

Study the arts of understanding the values and anti-values in religious dramatic believe approach deep thought Thomas Luckmann

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Abstract

What lead the human to various protests of life is related to substantive and main values. So, Luckmann is seeking substantive intuition of these values. In his opinion, the objective study of the states and the different forms of thought and action in a society is possible, when we are able to study the dominant values in every community and through these values, make the states apprehensible, as such, Luckmann consider the values as the main origin of events and artistic events and in his opinion the artistic things include manifestations or appearance of these values. In fact the values in each society have the nature of the sentence in which the visibility of these natures is the social events and states. So, what is changing in each society, is the appearance or events and the nature of these appearance is the very values being constant. In the perception of the base or the nature of art, he prioritizes the experience. In his opinion, the human has mind which not only include wisdom but also is a power being able to appreciate the nature directly. Intellectual action such as kindness, love, repentance, fear and so on is returned to artist mind, also.

Keywords: *Thomas Luckmann, structuralism, social art, subjective reality, experimental art.*

1. Introduction

Thomas Luckmann believes that (the majority of social scholars and many philosophers interested in adjusting social knowledge to their central views, impose the Galilean – Newtonian , Copernicus theory about the universe on social knowledge. In fact they disseminate what stands for their purposes of theoretical activities as basic theory t. this science and rely on the hypothesis that the universe is not completely comprehensible. They have accepted that the phenomenon appearance received by second qualities, are unscientific and mental categories and have concealed the concrete and primitive qualities construction, as the discovery of this final reality depends on independent form and final knowledge, in the form of numbers and mathematical at the other hand, the different artists for discovering the method, apply different side. Luckmann and others follow the hypothesis about the effect of two forces on causal relations and seek how to assign the separate unit sets, and some don't accept any of these theories.

(Historically, it is should he said that) (We) (Witness physical – type sciences impact on these elements), (instead of made and polished elements) (with regard to science condition in nineteen century) (due t. essential elements and seventeen centuries philosophy transferring to nineteen century word view) (Nazerzadehkermani, 1990: 183)

Thus, in finding really area for methodologically thought in art, we should return to twenty century and this is here we observe that how irreconcilable, the different artistic methods seem unfavorable At this stage of novel cosmology, two separate discussions are essentially introduced:

At the one hand, the mankind discussion is in new subsystems directed to novel principles in which , the human can't he asset of second qualities , but is apart of nature, and since the nature is the reappearance of art, searching for primitive qualities of human essence is popularized. In this discussion, the descriptive and even psychological interpreting seems possible trough analysis of mechanic and astronomy science. But, it is followed by human soul forget fullness. Here, logic and logical sciences are

rejected, with this reason that they limit the realities to mental area of social scholar and that social sciences are directed to methodological debate in which the concrete qualities are accountable and measurable. (Staiger,2009:35) The inability of this hypothesis, castrate its results in two parts. In its inability to determining the human primitive qualities as historical, political and social existence by his transferring animal instinct list or by his lowering t. artistic human, social human, specified subsystem and so on, which itself is a kind of reductionism and the reduction of the total human existence. The at most of this method, is sinking in empiricism pitfall about values in art. At the other hand, with accepting the logic, the art debate is involved in absurd consequences which with accepting the basal issues are in critically expected, the human as faras possible may get away from the nature. The essence of the nature is not anything except a measurable spatial – temporal direction, so it can't be used for historicity and singleness of human mind- the outcome of this rational thought is human alienation from nature (Afshari,2011: 38)

Since seventeen century, the philosophers have paid attention to wide variety of logical situations, scientific methods, causality, and deduction and like these, which have been more conceivable combination of baken empiricism and Cartesians rationalism about art. But in reality, the logical empiricism in art, although is combined with almost purified interpretations of "positivism "¹philosophy, but never engagesin central philosophy plan in its area. Although this logical empiricism is essentially reductionism , but is reductionist in practical and although is not necessarily behaviorist , but in reality is behaviorist as well

But the other artistic area can be generally illustrated as a idealism and new platononic area. Among the main prominent followers of this area, the Luckmann's heritage is more preferred. Among the members of this area in its historical consideration , we can name the new canteen philosophers such as rikret and a list for phenomenologist about the art.

Also, the new kanty idealistic interpretation of max veher, in spite of his sophistry methodologist about value and anti- value, is placed in art. According to Luckmann ,veker has been more successful in presentation of cosmologic model in art than the other social scholars. So, Luckmann emphasizes that in spite of variety and wide diversity for social sciences view- points in this context, searching for a "valuable generality" of human states has been forgotten in two aspects (kuen, 1378: 231)²

One aspect assumes that the "valuablegenerality" is already found and this searching isn't essentially necessary any more, in this aspect, it is assumed that the valuable generality is virtual context in which the joining problems and the difficult realities of art exist in it independently and the other aspect assumes that this generality doesn't essentially exist. Thus, according to Luckmann , both of these aspects participate in deepening the social science problems but in spite of these , although the ideological , technologic, theoretical problems at the present are equally propounded than the past , but according to Luckmann, social sciences crisis is attributed to neither to social theoretical with crisis nature, nor to methods and technologic necessities and not even to computational- logical problems for ideas setting , but in Luckmann's opinion , the values crisis , is in part attributed to known effects of different generations , according to him , each generation presents some ideas about art , which are more deeper than that of the past generation From here, Luckmann discuss about different generations life and their usual life. According to him, the main function of theory is to propose the solutions for main problems and assist to human in his familiarity with the universe. With regard to this function, the art should at first

¹-Positivism

2)it should be noticed that, social phenomenon, irrespective of meaningfulness, dimension and reason, can't considered like observable object: first, from this point that is introduced by concepts and the concepts themselves are involved in symbolic situation of language and find abstract feature and second due to this fact that though many social concepts are placed in more concrete levels, but never be observable completely and in most cases, are explained and defined by characteristics, effects and their indicators. So, according to many like lakmn, Berger and others, because social concepts have abstract surface like valuable concepts, so we can consider case resemblance among them.

present meaningful and acceptable reason about the daily life. (Zukeman,1994:201) In this stage, two processes, description³and explanation⁴ must be combined. In addition, the scientific theory should be separated from mythology and metaphysical reasons which historically strength it , by some point of formulation and systematic process. So in the first step we can say that the scientific theory is descriptive as well as explanatory and the relations in it is standing based on daily life, and this is the most important logical consequence in social sciences. But this is not the all, what is important for social sciences, is the social – historical reality of daily life and according the physical sciences problems in which physical nature is introduced as a world of concrete matters and things is not such a simple problem, here maybe the problem for cosmologic thought and presenting a method for receiving daily life is propounded

Theoretical principles

According to Luckmann idea about the art, the science crisis is the derivation of formulated productions alienation from nature structuralism and alienation from its source, but according to Luckmann , due to special thought of social sciences , the alienation problem of this science is more important than its sources

According to him, in social sciences, it is not only the theoretical activities production which uncritically has become objectivism, but also in prominent cosmological sub sample, the productions themselves are exposed to permanent objectivism. According to Luckmann, at the first step, the science source is idealized in theoretical activities and the findings of these activities are trampled in daily life praxis. Here the Galilean cosmetic model in various reasons is imposed on social sciences and on their philosophy and holds it in main simplicity. Forming social sciences by physical ones , is the biggest misguidance in the history of this science. The social sciences not only are for more than the relationship with logical form of physical sciences, but also pretend unsuitably that has similarity with scientific knowledge self-government.

In second step, it is the unique life of social sciences that is the nature of our discussion social sciences. According to Luckmann , effort for formulating the social reality cant consistently be organized in unsuitable customs. He assumes that the aim of cosmologic of mathematical generality should involve the human behavior in all levels. The unique action of human being is non- cooperative, but must be considered as a part of the action in cosmologic , so we see that the object of a mathematic generality for human states is only idealized by analysis process, and mathematic in Galilean cosmology can't be meaningful , because this idea is in most part based on numerical concept and on the numerating what's called " concrete and empirical " mathematic generality suitable for social universe should not really has relation with Galilean cosmology.

Thus this process should be based on primitive and proved methodological human conduct⁵ issues. According , the science which describe and explain the construction of social reality should be able to develop the formulating plan and a measurable theory which is suitable and specified to daily life of cooperative construction according to Luckmann , for doing this , what is important is the repeater effort for directing the crisis signs towards its reason (LousiSmith: 2010)

Its here that we observe the serious discussions between different thought schools , related to understanding the theory of self – sufficient and substantive and especially related to methodology , here the concepts such as functionalism , structuralism , neo-positivism , critical theory , transformational grammar⁶ , symbolic interaction school , statistical historiography⁷ , ethno methodology⁸ and the lists for

³-Description

⁴-Explanation

⁵-Conduct

⁶-Transformational grammar

⁷-Statistical Historiography

⁸- Ethnomethodology

different schools are mentionable but according to Luckmann, the root of social sciences crisis has been hidden in non-formulating the mathematic generality appeared in human actions. He believes that the theory and experimental research are only possible through observation and postulation the phenomenon principle as object, whereas, the question about the possible states of social sciences is an illegal and sublime question. (Weinberg, 2002:110) At the other hand, it should be noted that the ratio between rationalism and empiricism as basic elements in historical rationalizing of recognitions is one thing and has the reception of belief in details claim, and this is the matter which even the sublime phenomenologist doesn't move the straight path for understanding it. They assume that the hosrell's mean for total constructions of world life, is meaningful, only through relation with its idea about sublime phenomenology as a basic science. While the sublime situation of knowledge and acceptance one method of philosophic thought in immediate experience has been surrounded, it is not meant at abandoning the science unity and the logical basic construction for explaining the total knowledge. So, at first we should follow the mathematic generality plan. But in Luckmann's opinion, this problem should be illustrated that the purpose of this generality is Derive the principles being Able to make a metaphysical language, so that in this metaphysical language, the different languages applied by social sciences can transferred without control reduction occurred in historical properties. So here, we should seek similar principle for sciences.

In the context of experimental sciences, Kant's criticism of "sublimit empirical cognition" was suitable criticism, which had been formed by using sublime knowledge in human awareness "activities" in one historical aspect, the critical theory of purifying knowledge by Kant can be considered as an effort for the physical sciences epistemology or Galilean cosmologic effects. But after Kant, the combination of rationalism and empiricism led to new customs and enters larger standards of epistemology sophistry. (Reed, 2009:102) At the other hand, till the first half of twenty century, the efforts done for preparing a substantive philosophic foundation for social sciences, generally were obtained from physical Galilean Sciences, the is, what her should have accepted without critique or rejected completely and this condition continued till Rikret and Diltay and Veber period-and in some parts of the world, till subsequent generation, from this period, we have seen the spreading belief towards two big division areas of mythology in social sciences: one based on Galilean model reception and the other against it⁹. As some considered that the exhibited models don't show the technical solutions and methodical solutions, they seek special form of logic which made the generalized interpretations of singleness and specially products of human action, like art, possible. But this kind of seeking, finally led to one of the dead and ended methods in social sciences philosophy too. Lax added that there isn't any accurate and acceptable claim which confirms the main difference between general logic in social sciences at the one hand and the physical sciences at the other. But with Rikret and even more with Veber, the first new orientation signs are begun and gradually, the question about the special logic of social sciences and historical sciences is abandoned in this period. With Diltay's program about a case for historical psychology-total description and systematic combination of Veber of action explanation together with scientific explanation-special problem as philosophy central thought in social sciences is replaced by new forms. Slowly, the other question with various formulations together with disharmony words like meaning, purpose, concept, motivation relation, the objectives and results of rationalism, mysterious contexts, guided signs and behavior¹⁰, roles and manners are appeared as necessary key of expressions. The question is how the area

9) compared to positivistic psychology thought that didn't recognize between human sciences and social sciences and their methods, Diltay believed in inharmonic between methods of these thoughts and accorded to him this difference is the result of epistemology caused by special historical events. According to him the concept of culture is the value one and so these physical rules are not sufficient, although consider the cause explanation possible for cultural sciences.

10) here, lakmn according to the difference between physical sciences epistemology thought and cultural science derived by critical theory, criticize them. He says, Apple and Itabermas in their legal criticism consider the Galilean cosmologic basic controllable, but in their recent discussions, there is a kind of philosophical foundations and physical sciences analysis. Both Apple and haber mas, consider the methodological mutations in language possible as sublime "possible positions" among mentality, knowledge and science. Also, this difference is associated with this accurate assume by which physical sciences is based on technologic praxis and is founded by substantive capitalist praxis, while, critical social sciences are to be founded by historical praxis.

of social sciences key of expressions. (newcomb,1991:43)The question is how the area of social sciences is identified and how the elements forming this area is understood and defined. Kaplan, explain this simply: "behavioral sciences are occupied with what the peoples are doing, but this doing by people depends two different kind of determination"¹¹.

According to lakman, for answering to this problem, referring to more degrees of rationalism false, also, special techniques such as observation with participation, articles of association and like them for finding forming elements and social sciences area, is to some extent matters corrupting, because here the. Studied area is the territory of human action and its concrete results and these territories forming and explanatory and descriptive objectives related to it are very important. The reason for difference between physical sciences and social sciences is very obvious. But this saying is not meant that the territory of social sciences is existed spontaneously within all the cosmologic samples. (nariman,2011:59) The identity of social sciences territory is determined by human interest in humanism action understanding. This interest is theoretical, but not scientific. Theoretical interest in its place is rooted in daily life praxis. This interest is legal and permanent cosmologic, and the theoretical orientation of social sciences is that introduce this interest as logic science. Also, it should besaid that the territory identity and forming. Elements are not merely the issue of various levels for a single science analysis. It means that the different aspects of phenomenon may be small and is placed in "inductive system". (Larm, P., Hodgins,2008:87)In totally, it can be said that in area which the analysis levels is necessary in it for inducing the scientific cosmologic and applied decisions, undoubted, the territory of social sciences and making cosmologic can and should be upon empirical analysis. But according to Luckmann, the most sophistry of knowledge sociology is an insufficient respond against social sciences of cosmologic thought problem. (kuntesch,2008:104) In other words, in his opinion, unsatisfactory from theoretical deprivation is ramified at the levels of human activity, not at the mathematical failure involving with the issue. In addition, the plan for "mathematic generality", specified to social reality, doesn't exist in such a way that responds to quantity question aswell. In principle, we shouldn't be concerned about facing to numbers and about acting on numerical parts on epistemology, while,we should know that the applying of quantity principles in social sciences is a kind of epistemology explosion in action area. But according to lakman, three basic theoretical activities include:

Recognition (observation), numeration and classification:

Measuring, which is epistemologically necessary for theories, is exposed to different crisis situation, related to different sciences. This crisis is reduced in linguistic and is minimized in economic science but in social sciences regulations, the measuring theory, is indicative for Galilean cosmologic. As well, different classifications which are presented without any attention by scholars can't provide Data with necessary comparison ability. Thus, the plan for a single mathematic generality for social reality is not a plan for merely formulation, but in a limited metaphysical concept is a plan which its basic objective can be expressed in the form of formulation of total construction homeland and according to Hersel'stheory, this plan can be applied in the form of universal life science. (kuen,2000:64) Because this methodology can't avoid from the relation with special form of territory construction, so this plan should be existed with regard to methodology aspect (Chris, 1385:197).

Luckmann for assigning the social human place in aesthetics definitions separates the art aspects with the following.

1- Emotional impulse level:¹²

It is the vegetative life level which is formed without awareness and even sensations and is not directed toward determined objective. The human has similarity with this level.

11) here, Kaplan applies interesting lexicology between act and action.

Lakmnbelieves that social sciences are oriented towards assigning the consciously act and in his explanatory contexts, never includes the Data from ecology, ethnography and psychology and so on in causal analysis.

12-Emotional impulse

2- Instinctive life:¹³

This level of life has regulation and is directed toward determined objective, this level is internal and inherited and its guidance to specified elements in surrounding environment, make it different from the first level, but there isn't there isn't any creativity in it this level is indicative of abject animal.(Jalayee poor,2007:89)

3- the level of associative memory:¹⁴

This level is positional reflexions and is based on collective regulation. In fact this level has a half of awareness.

4- The level of practical intelligence:¹⁵

Here, the practical intelligences are introduced. In fact, animal is in the level in which it exposes to new situation, act so beritically this level is against the emotional impulse level.

5- human special level:

Separating him from all the levels. Here, Sheller speaks about human mind. The, is able to understand the natures, idealization and without wisdom, the fallings are returned to this centre too.(farhad,1990:38) the activity centre related to mind, according to Sheller is :person"¹⁶, which should be separated from the other life centers called physical centers.

In totally, the mind and its accumulation in person are not concrete in principle. Mind is the mere reality and person is not anything except actions. In¹⁷ the context of experimental sciences, sheler's criticism of "sublimate empirical cognition: was suitable criticism (fakoohi, 1383:96).

So, the descriptive phenomenology of world life, he has placed his basic phenomenological method in methodology as a sublimate critical knowledge and can assure the knowledgeable thought being substantive foundation of social philosophical sciences. In doing such plan, according to Luckmann, two cases should be regarded:

1- the experience description and human action is basic in formation, but we should be care of using this information, from two points. First, social sciences Data is already described and second, we shouldn't apply the fresh information which are added to similarity descriptions, even these information are the only findings.

2- Description in historical language is limited. So, the social sciences information are obtained from external part of historical worlds but it should be cared that these information are derived in human action and in human experiences, historical-scientific contexts are motivations and indications.(fakoohi,2005:13) So, it is revealed that the contradiction of theoretical activities and pre theoretical, search his base in passive and active constituents and this process is a kind of expression which is begun by returning to the most straight evidences. Finally, the point'sanalyses are the levels of basic construction¹⁸.

13-instinctive life

14-The level of Associative memory

15-Practical intelligence

16-Person

17-I

18)Maxveber for applying the causal explanation which is special to generalized sciences refer to concrete possibility and inherent cause in historical phenomenon and human manner.if we want to explain them these phenomenon by placing them in general rule,we waste away the historical nature constructed by single sequence events ,because the only suitable method for studying the history is individualism method ,which according to it single phenomenon is related to single causes or single causes set called causal galaxy by veber.in conclusion, here, the exactness is neighter a mental arbitrary view ,nor an idle hypothesis but it is a reasonable supposing which is justified by some known factors.But this fiction table obtained by subjective adequacy is only propounded as probable outcome.That is according to veber, the causality in human sciences is introduced by applying historical method being kind of probability.in addition,our knowledge whatever perfect,we are inevitably forced to refer to mental selection,

Conclusion:

So, descriptive phenomenology of daily life which is the last finding in radical method, describes the total construction and mind orientation toward action, and this description is based on various considerations: lived space,¹⁹ lived time,²⁰ the basic construction of face to face positions, ambiguity levels, economical margins, lived intersubjectivity,²¹ communication in daily life and soon. Finally, it should be said that according to Luckmann, we must return to cosmetic life as basic science and a social sciences area and in this return, our method of thought should be based on empirical observation, while being rationality, in such a way that we can prepare a table with sufficient mind needed for human action, which is the key table and is based on mathematic generality.

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the very is enough for making it probable.veber, introduce the importance of various reasons of historical events in two levels when a possible degree of a single causal explanation of concrete possibility be very large is called inherent causality and when the possible degree be weak its called causality transverse.

¹⁹-Live space

²⁰-Live time

²¹-Lived intersubjectivity