural feature of modernist thought as a whole.

Structure, in the philosophical sense, points out to systems in which what is important, constant, and enduring is not members or elements of the system but the relations between them[8]. Therefore, the elements change its nature according to the circumstances but the structure itself remains as it is. Hence, for example, people change in a specific governing regime, but its structure remains as it is; scientific theories change its basic entities but its structure remains as it is; and so on. In the same vein, in the classical Modern thought, the two basic elements of the subject/object dichotomy change according to the domain of inquiry, but the structure of the dichotomy remains the same.

Modernity has made great contributions to humanity. These contributions can be divided into two basic types, its concept of rationality and the way we acquire knowledge, and its theories of reality both on the natural and human levels. Accordingly, we may divide the different manifestations of the basic structural feature of modernity, which is the subject/object divide, into two basic types, its epistemic forms of inquiry and its ontological forms of reality.

On the epistemic level, such a feature is manifested in dichotomies such as: self/nature (utilizing nature for the benefit of man); observer/phenomenon (separation between observer or the scientist and phenomena under examination); value/ fact (values belong to ethics, facts belong to scientific knowledge); 'human sciences'/'natural sciences' (human sciences is not

7 Baghramian," Relativism", Pp. 9.

8 This is the definition on which Structuralism, as a philosophical movement, is based. However, structure in its scientific 'literal' sense points only to the apparent members and its relations.

based on concrete scientific facts, whereas natural sciences do); Religion/ Science (Religion is based on belief whereas science is based on real observations), and so on.

On the other hand, on the ontological level such a feature is manifested in different fields of knowledge. With respect to natural science: in physics, the atom/world dichotomy (the Newtonian mechanical system based on the isolated atom); in biology, mechanical system/life dichotomy (reducing life to a simple mechanical system); in cognitive science, brain/mind dichotomy (reducing mind to brain processes), and so on. With respect to social sciences: in sociology, the individual/society dichotomy (the concept of individualism, in which the person resembles the atom for the society); in philosophy of political science the state/world dichotomy (in which the state represents the atom for the world community of states); in philosophy of language the word/world dichotomy (in which words represent specific real objects), and so on.

Details of such a wide scope of the different manifestations are far beyond the space of this work. However, Shu-Yun Ma in his review of the historical stages of political science stresses on the picture given above, that the classical Modern reason has created a specific general worldview centered around the mechanical system, which is a basic manifestation of the subject/object divide. Ma states that,

Newtonian science is not just about natural science. It is a huge framework of ideas that shape our modern perception of the world, and its emergence is an important part of the Renaissance and the Enlightenment. Through synthesizing the ideas of Copernicus, Kepler, Bacon, Galileo, and Descartes, Newton replaced the medieval belief in a spiritual universe with a secular, mechanistic philosophy[9].

He then describes how such a view has been established as a culture in the different fields of knowledge,

The Newtonian worldview, as summarized above, formed the paradigm of physics in the 18th and 19th centuries (Chalmers, 1999: 108–12). It also produced a "culture of Newtonianism" that spread around different fields of knowledge (Dobbs and Jacob, 1995: 78–95). In the study of politics, mechanistic thinking had begun to influence political philosophy even before the birth of Newtonian physics. Hobbes's Leviathan (1651), which treated human action as matter in motion, was published about three decades earlier than Newton's Principia (1687). But it was after the establishment of

9 Shu-Yun Ma, 2007, "Political Science at the Edge of Chaos? The Paradigmatic Implications of Historical Institutionalism", *International Political Science Review* Vol. 28, No. 1, Pp. 60.

the mechanistic worldview in the 18th century that Newtonian-type scientific knowledge began to enjoy a privileged status. Different branches of academic endeavor, whether they were about the natural world or human society began to search for their own Newtons (Capra, 1982: 55–6; Cohen, 1985: 174–5; 1994: 101) (Ma: 61).

Therefore, it is easy to see that despite that God (i.e., the subjective belief) created the world (the objective reality), he is nevertheless separated from it creating the general structure of such a thought. The Newtonian system makes such a view real and concrete. So, we can easily spot the other manifestations of such a structure in both natural and human sciences, as we have don above.

2. Challenges to the Subject/Object Divide

The picture of classical modernity, presented above, which is centered around trying to achieve complete objectivity in perceiving as well as interacting with reality has faced, since the first third of the twentieth century, both in natural and human sciences, great challenges.

With the advent of Quantum Mechanics (by 1926 onward), the foundational underpinnings of the Newtonian Mechanistic model of nature has gradually fallen apart. The concept of the Quantum as well as discovering the peculiar behavior of the subatomic entities has led to the acknowledgement of the essential role subjective factors play in understanding and studying Quantum physics.

Around the same period (by 1926 onward), the field of sociology of knowledge as well as its subsequent ramifications, such as sociology of science and sociology of scientific knowledge has appeared. In this field and its related transformations, the social factors affecting the subject (i.e., worldview, beliefs, values, etc) play with different degrees (depending on the specific field) a basic role in the process of knowledge, in general, and in scientific knowledge in particular.

In philosophy of science, the new trends of research of history of science has appeared around mid the twentieth century. In these trends, the role of the subjective factors in advancement of science has been gradually uncovered. Therefore, works of Thomas Kuhn, Hanson, Lakatos, Feyerabend and others have shown evidence that science is not a completely objective enterprise, but it is subject to effects of the different forms of our subjective view to reality.

In Sociology, by mid the twentieth century also, new sociological theories that reject possibility of complete objectivity in studying sociological phenomena has appeared. By the end of the century works of Antony Giddens on reflexivity as well as Habermas on communicative rationality, and others, has appeared acknowledging the effects of the self on the objective sociological studies.

In political philosophy, around the last two decades of the century, the concepts of public reason and pluralism of worldviews (or comprehensive doctrines) has appeared as an alternative to the concept of objective rational choice that is detached form realities of the society and political participation.

Details of the scientific and philosophical transformations of human thought throughout the twentieth century fall, naturally, behind the limited space of this paper. However, in the following we will introduce in brief the central ideas of two basic works that have been published during the last decade that present directly such transformations and in different tones tackle the problem of the subject/object divide. One of the two deals with the problem in the fields of natural science as well as philosophy of science, the other deals with it in the fields of human science, ethics, as well as philosophy of science.

3. Challenges in Natural Science and Philosophy of Science

David Peat, in his 'From Certainty to Uncertainty - The Story of Science and Ideas in the Twentieth Century"[10], draws a general picture of the transformations of science and philosophy of science during the twenties century. He epitomizes it as a transition from the belief in 'Certainty', i.e., complete objectivity, to 'Uncertainty', i.e., the belief that subjectivity plays a role in our endeavor to achieve objective knowledge. In this important work, he studies such transformations in the fields of Quantum Mechanics, Language, Mathematics and Artificial Intelligence, Chaos Theory, Biology, Environmental Studies, Mental representation of the world and Art works.

In these different fields, Peat doesn't present a picture of complete agreed upon transformation of ideas, instead, he presents the new 'scien-

10 David Peat (2002), "From Certainty to Uncertainty - The Story of Science and Ideas in the Twentieth Century", Joseph Henry Press, Washington D.C. Peat is a holistic physicist and author who has carried out research in solid state physics and the foundation of quantum theory. He holds a Ph.D. in physics from the University of Liverpool. For many years he was associated with physicist and philosopher David Bohm.

tific' findings that forced scientists and philosophers to introduce new ideas. Consequently, in the following brief presentation, we will try to introduce the 'essence' of such findings and the new views associated with it. However, the existence of such new ideas doesn't mean that it represent the full position of contemporary science, for classical views which defend objectivity and certainty still exists.

In Quantum Mechanics, Peat introduces the different peculiar aspects of the subatomic world. Quantum theory, according to Peat brought with it a number of curious and bizarre new concepts. One is called wave-particle duality. In some situations, an electron can only be understood if it is behaving like a wave delocalized over all space. In other situations, an electron is detected as a particle confined within a tiny region of space. Then, he asks, how can something be everywhere and at the same time also located at a unique point in space? Niels Bohr, one of the founders of Quantum physics, introduced the concept of Complementarity to express such a peculiar situation, and elevated it to a universal principle. According to Peat, he believed that Complementarity was far more general than just a description of the nature of electrons. Complementarity he felt, was basic to human consciousness and to the way the mind works, "Until the twentieth century, science had dealt in the certainties of Aristotelian logic: "A thing is either A or not-A." Now it was entering a world in which something can be both A and not-A" (Peat: 8).

Accordingly, the concept of "Complementarity" establishes an irreducible relation between the objective and the subjective aspects of the phenomena. From another perspective the facts of the Quantum world proves the existence of unavoidable relation between the observer (the subject) and the Quantum phenomena (the object). Peat describes such a fact as follows,

Our acts of observing the universe, our attempts to gather knowledge, are no longer strictly objective because in seeking to know the universe we act to disturb it. Science prides itself on objectivity, but now Nature is telling us that we will never see a pure, pristine, and objective quantum world (Peat: 13-14).

These peculiar phenomena of Quantum Mechanics lead Wolfgang Pauli, one of the founders of Quantum physics, to speak about "the need for physics to confront the subjective levels of matter and come to terms with irrationality in nature". According to Peat, it is as if physics in the early decades of the twentieth century was anticipating what has become known as postmodernism and "the death of the author." Likewise, in Quantum mechanics the observer 'chooses' the question as well as the expected answer of the

system. (Peat: 17). Later on the physicist Yoichiro Nambu, who developed the first string theory coined the term “postmodern physics” to express the same idea. Nambu, similarly, suggests that the postmodern condition applies not only to literary criticism but also to physics (Peat: 60). Therefore, humans (the subjects) are not a mere observer separated from the universe (the object), but became “participators in the universe”.

Peat introduced the contemporary problematic that confronts science in different fields of knowledge, as mentioned above. In each of those fields, physics, language, mathematics, environment, etc, he ends up with the same conclusion, that complete objectivity is not possible, subjective elements in understanding reality can't be avoided. At the concluding chapter of his work, he comes to a few general conclusions concerning the nature of science.

First, he points out that modern Western science has introduced an overly simplified picture of reality, so that “ultimate explanations and totally objective observations may not really exist” (Peat: 199). Consequently modern Western science is in need of essential revision, “Notions of continued human progress and development must be carefully reexamined if society is to be founded on wise values and enriching approaches” (Peat: 201).

How such a revision can be achieved? Peat presents his views to achieve such a goal through acknowledging multiculturalism in science. He acknowledges the possibility of developing a different type of science by other societies or cultures,

Other societies, had they developed a strong science of matter and an associated technology may have had quite a different relationship to the natural world. In turn, they would have asked other sorts of questions. They may have been more concerned with relationship, wholeness, the position of the human observer, and the role of consciousness in the world. They may have abstracted quantities or qualities different from those of, say, mass and velocity… it would provide a different framework for knowing the world. It would ask different questions and seek other sorts of answers. In this way alternative theories and types of explanations would be offered (Peat: 208-209).

At the same time, Peat rejects the idea that this position leads to ‹relativism'. For, in his view, this is not to say that one can choose to create any reality one wishes, or that reality is no more than the expression of a particular belief system, “Certainly objective aspects to the world clearly do exist, although different cultures may see these in different ways” (Peat: 209). However, such a defense against the claim of relativism is restricted by the following condition,

> "Provided that such alternative approaches engage in disciplined argument and deduction, and that there is an element of careful attention to an observation, then the knowledge systems of other cultures have the right to stand as scientific viewpoints" (Peat: 209).

In other words, the final conclusion of David Peat's work, based on detailed study of contemporary developments of science, is that science possesses an objective as well as subjective side. The objective side is scientific methodology, and the subjective side is differences of cultures which produce differences in knowledge systems. Complete objective view of science is but a Western version of science that can be contrasted with other versions of other worldviews or cultures. Hence, the story peat presents epitomizes in a scientific analysis the current transformation from a classical 'complete objectivity' view of science to a contemporary view that acknowledges the existence of a subject/object relation in natural science.

4. Challenges in Ethics and Human Sciences

With respect to the relation between ethics and economy, the philosopher Hillary Putnam introduces a detailed study of one of the manifestations of the subject/object divide, which is value/fact divide. In his "the collapse of the fact/value dichotomy"[11], Putnam reviews the basis of such a dichotomy in classical modern philosophy. He points out that "A version of each of these dichotomies, the fact/value dichotomy ("is" versus "ought") and the analytic-synthetic dichotomy ("matters of fact" versus "relations of ideas"), was foundational for classical empiricism as well as for its twentieth-century daughter, logical positivism". Accordingly, he confirms our view in this work stating that "to come to think without these dogmas is to enter upon a genuine "post-modernism"- to enter a whole new field of intellectual possibilities in every important area of culture" (Putnam: 9). Putnam describes the problem as follows:

The idea that value judgments are subjective is a piece of philosophy that has gradually come to be accepted by many people as if it were common sense. In the hands of sophisticated thinkers this idea can be and has been developed in different ways. The ones I shall be concerned with hold that "statements of fact" are capable of being "objectively true" and capable, as well, of being "objectively warranted," while value judgments, according

11 Hilary Putnam, 2002, "The Collapse of the Fact/Value Dichotomy and Other Essays", HUP.

to these thinkers, are incapable of object truth and objective warrant. Value judgments, according to the most extreme proponents of a sharp "fact/value" dichotomy, are completely outside the sphere of reason. This book tries to show that from the beginning these views rested on untenable arguments and on over-inflated dichotomies. And these untenable arguments had, as we shall see, important "real world consequences in the twentieth century (Putnam: 1).

Putnam reduces such a problem to the analytic synthesis dichotomy. In his work, he shows how the idea of an absolute dichotomy between "facts" and "values" "was from the beginning dependent upon a second dichotomy, one unfamiliar to most non-philosophers, the dichotomy of "analytic" and "synthetic" judgments" (Putnam: 2). He states clearly the negative effect of such a dichotomy as follows,

This book tries to show that these two dichotomies, "fact versus value judgment" and "fact versus analytic truth," have corrupted our thinking about both ethical reasoning and description of the world, not least of all by preventing us from seeing how evaluation and description are interwoven and interdependent (Putnam: 3).

However, the problem of the fact/value dichotomy, according to Putnam, is not only related to domains of ethics and social science only, but also to natural science. He stresses that "science itself presupposes values - that epistemic values (coherence, simplicity, and the like) are values, too, and in the same boat as ethical values with respect to objectivity" (Putnam: 4).

In his detailed analysis, Putnam takes Quine's attack on the analytic-synthesis dichotomy, which led to its collapse as, a basis to his attack on the fact/value dichotomy. Putnam introduces what he calls "the entanglement of fact and value" and shows that "such a phenomenon undermines the whole idea of an omnipresent and all-important gulf between value judgments and so-called statements of fact". He draws upon this phenomenon to argue that "this dichotomy collapses in a way that is entirely analogous with the collapse of the analytic-synthetic dichotomy" (Putnam: 8).

Through his analysis of the logical positivist's endeavor to exclude ethics and values from the domain of the 'rationally discussable' as well as Quine's critique of the logical positivists' picture of what they called the language of science as neatly divided into a "factual" part and an "analytic" part, he states that "the whole argument for the classical fact/value dichotomy was in ruins, and that, "as far as logical empiricism could tell, "science might presuppose values as well as experiences and convention. He adds, "Indeed, once we stop thinking of "value" as synonymous with "ethics," it is quite clear

that it does presuppose values - it presupposes epistemic values. The classical pragmatists, Peirce, James, Dewey and Mead, all held that value and normativity permeate all of experience. In the philosophy of science, what this point of view implied is that normative judgments are essential to the practice of science itself" (Putnam: 30).

In this context, Putnam criticizes contemporary positions that view science as purely objective "simply by shutting their eyes to the fact that judgments of coherence, simplicity (which is itself a whole bundle of different values, not just one "parameter"), beauty, naturalness, and so on, are presupposed by physical science" (Putnam: 31).

Despite such forcing arguments, Putnam cites contemporary resistance to acknowledging the fall of such a dichotomy, he states,

But the collapse of the various grounds on which the fact/value dichotomy was originally defended, including the Verifiability Theory of Meaning, has not led to a demise of the dichotomy, even among professional philosophers. What it has led to is a change in the nature of the arguments offered for the dichotomy. Today it is defended more and more on metaphysical grounds. At the same time, even the defenders of the dichotomy concede that the old arguments for the dichotomy were bad argument (Putnam: 40).

This brief review of these two comprehensive studies that cover the fields of natural sciences, human sciences, and philosophy shows clearly that the problem of the subject/ object divide as expressed in this work is central to contemporary transformations toward a new era of multicultural modernity. However, it shows also that there is no, yet, a general agreed upon position from such a problem. As a consequence, we find in contemporary literature an array of positions that range from relativism to different forms of subject/object relation in different fields, to complete objectivity (i.e., subject/ object divide). Hence, we may say that we are in need to introduce a general framework for the problem of the subject/ object relation that plays the normative role and, hence, makes it possible to achieve the final goal, which is formulation of the new reconstructive period of multicultural modernism.

The Separation/Connection Principle

As we have seen above, the 'subject/object divide', as a basic principle in the classical modern thought, reflects a formal logical view to reality along with an over simplifying tendency of every natural or human phenomenon. We have seen also that such a view, despite its numerous successes, severely

limits human capabilities to deal with reality. Therefore, gradually since the first third of the twentieth century, views that violate such a principle have been introduced in every domain of inquiry within the modernist thought it.

The result of such a situation was the appearance of postmodernism, as we mentioned above. Postmodernism rejected such a principle without an alternative, a situation that resulted in a totally relativistic view. Following rejection of such a principle as well as its associated relativistic tendency, sporadic and scattered new views has appeared that endeavor to present some form of reconstruction through violating such a principle. However, these new views, despite its partial rejection of the subject/object divide, do not introduce an alternative principle, leaving the door open for different contributions.

This situation draws attention to two basic points. First, the absence of a definite alternative (or alternatives) to this principle makes assessment and classification of the new views difficult and obscure. For, with the absence of a normative principle, any specific view could be classified by some as relativistic, while others may classify it as a positive reconstructive one (as it is the case with Hilary Putnam himself)[12]. The second, is that acknowledgement of multi-culturalism combined with absence of an alternative makes presenting several alternative principles by different cultures a natural and required consequence.

In this work, we introduce, on the basis of several previous books and research works, a proposal for an alternative principle that serves two basic purposes. The first, is to save the objective (or the inter-subjective) aspects of phenomena through acknowledging what is common between humanity, which is reason, logical inference, and experimental methodology. The second is to preserve, at the same time, a room for the effects of our subjective nature in comprehending natural and human phenomena.

Hence, in such a principle, there is always a degree of separation between the two fields of inquiry, as a result of acknowledging the objective aspect of the phenomenon. At the same time, there is always some form of a continuation, communication, or connection between the different domains or fields of inquiry, due to the effects of the subjective aspect on how we perceive and comprehend the phenomenon. On this basis, our proposed alternative principle is termed 'the separation/connection principle' (مبدأ الفصل والوصل).

Accordingly, such a principle is in contradiction with relativism (identity of subject and object), for it preserves, within certain limits, objectivity (subject/

12 See Maria Baghramian in her "Relativism" (cited above), Pp.2.

object partial separation). At the same time it is in contradiction with complete objectivism (subject/object divide) for it allows for certain effects of our subjective aspects (subject/object partial connection).

For example, instead of assuming that science is completely objective, as it is the case in classical modernism, or assuming that it is completely relative to subjective factors, as it is the case in relativism or postmodernism. Instead, we adopt the separation/connection principle. Applying such a principle as well as its associated methodology, as we will show in the following pages, results in saving objectivity of science within the limits of the subjective factors, which differ according to the specific case under study. In this way, we establish some form of connection between the natural and the mental domains, while keeping at the same time the difference or the separation between the two within the designated limit.

Presenting such a principle as a general view is not enough. Rather, it should be supported by successful application on a wide range of phenomena and domains in order for it to be established as an alternative. Therefore, we introduced a substantive methodology composed of specific steps with the same name, in order to make it possible to apply such a general principle. Hence, we introduced the 'separation/connection methodology' (منهج الفصل والوصل) as a means for application of the new principle introduced in this work.

The Arab/Islamic Origin of the Principle

The principle introduced here, the separation/connection principle, is inspired by the historical thought (Al-turath) of the Arab/Islamic civilization and effected by the Arab/Islamic worldview. In general, the worldview of such a civilization assumes that complete objective knowledge by humans is impossible. For, the world is too complex for the limited abilities of human beings; absolute knowledge is only possible for the absolute being, God (Allah)[13].

In addition, we have analyzed the system of knowledge of the Arab/Islamic civilization within a general historical view of philosophy of science in our previous works[14]. In this analysis, we have established the basic difference between four forms of general systems of knowledge (i.e. philosophies of science), the Greek, the Arab/Islamic, the classical modern, and the contemporary systems. According to this analysis, the Arab/Islamic general

13 See our detailed analysis of the Arab/Islamic worldview in our "Science and the Arabic Worldview" (cited above), Pp. 107-120.

14 Ibid. Pp. 151-176.

system of knowledge is based on a realistic, experimental, probabilistic, indeterministic view to the world. In such a view, certainty (i.e., complete objectivity) is not possible, however, the more we acquire realistic evidence the more we become close to certainty. Therefore, the Arab/Islamic view accepts objectivity within limits, leaving a room for subjectivity (the basic Islamic beliefs). A position that is consistent with contemporary views of the subject/object relation as introduced here.

Furthermore, in our previous works we have analyzed one of the major works in the Arab/Islamic civilization: the works of Al-sheikh Abdulqaher Aljurjani (عبد القاهر الجرجاني) in his three books about the linguistic miracle of 'Al-Quran Al-kareem' (الإعجاز اللغوي في القرآن الكريم)[15]. In these works, Al-sheikh Abdulqaher was able to create a completely new field of knowledge that belongs to social science: the science of 'Al-Nazm' (علم النظم). Science of 'Al-Nazm' (means literally arrangement of words) is a completely scientific field, in the modern sense of social science, which belongs to the science of language (or linguistics). At the same time, he was able to deal - within the Islamic religious fields of knowledge - with the issue of the 'linguistic miracle of Al-Quran', without conflating the field of 'religious knowledge' with the field of 'human sciences'.

Through our detailed and scientific analysis, using contemporary tools and constraints, we came to the conclusion that he managed to achieve such an amazing result through implementing a specific methodology. That methodology was in fact what we have called the separation/connection methodology. The separation/connection methodology implemented by Abdulqaher is, in turn, based on the fact that the whole Arab/Islamic thought rests on what we have called the separation/connection principle.

Al-sheikh Abdulqaher separated the two basic issues of the problem (the scientific issue of the rules of language and the religious issue of God's miracle), hence, he first preformed the separation step of that methodology. Afterwards, he created a connecting relation between the two separated issues. Such a connecting relation, in his case, was the unlimited possibility of complexity of language. Hence, humans use language in a limited degree of complexity, whereas God (Allah) uses language in an unlimited degree of complexity. Thus, miracles are essentially possible in such a completely scientific field as language.

By deducing the general form of the methodology implemented by Al-Sheikh Abdulqaher Aljurjani, we were able to formalize the definite and sub-

15 Samir Aubzaid, 2005,"The Methodology of Religious Renewal in the Thought of Al-sheikh Abdoulquaher Aljurjani"(In Arabic), in *The Magazine of the Faculty of Dar el'Oloum*, Cairo University, Issue no. 36, October, Pp. 161-212.

stantive steps of what we have labeled afterwards as the separation/connection methodology.

The Separation/Connection Methodology

Based on our analysis expressed above we formulated the 'separation/connection methodology' in a series of substantive methodological steps. Such a methodology has been formalized through generalizing the methodology implemented by Al-Sheikh Abdulqaher Aljurjani described above. Therefore, such a methodology in its general form can be summarized in the following steps: 1) analyzing the issue under inquiry into two basic sub-issues each falls within a different category or domain, 2) constructing the connecting relation between the two basic sub-issues, 3) dealing with each sub-issue within its domain while respecting the truth of the connecting relation.

This general methodology can be implemented in different problematic on any level of abstraction. If we agree to generalize all types of issues under study within the most essential categories, the subject and object, then we may interpret the separation/connection methodology as that which purports to achieve two basic targets: 1) Saving the value of objectivity by analyzing the issue into two basic separated issues, while at the same time; 2) saving the integrity of the whole topic by advancing a connecting relation. In this view, the connecting relation represents the creative part of the methodology. Without advancing such a relation, the methodology fails to achieve the goal for which it is implemented.

It is worth mentioning here that the results of such a methodology, like any other methodology, depend on correct application. For example, introducing a false or unrealistic connecting relation would result in incorrect results.

Take the issue of Religion/Science relation as a clear example of the problem of subject /object relation. In the classical modernist thought, the two are completely separated; Science is completely free from religious beliefs. However, if we implement the separation/connection methodology we may solve the problem in a more specific and creative manner. We may advance the concept of the mysterious areas of knowledge, defined as those scientific topics that are not agreed upon by scientists themselves. Therefore, we can divide the problem into two basic issues, the domain of the scientific practice which is not in dispute by scientists (call it factual or proved science), and religious issues that are not scientific. In each of those domains, we have no conflict between Science and Religion. In the third

newly created domain (the disputed science), religious belief may play the role of the deciding factor between the different 'Scientific' views[16].

If we wish to state the methodological steps in dealing with a specific scientific topic formally, then we state the following:

a- To define the field to which the 'scientific' problem belongs clearly.

b- If the problem falls within the 'proved science', then it is to be dealt with within the scientific domain only.

c- If the problem belongs to the 'mysterious area of science', then it is to be analyzed into two problems; one is to be solved through scientific domain only, the other through subjective 'religious' belief.

d- A connecting relation, depending on the nature of the problem, is to be established between the two problems in the two domains.

e- Depending on the case, we might have a religious as well as a scientific solution that are in no contradiction (due to respecting the connecting relation). Or, we might have one solution by taking the religious view as the deciding factor between the different scientific solutions.[17]

Consistency With Contemporary Human Thought

The principle/methodology of the 'separation/connection' is perfectly consistent with contemporary modernist thought. For as we have pointed out above contemporary modernist thought is essentially multicultural, i.e., it allows to advance different subjective views while dealing with the objective aspects of reality. In other words, contemporary modernist thought rejects the strict subject/object divide in favor of different forms of relations that respect scientific methodology, as we have made clear in the previous section of this paper.

Consequently, the principle/methodology of separation/connection pre-

16 It should be noted here that such a connecting relation 'the mysterious areas of knowledge' is a highly controversial concept. For it recalls the continuing realist-antirealist debates in philosophy of science, which can't be dealt with here. Despite that, the concept itself is correct and analysis proves its feasibility in minimizing disagreement in the problem of Religion/Science relation. For, parties would agree in principle about demarcation between the two domains, while controversy would be concentrated only on the process and definition of demarcation. See details in Samir Aubzaid, 2008, "Science and Conditions of Renaissance – The New Scientific Conceptions and the Scientific Founding of the Arabic Renaissance" (in Arabic), Madbouli Bookstore, Cairo, Pp. 346-364.

17 A complete statement of the methodology is given in our "Science and the Arabic Worldview"(cited above), Pp. 343-344. Notice that these same steps can be used for more specific or particular scientific issues, with a different connecting relations (the creative part of the methodology) which should be consistent with the problem under consideration.

sented here is in no contradiction with contemporary modernist thought. Hence, it does not only comprise a part of the 'specific' Arab/Islamic thought, but also a part of contemporary human multicultural modernism.

This multicultural view to the problem makes contemporary views that still support the program of objectivity and the strict subject/object divide, but one trend in contemporary thought. Such a trend, therefore, continue to exist as a part of contemporary modernism, which is multicultural in nature. Hence, such views (views that defend complete subject/object divide) are the contemporary representative of the classical Western modernist culture within the whole multicultural picture of contemporary modern thought.

Scope of Application of the Methodology

Within this general view, the separation/connection methodology can be implemented in a wide range of applications. It can be implemented as a general principle in dealing with general topics such as scientific knowledge (the self/scientific object relation), analytical philosophy (the self/the logical analysis relation), philosophy of political science (religion/the political system relation), sociology (worldview/sociological mechanisms relation) and so on. At the same time, it can be implemented as a specific methodology for specific problems.

For example, in Quantum Mechanics there is the problem of interpretation of the Quantum system. Different worldviews can be (and has been) used to present different interpretations of such a system with equal scientific status. Also, in philosophy of mind, there is the problem of consciousness in which different views can be (and has been) introduced on the basis of different worldviews, with equal scientific status. In political science, the problem of pluralism can be dealt with from different worldviews, also from equal scientific status. In all these specific 'scientific' problems, the separation/connection methodology can be implemented in order to introduce new creative views that are fully compatible with contemporary scientific view.

Application of the Separation/Connection Methodology

In order to show that the separation/connection methodology can be a useful tool for solving diverse critical problems in today's multicultural modernism; we applied such a methodology in our previous works on some specific topics.

In a previous work, we have applied such a methodology on the problem of achieving consistency between religion and science, in general, and between Islamic religion and contemporary science, in particular. As mentioned above, we have made use of the concept of the mysterious areas of science as a connecting relation. Constrains on any religion, in general, that claims consistency with contemporary science was deduced. Such constraints has been applied to the Islamic religion in order to show the limits of interpretations of Islam that claim consistency with contemporary science. In this way, through the separation/connection methodology, we were able to establish consistency between the Arab/Islamic worldview and contemporary science.

The important consequence of such an application is that it introduces, for the first time, a methodological means, which is part of contemporary human thought that can be applied to other cultures or religions as well, to achieve such a consistency. This helps to uplift the basic barrier that prevents proliferation of scientific thought within Islamic communities, which is the unconscious understanding that contemporary science is in contradiction with the Islamic worldview.

On the other hand, we implemented such a methodology on the problem of political participation and political consciousness in contemporary Arabic societies. In this case, the relation between the political domain and the scientific method has been established through the separation/connection methodology in order to introduce the concept of the 'scientific citizen'[18]. Here, the connecting proposition is the pre-established consistency between the Arab/Islamic worldview and contemporary science.

On this basis, establishing the concept of the 'scientific citizen' asserts consistency between the domains of 'natural sciences', 'human sciences' and the Islamic religion, in the consciousness of the layperson in the society. So, the function of the concept is to overcome the separation between our scientific behavior in our work and our unscientific behavior in our social and political live. In addition, such a concept is meant to counter the overly emphasis of the Arab/Islamic layperson on his religious identity (i.e., identification of himself with his Islamic belief) as well as the overly emphasis of the intellectual on his ideological identity (i.e., identification of himself with his ideological loyalty).

The scientific citizen, then, according to the separation/connection methodology is not the citizen who rejects or isolates his religious beliefs and/or

18 For more details, "Science and Conditions of Renaissance", (cited above), Pp. 401-531.

his ideological loyalties, in favor of his objective scientific behavior. Rather, the scientific citizen in this sense is the citizen who is able to adhere to objective behavior in the political domain with full consistency of, and without contradiction with, his ideological loyalty as well as his religious belief.

Hence, instead of separating the scientific (i.e., the objective), the ideological (i.e., the intellectual or the philosophical) and the religious (i.e., the basic beliefs) in the consciousness of the layperson, as it is the case when applying the principle of the subject/object divide. Instead, we establish a consistent relation between these three domains in the consciousness of the layperson, as it is the case in applying the principle/methodology of the 'separation/connection' presented in this work.

Consequently, if implemented as a strategy of the state, we construct a citizen who is capable of positively and objectively participating in his social and political activities, who can define his preferred intellectual and ideological loyalties, while at the same time keeping his religious beliefs in consistency with his thoughts and activities in the society. Such a concept, in this sense, if applied to the society, would comprise a strong driving force toward a true modern Arabic/Islamic (or Turkish/Islamic, Iranian/Islamic, and so on) society as much as any human society, in an age of multicultural modernism.

Conclusion

In this paper, we studied the problem of the subject/object relation in the modern era and the transformations through which it has been passing throughout the twentieth century. The 'subject' and the 'object' are used as the most general terms for the different manifestations of the subjective mental aspects and the objective inter-subjective phenomena. Within this general definition, we presented a picture of such a topic composed of three consecutive stages, the classical modern, the postmodern, and the current multicultural modern stage. In the first stage, the dominant position is objectivity, which is reflected in a basic divide between the subject and the object. The second stage is usually viewed as relativistic, and hence, reflected as no distinction or divide between the subject and the object. The third stage is characterized by the acknowledgement of the subjective factors without a specific form for the relation between the subject and object of inquiry.

Given this picture, we introduced, on the basis of several previous comprehensive studies, a proposal for an alternative, which is the 'separation/connection' principle. We have shown in this work that such a principle is in

complete consistency with contemporary multicultural modernism. In addition, we presented substantive methodological steps through which such a principle could be applied.

Finally, we introduced how such a proposal can help to advance new creative solutions to different problems that are characterized by the existence of subjective as well as objective components. This is done through discussing application of the principle/methodology on the problem of the relation between science and religion as well as the effects of solving such a relation on the behavior of the layperson in the society.

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