



**An-Najah National University**  
**Faculty of Graduate Studies**

**FROM SOCIO-POLITICAL ABSOLUTISM  
TO SOCIO-POLITICAL RELATIONALISM:  
EXPLORING THE INTERPLAY OF LOGIC,  
METAPHYSICS, AND SEMIOTICS IN  
RECONSTRUCTING POLITICAL SOCIOLOGY**

**By**  
**Mohammad Hisham Darwish**

**Supervisor**  
**Dr. Hasan Ayoub**

**This Thesis is Submitted in Partial Fulfillment of the Requirements for The Degree  
of Master of Political Planning & Development, Faculty of Graduate Studies, An  
Najah National University, Nablus-Palestine.**

**2024**

**FROM SOCIO-POLITICAL ABSOLUTISM  
TO SOCIO-POLITICAL RELATIONALISM:  
EXPLORING THE INTERPLAY OF LOGIC,  
METAPHYSICS, AND SEMIOTICS IN  
RECONSTRUCTING POLITICAL SOCIOLOGY**

**By  
Mohammad Hisham Darwish**

This Thesis was Defended Successfully on 26/08/2024 and approved by

Dr. Hasan Ayoub  
Supervisor

Dr. Belal Shobaki  
External Examiner

Dr. Raid Nairat  
Internal Examiner

  
Signature

  
Signature

  
Signature

## **Dedication**

I dedicate this thesis to the whole of my community with the intention of enriching our shared knowledge and experiences. I sincerely pray this thesis paves the way for a future in the 21st century, sparking creativity, promoting collaboration, and deepening our grasp of the socio-political landscape we navigate together. This thesis celebrates the strength of our community aiming to be a beacon of light, for transformation and advancement.

I also want to dedicate this thesis to my parents, family, friends, peers, and colleagues for their support and belief in me throughout this thesis journey. Your unwavering encouragement and dedication fueled every step I took forward. This achievement is a shared success that we all contributed to. I am grateful for each one of you being part of this adventure and turning this accomplishment into a triumph.

## Acknowledgement

### A Tribute to My Tribe

Dr. Basit Bilal Koshul, you have been the intellectual powerhouse and inspirational force throughout my master's journey, I'm grateful to your invaluable insights across your workshops at the Arisbe Foundations, it has sparked a transformative shift in my thinking, I pray to reflect in solving real world issues. This thesis is an extension to your groundbreaking work, I am incredibly thankful and fortunate to have had your guidance throughout this adventure.

Dr. Hasan Ayoub, you have been a guide, teacher, advisor, and friend throughout my master's journey; the seeds of this work were initiated by you after I submitted a paper for your 'Political Change' class; your belief got this thesis rolling despite it being a jump into the unknown. Your guidance has been the guru of focus and clarity throughout this intense adventure. Your influence has been the cornerstone of every breakthrough in this thesis.

I want to express my gratitude to the Arisbe Foundation for its intellectual workshops. These sessions gave me the tools and knowledge I needed to complete this thesis. The Arisbe Foundation Prepared me to handle the issues I'm addressing in this thesis. Thank you for being a cornerstone in my academic journey and inspiring me to potentially make a fruitful and meaningful contribution to political sociology.

My father, Dr. Hisham Darwish, a beacon of excellence in your social compassion and academic vigor inspired me to follow in your footsteps and produce this thesis. Every page of this thesis is a sign of your dedication and commitment.

Rehman Ur Rauf, my partner and trusted companion, you have truly been the driving energy behind turning small sparks of ideas into a roaring fire that empowered this thesis. Your invaluable perspectives and essential friendship have played a significant role in pushing me toward the insights this thesis has to offer.

To my teachers, peers, family, and friends, you have all played a crucial role in completing this thesis. Your unwavering support and encouragement have given me the strength and courage to embark on this challenging yet exhilarating journey. Your belief in my abilities has pushed me forward and kept me going every step of the way. This achievement is not mine alone; it belongs to all of us. Thank you for being my crew on this incredible adventure.

## Declaration

I, the undersigned, declare that I submitted the thesis entitled:

# **FROM SOCIO-POLITICAL ABSOLUTISM TO SOCIO-POLITICAL RELATIONALISM: EXPLORING THE INTERPLAY OF LOGIC, METAPHYSICS, AND SEMIOTICS IN RECONSTRUCTING POLITICAL SOCIOLOGY**

Unless otherwise referenced, I declare that the work provided in this thesis is the researcher's work and has not been submitted elsewhere for any other degree or qualification.

Student's Name:

Mohammed Hisham Darwish

Signature:

Darwish

Date:

20/10/2024

# List of Contents

Dedication .....	iii
Acknowledgement .....	iv
Declaration.....	v
List of Contents.....	vi
List of Tables.....	viii
List of Figures .....	ix
List of Appendices .....	x
Abstract.....	xi
<b>Introduction.....</b>	<b>1</b>
Problem Statement.....	1
Primary Questions & Challenges.....	1
Goals & Importance.....	2
Foundational Assumptions.....	3
Methodology & Approach .....	4
Literature Review .....	6
Introduction: Navigating New Horizons.....	8
<b>Chapter One: Reimagining Socio-Political Reality.....</b>	<b>14</b>
1.1 Intersecting Dialectic of Cultural Moments: Knowledge, Civility, and Power .....	15
1.1.1 Knowledge as a Sign: Exploring the First Cultural Moment.....	16
1.1.2 Civility as a Sign: Venturing into the Second Cultural Moment .....	22
1.1.3 Power Sign through Interaction and Dialogue: The Third Cultural Moment .....	27
1.2 Reconstructing Socio-Political Frameworks: From Cultural Moments to Political Constructs .....	32
1.3 Evolutionary Dynamics and Conflicts in Socio-Political Belief Systems .....	38
1.4 Charting Socio-Political Waters: Peirce's Fourfold Inquiry and the 'Third' .....	41
<b>Chapter Two: The Ego of Socio-Political Absolutism: The Whole of Its Essence... 45</b>	
2.1 Visualizing the Logic and Metaphysics of Absolutism: The Evolutionary Tapestry of The Modern Socio-Political Construct. ....	46
2.1.1 Plato and Socrates' Vision: Navigating Socio-Political Conflict with Philosophical Wisdom.....	46

2.1.2 Historical Emergence of Liberal Thought: Contextualizing the Promise of Resolution .....	51
2.1.3 Constructing the Third: Cartesian Foundations of Liberal Socio-Political Frameworks .....	54
2.2 Unveiling the Ego of Absolutism: Habits of Thought, Tenets, and Logical Consequences.....	68
<b>Chapter Three: Dimensions of Absolutism in Contemporary Contexts .....</b>	<b>76</b>
3.1 Absolutism in the Original Position and Lifeworld: Rawls and Habermas .....	76
3.2 Absolutism in Democratic Theories.....	87
3.3 Entrenched Absolutism in Modern Arab Socio-Political Culture.....	91
<b>Chapter Four: Towards the Reconstruction Political Sociology: Embracing Political Relationalism.....</b>	<b>101</b>
4.1 The Shift from Dyadic to Triadic Logic: Metaphysics Reborn .....	103
4.2 Reframing the Mindset: Renewing the Habits of Thought towards reconstructing of Socio-Political Reality .....	109
4.3 Charting the Path of Relationalism: Reconstructing the Evolution of Political Sociology .....	115
Conclusion & Recommendation: Reflecting on Our Journey and Pathways Forward.	128
<b>References .....</b>	<b>131</b>
<b>Appendices.....</b>	<b>134</b>
الملخص.....	ب

## List of Tables

Table (1): Peircean Semiotic Triad in the Socio-Cultural First Cultural Moment – Lower Deck Knowledge Triad.....	20
Table (2): Peircean Semiotic Triad in the Socio-Cultural Second Cultural Moment – Lower Deck Civility Triad .....	25
Table (3): Peircean Semiotic Triad in the Socio-Cultural Third Cultural Moment – Lower Deck Power Triad .....	29
Table (4): Mapping Pierce and Hodgson Knowledge Component to Socio-Political Knowledge Component.....	34
Table (5): Comparative Analysis of Catholic Christendom and the Protestant Movement Theology.....	52
Table (6): Comparative Analysis of Catholic Christendom and Protestant Movement..	53
Table (7): Absolutism, Habit of Thought, Intended Consequences, and Actual Consequences .....	68
Table (8): Rawls & Habermas Framework Comparative Analysis: Means, Source, and Goal of Socio-Political Knowledge.....	87
Table (9): Comparison of classical, relativity, and quantum physics on “big questions” .....	106
Table (10): Comparative Habits of Thought in the Power Moment: Socio-Political Absolutism vs. Socio-Political Relationalism.....	115

## List of Figures

Figure (1): Peircean Semiotic Triad in the Socio-Cultural Third Moment – Power Triad .....	37
Figure (2): Socio-Political Logical Emergence of Conflict, Ship Allegory illustration .	40
Figure (3): Mediation Socio-Political Signs through the Creation of a 'Third' Entity, Using Lower and Upper Deck depiction .....	44
Figure (4): Ancient Greek Dualism Metaphysics .....	49
Figure (5): Civil Society As a ‘Third’ .....	57
Figure (6): Cartesian Dualism effect on the development of the Modern Liberal Nation State framework .....	60
Figure (7): Metaphysical Topology of the Islamism Force Outlook and its Ancient Greek roots.....	95
Figure (8): Relationalism Four Moments of Evolution .....	120
Figure (9): Third Moment of Socio-political Relationalism Evolution, Harmonizing Growth and Evolution.....	123
Figure (10): Fourth Moment of Socio-political Relationalism Evolution, Culminating a Purposeful New High Culture Sign .....	126

## **List of Appendices**

Appendix (A): Metaphysical Topology of the Liberal Nation-State Framework.....	134
Appendix (B): Anglo-Saxon Liberal Nation State Tradition Absolutism.....	135
Appendix (C): Continental European Liberal Nation State Tradition Absolutism .....	136
Appendix (D): Rawls Justice as Fairness Logical depiction .....	137
Appendix (E): Habermas Socio-Political Framework .....	138

# **FROM SOCIO-POLITICAL ABSOLUTISM TO SOCIO-POLITICAL RELATIONALISM: EXPLORING THE INTERPLAY OF LOGIC, METAPHYSICS, AND SEMIOTICS IN RECONSTRUCTING POLITICAL SOCIOLOGY**

**By**  
**Mohammad Hisham Darwish**  
**Supervisor**  
**Dr. Hasan Ayoub**

## **Abstract**

Science, Religion, and Philosophy are domains of experience that have shaped all human culture and social phenomena, including socio-political life. By examining the history of socio-political evolution, we see the recurrence of irreconcilable dichotomies — static vs. dynamic, epistemic vs. procedural, inclusivity vs. exclusivity, uniformity vs. multiplicity, and so forth — producing an environment of dramatic irreconcilable social interaction in which mutual dialogue and shared evolution is rendered impossible. This tension has been the driving force for scenes of dramatic evolution in which the process of creating social life results in destroying other forms of social life, resulting in lost social knowledge and potential growth.

At the heart of political science lies an irreconcilable dichotomy between its most crucial function represented in its pursuit of reconciling socio-political belief systems, avoiding the dramatic scenes of conflicts, and the prevailing conception of social evolution as a pre-destined, deterministic, and linear-cyclical process that inherently involves dramatic scenes of violence, a conception of socio-political evolution that I refer to as ‘Absolutism.’

Despite the divergence of Socio-political belief systems throughout history due to the varying ontologies and epistemologies that shape their foundation, they all shockingly share the same mode of evolution (Absolutism), which I will argue is rooted in their shared Ancient Greek metaphysical foundation of a worldview of irreconcilable binary oppositions characterized by static absolutes and hypothetical realms.

Metaphysics has been completely overlooked in our analysis, disguised as a given, and buried so deeply within our frameworks of inquiry that it has become an unquestioned dogma; it has become so vague and misunderstood that it is commonly related to

mythology, beyond reality, and irrelevant to the real world. This misconception has caused metaphysics to collapse into ontology and epistemology, making it completely invisible in our analysis; through the works of Basit Koshul and Charles Pierce, I will re-introduce it as the third constituent element of logic distinct from ontology and epistemology, in doing so, I will be able to propose an alternative socio-political framework and mode of evolution I refer to as Relationalism based on Charles Pierce triadic logic and metaphysics with the goal to reconstruct political sociology beyond determinism, and potentially opening the doors to reality in which we can influence the very nature of social evolution that has never been imagined before.

**Keywords:** Political Sociology; Semiotics, Relationalism

# **Introduction**

## **Problem Statement**

Political science as a field is increasingly struggling to uphold its primary role of reconciling socio-political dichotomies and belief systems in contemporary times, which is becoming detrimental to social evolution; instead, we are seeing the field largely giving up on this role, whether implicitly or explicitly, as it lacks the tools and capabilities to systematically reconcile the growing divergences. These divergences are intensified today as our social knowledge—represented by the entire social heritage from past commitments and belief systems—converges with modern realities and experiences, resulting in increasing complexity and variations of belief systems. This crisis reflects the effects of what Max Weber called ‘hyper-intellectualization’.

At the macro level, Socio-Political evolution continues to be held hostage by an evolutionary outlook characterized as pre-destined and deterministic regardless of the varying Belief Systems, resulting in irreconcilable dichotomies defined by static absolutes and hypothetical realms resulting in the manifesting of irreconcilable socio-political belief systems leading ultimately to scenes of dramatic conflicts in its course of evolution and synthesis in which social knowledge and potentiality are lost in the process.

## **Primary Questions & Challenges**

I grouped the questions of this thesis into three main categories as follows:

- **Metaphysics and Socio-Political Analysis**
  - How has our ignorance of the role and importance of Metaphysics in logic (reasoning) resulted in such a significant gap in our understanding of Socio-Political phenomena and discourse?
  - How does our entire understanding of Political Sociology shift when we introduce Metaphysics as a distinct constituent element in our inquiry?
  - In what ways can Metaphysics change the way we think and conceptualize how Socio-Political Belief Systems interact, most notably Political conflict?

- Reconciling Core Socio-Political Dichotomies
  - How can we develop a unified framework of analysis that can accommodate all socio-political phenomena, taking into account the vast divergence in their ontological and epistemological foundation?
  - What are the effects of a deterministic conception of Socio-Political evolution on the reality and discourse of Politics?
  
- Forward-Looking Logic and Evolutionary Impact
  - How do the habits of thought and their logical consequences differ in socio-political frameworks when adopting dyadic logic versus triadic logic?
  - How can the integration of Peirce's triadic logic and Weber's sociology reconstruct Political Sociology from a pre-destined deterministic mode of Socio-Political evolution to an open-ended, fallibilist, adaptable, and dynamic mode of evolution that can accommodate systematically regularities and novelty avoiding the pitfalls of dramatic scenes of conflict?

### **Goals & Importance**

- Introducing and emphasizing Metaphysics as a distinct constituent of logic (reasoning), distinguished from Epistemology and Ontology in Political Science specifically and, more broadly, intellectual inquiry to transform how phenomena are analyzed and understood.
- The Absolutism of Socio-Political life — thought, habits, and evolutionary mode — is a sign that reflects the crisis represented by Absolutism embedded in the very foundational logic of science, religion, and philosophy, encouraging the questions raised in this thesis to be also raised across all domains of knowledge.
- Challenging the dominant perception that the nature of socio-political evolution—and evolution more broadly—is a pre-destined deterministic process characterized by irreconcilable dichotomies necessitating dramatic scenes of conflict in our path of social evolution
- Introducing a novel framework for reconstructing Political Sociology I call 'Relationalism, which opens the door to potentially influence systematically the very nature of Socio-Political evolution.

- This work offers critical tools for systematically reconciling dichotomies by removing and making obsolete the characteristics of binary irreconcilable oppositions, avoiding the pitfalls of dramatic scenes of conflict.
- This thesis represents an example of how to perform inquiry, taking into the equation Metaphysics as a constituent element of logic when addressing socio-political

### **Foundational Assumptions**

The following are foundational assumptions of this thesis that is very important to keep in mind while going through this work, I will address these assumptions and expand on them throughout

I am examining terminologies from a Peircean perspective: In other words, through the lens of Charles Pierce's philosophy and metaphysics; hence, my interpretation of critical terminologies is to be understood within this framework, reflecting Pierce's unique approach.

- Socio-political phenomena are systems of signs that emerge from deeper Belief Systems: It is central for any socio-political analysis to look at the metaphysical, epistemological, and ontological foundations from which it stems.
- Human nature is 'Rational' in a Peircean sense: Contrary to the Rationalists, this means that humans aim for inner consistency within our systems of Belief; as new experiences and knowledge are attained, we are inclined to interpret such knowledge in a manner that is consistent with our belief systems.
- The goal of all human inquiry is to attain Belief: Charles Pierce defines Belief as the settlement of opinion that guides action; this understanding echoes across Science, Religion, and Philosophy, offering a shared conception as opposed to the vague understanding of Belief.
- Doubt is not to be understood in Cartesian terms: We start by acknowledging some established body of truth; when we face new experiences and knowledge that is not satisfied by the established body of truth that's when doubt comes into play, triggering as a result inquiry in order to re-establish Belief. Doubt is not a desired state; Belief is.
- Logic and Reason are interchangeable according to Pierce: Contrary to the dominant view, which treats logic more as a formal system detaching it from practical

reasoning, Pierce integrates logic directly into the process of inquiry. This means that logic is not an abstract tool used to reach conclusions, but it's actually connected to how we experience reality and its practical consequences for our beliefs.

- Logic is not one thing: Logic has been assumed, for the most part across intellectual thought, to be one thing up until contemporary times, notably with Charles Pierce; however, introducing triadic logic means that logic has a history. Consequently, this means that terms such as evolution and causality are also not one thing, but there are different modes and conceptions, as discussed throughout the thesis.
- Determinism as the Greatest Sin in intellectual thought, Blocking inquiry: When we conceptualize anything as pre-destined, outside space and time, and deterministic, we essentially close the door of inquiry into certain aspects of reality.
- Human nature is inclined to create 'thirds' as a means for synthesis: This inclination is at the heart of social evolution and understanding of reality; this aligns with Pierce's inclusivity to inquiry as a communal process.
- The term 'Conflict' in this thesis should not be conflated with violence: instead, conflict should be understood as how divergence of beliefs and conclusions interact.

### **Methodology & Approach**

I will be employing in my analysis Charles Pierce – Probably The most prominent American intellectual thinker – Logic and Weberian sociology through the lens of the integration of both by Basit Bilal Koshul's within political sociology. This integrative approach is novel in the field of Political Science and Political Sociology, one of the key objectives of this thesis is to unravel and introduce this integrative approach in a tangible way in the context of Political Sociology throughout the thesis, the reason I choose this route is because Metaphysics has become so misunderstood that its commonly viewed as abstract, vague, and outside reality, in which I will demonstrate to the complete contrary, Metaphysics is a key component in Logic – Reasoning – that is embedded in every intellectual inquiry, yet successfully disguised and hidden from our equation of analysis, as a result, it is very challenging for the reader and not very useful to dive into Pierce logic in an abstract way, but to unravel it in waves.

## **Charles Pierce Triadic Logic - Semiotic**

Charles Pierce Triadic Logic is synonym to 'Reason' commonly referred to name a few 'Triadic Logic', 'Semiotics', and Piercean Philosophy, it is a formal process in which signs we experience in reality guide us from what we know to what we seek to know, in other words it's a path from known to unknown, Pierce explains that "Logic, in its general sense, is, as I believe I have shown, only another name for semiotics, the quasi-necessary, or formal, doctrine of signs" (Peirce, 1931), this path highlights how we rationalize and make sense of our experience resulting in creating meanings and understanding of reality. Logic to Pierce is represented by the triad interplay of three constituent elements or components embedding subjectivity into objectivity, as follows:

1. **Ontology:** What exists, and how we experience and understand the reality of those things, Pierce says "We can know nothing except what we directly experience. So, all that we can know relates to experience" (Peirce, 1958)
2. **Epistemology:** The lens that we subjectively use in our inquiry and exploration of reality, it's the medium that includes tools, frameworks, and methods we deploy to know and interpret the world around us.
3. **Metaphysics:** The principles that govern and mediate the relationship between objective reality, What exists (Ontology) and our subjective lens (Epistemology), Pierce states "Metaphysics is the proper designation for the third, and completing department of coenoscopia, which studies the most general features of reality and real objects." (Peirce, 1958)

Basit Koshul, states the following on what logic is, from a Peircean perspective, "Logic is the specialized science in philosophy specifically concerned with a close and detailed study of the reasoning processes and seeks to establish objective criteria that separate valid reasoning from invalid reasoning. In the simplest terms the science of logic studies the different ways knowledge about the unknown can be inferred on the basis of the known" (Koshul, 2014).

## **Weberian Sociology**

We will adopt a Weberian sociology approach as interpreted by Basit Koshul this is because Max Weber's conception of causality is triadic hence aligned with Pierce triadic Logic, Koshul describes this briefly "the objectively possible effect that results from an

observable pattern of action that is catalyzed by a conscious (but more often semi-conscious) motive that seeks to attain particular ends", so the unlike was has dominated in the hard sciences in which causality has been reduced to the dyadic relationship of cause and effect, Weber introduces the interpretant as causal agent in driving socio-political action.

### **Application in the Thesis**

We are going to analyze the nature of socio-political evolution by applying Charles Peirce's reasoning, Weberian sociology, and Basit Koshul's integration of both. Peirce offers us the framework for understanding the nature of socio-political entities—specifically, the interplay of ontology, epistemology, and metaphysics—by viewing them as belief systems of signs. Weberian sociology's triadic causality provides the lens and tools to explore the historical actions, meanings, and motivations that shape socio-political structures. Koshul's integration of both adds tremendous depth and precision by merging metaphysical reasoning with sociological analysis, resulting in a deeper understanding of the metaphysical structures underlying socio-political evolution.

### **Literature Review**

I have chosen to take the cultural approach in analyzing socio-political phenomena represented by the Weberian school in sociology; this approach necessitates a multifaceted literature reading, the reasoning behind this comes from the Weberian Sociology axiom that all socio-political phenomenon emerges from ontological and epistemological foundations rooted potentially in any domain of experience as I will explain thoroughly in Chapter 1; because of this axiom its crucial to involve thinkers from many different domains of inquiry, when the objective is make a meaningful attempt to reconstruct political sociology at its foundation, although I am crossing many different domains, I am keeping this engagement confined strictly within the context and objective of this thesis. The multifaceted nature of this thesis and introducing logic and metaphysics in such an unusual way within the field got me to highlight in this section the classification of the literatures involved in this thesis as I lay down the groundwork throughout the thesis pulling in the literature within a suitably read context.

I classified the literature into four groups, this classification is based on the crisis of Political Science represented by a dichotomy on the one hand ascribing to an

evolutionary model that produces irreconcilable dichotomies, and on the side of the equation committed to function of socio-political reconciliation of dichotomies,

The first group is represented by thinkers that attempted to describe and explain social evolution as a phenomenon across history, such as Plato, Socrates, Ibn Khaldun, Hegel, Marx, John Mearsheimer, and so forth; although they were looking at different aspects of this evolution, and using different lens – methods – they all share implicitly or explicitly a common theme, by describing socio-political reality as driven by a linear-cyclical mode of evolution in which dramatic scenes of conflict due to irreconcilable dichotomies is a given and the only mode of evolution, for instance Mearsheimer's offensive realism in International relations views power dramatic struggle – irreconcilable dichotomies – as the 'way the world works', Hegel's dialectic and Marx's historical materialism dialectic depict social evolution in the same fashion, Ibn Khaldun's theory of rise and fall of states emphasizes the natural phenomenon of evolution occurring from the dramatic scenes of irreconcilable dichotomies, finally, the Ancient Greek philosophers – Plato, Aristotle, and Socrates – depicted socio-political evolution aligned with nature. I am not questioning in this thesis the validity of their depictions, as they are accurately within the context of their work describing this mode of evolution very accurately, yet they have portrayed it in a sense of 'Finality', what is missing as I shall delve into this thesis, is that these thinkers missed to see the metaphysical aspect of what is going on, they failed to explain why the 'irreconcilable' nature of dichotomies continue to emerge, their depiction of social evolution as a predestined deterministic process closed the door of inquiry in the metaphysical aspect not to mention this entire constituent element of logic – Metaphysics - was not clearly distinguished in their work.

The second group aspired to reconcile socio-political dichotomies in such a way to remove the dramatic scenes of conflict notably violence and coercion, this group includes all the names of the first group, and other thinkers most notably I discuss John Rawls (Original Position) and Jürgen Habermas (Lifeworld), Jane Mansbridge, Hélène Landemore, Carole Pateman, whom attempted to build socio-political frameworks that can systematically reconcile conflicts with the aim to overcome the dramatic scenes accompanied, yet this group again falls short because they couldn't address Metaphysics, they were operating using a logic that can only create irreconcilable

dichotomies, hence they end up creating new forms of irreconcilable dichotomies all together, even thinkers from the first group like Marx who attempted to collapse dichotomies altogether would also fail as he would only logically end up creating forms of irreconcilable dichotomies, hence the scenes of dramatic conflict continues to persist.

The third group is represented by thinkers that recognized that there is a deeper issue at play, and begun to identify metaphysical aspect, these thinkers include Percy Walker, Robert Talisse, Cheryl Misak, Anwar Shaikh, John Dewey, Ali Mabrook, and Lee Smolin, these thinkers span across many disciplines, yet they share that something is missing from the equation that has hindered our ability to reconcile, I will be building on their work to a new level of precision, the shortcomings represented in their work, is that they are discussing metaphysics yet not clearly, precisely, and directly tackling with it, hence they are going around it in circles.

The final group of thinkers lies in the foundational frameworks and tools I will use to address the crisis of Political Science represented by the integration of Peircean-Weberian intellectual schools of thought into Political Science, these thinkers include, Charles Pierce, Max Weber, Basit Koshul, Marshall Hodgson, and Armando Salvatore. This fourth group represent the intellectual bedrock which would allow me to suggest a path towards reconstructing Political Sociology and addressing the crisis of Political Science heads on.

### **Introduction: Navigating New Horizons**

I want to begin with questions that are raised throughout my study implicitly or explicitly by my professors and colleagues; the questions usually revolve around how this inquiry relates to my master's program. Why did I choose to focus on such an unusual aspect? At first glance, my study seems remote from the immediate troubles my environment is experiencing, yet I would argue through this thesis to the contrary. First, I want to briefly explain how I came to this point through my personal experience.

At a very young age, I found myself in circles deeply concerned with the crisis facing the Arab world and its inability to move forward with confidence in contemporary times. I inherited this concern at a profound level at such an early age. In my quest to understand why we are struggling to synthesize and reconcile the cultural and socio-political outlooks of the Arab world, I sought to understand the logic and arguments of

all the major social belief systems in the region. To the best of my ability, I approached these belief systems with honesty and integrity, trying to comprehend how their conclusions, which shape their actions, align with their intellectual foundations. What I realized was that each belief system made a lot of sense, given its underlying knowledge foundation. They all aimed for internal consistency had valid arguments, and their knowledge structures were experiential and hence had elements of truth.

I appreciated and grew fond of all the significant outlooks; at one level, I found myself not belonging to any single belief system because, according to their criteria, I would have to abandon the elements I had come to accept from other belief systems; therefore, I found myself not belonging to any of them, on another level I was able to connect to the experience of all the major outlooks. The challenge now would be how to express this using rational expressions. How can I express this logic of reconciliation that I personally experienced in light of my engagement with all the major outlooks of the Arab world, which is at the heart of this work? The shortcoming of the socio-political outlooks represented by a large set of groups lies in the attitude they have adopted to how they defined themselves and the 'Other'; these attitudes would form the relationship of master-slave as an implicit default. I wanted to understand what is the root cause of this attitude; as I concluded, it can't be their ontology or epistemology because each group's knowledge foundation had elements that brought people together, and I was able to personally appreciate these elements as they all stem from the same reality, so something else must be the root for this dichotomy of inclusivity vs exclusivity, and I needed to figure it out; this became my life's mission.

The master's program I chose to join was titled 'Political Planning and Development,' which fit exactly what I was looking for because it implicitly encompasses two key ideas that are relevant to my mission; the term 'Development' implies the pursuit of growing socio-political reality through accommodation and reconciliation of social outlooks or what I would refer to as socio-political belief systems; the second term, 'Planning,' emphasizes the idea of influencing socio-political evolution systematically due to the complexity and vast heritage of human social knowledge, my mission is aligned with the essence of what the program implies in addition to sharing the same goal which is the quest for producing new forms of high cultural meanings. The discourse aligned with this mission implicitly has been lacking a meaningful

accommodation that does not rely solely on internal criteria when evaluating and engaging with the 'Other' both intellectually and socially and a framework that makes synthesizing such a massive and ever-increasing variety of ontological and epistemological foundations of belief systems systematic. To engage with this mission, I had to my advantage two skill sets that I developed throughout my professional life; the first is a lust for historical analysis, looking at History through a multifaceted approach, and the second skill set comes from my work as a network engineer at projects that is global, hence the ability to visualize large scale standardization and systemization.

Now, the reasoning I noticed in the literature foundations of the program specifically, and the inquiry norms in political science more generally, is to adopt a knowledge system based on a specific ontological and epistemological foundation; for example, a student is told implicitly to begin by adopting a belief system, such as representative liberal democracy or some conception of Islamic deliberation commonly referred to as 'Shura,' and from that point, proceed to examine political outlooks and parties. The problem with this approach is, as a political scientist, how can you claim to reconcile belief systems when you have already started by engaging with belief systems and political theories through sources and criteria that stem from a particular belief system - ontological and epistemological foundation— which you have chosen to adopt through your experience? Whether I decide to pick a belief system that stems from an Islamic outlook or a Secular-Civil outlook, we are trained that political analysis in relation to the 'other' begins after committing to a belief system and from that belief system, leading inevitably to viewing the "other" through that lens and criteria; When adopted by everyone, this approach ultimately reduces discourse to a power struggle rather than fostering genuine reconciliation. It's important to point out that I am not proposing to have an objective of-context approach, which I advocate is a form of Absolutism, but I'm critiquing the attitude accompanied with the starting point. So, this consciousness reflected in Chapter 1 got me to take a complete step back and begin analyzing the sociopolitical phenomenon – Belief Systems - at a much deeper level by analyzing and understanding how they emerge and why, by their terms, what makes these belief systems diverge and conflict.

So, when we want to perform an analysis or inquiry on socio-political phenomena, we are trained to first identify the object and its boundaries we wish to study; this is what is

referred to as 'Ontology'; the second step is to identify the lens—tools, methods—that we will use to engage and analyze the ontology we defined, this is referred to as epistemology. At some point in our inquiry journey, we are expected to reach a certain level of maturity in our understanding; this is where the third step kicks in; the professor expects us to clearly identify the independent and dependent variables of the research. It is common for the professor to judge the student's understanding by simply asking him to define the independent and dependent variables in his study; failing to do so means the student has not been successful so far in his understanding. Now, I raise a critical question here: where did this classification of independent and dependent come from exactly? This classification cannot be said to come from the object represented by the ontology, nor can it be said to come from epistemology, because from the simple fact that we can perform inquiry on any given set of objects using any given set of methods but maintaining this specific classification of independent and dependent.

I asked my professors, friends, colleagues, and so forth, where did this classification come from exactly? And what is it part of? No answer would be clearly given, as this classification cannot be said to be part of ontology exactly, nor can it be said to be part of epistemology; this is from the simple fact that we can perform inquiry on any given set of objects using any given set of methods yet adhering to this specific classification of independent – dependent. I questioned further if we ever found in reality anything to be characterized as independent, and the answer was a no; one of my professors added that this classification is only relevant and used when we are looking at something specific that has boundaries, in other words, what is considered an independent variable in one aspect of an object – phenomenon – is a dependent variable in another, in other words, the justification is based on conceptualizing reality as a chain of independent and dependent variables.

Let's trace this causality chain of independent and dependent variables to their origins. We can begin from any phenomenon in reality; we define the independent and dependent variables, then take the independent variable and find that it is dependent on another independent variable, which in turn is dependent on yet another; we would eventually trace this chain back what is famously referred to as the big bang; but this classification would also entail that you cannot have an infinite chain, because, as famously stated, if you have an infinite chain of events—independent/dependent—you

cannot reach the present; as a result, there has to be at the beginning of this chain an independent variable that is not dependent.

Now, this conception of causality needs to be distinguished from ontology and epistemology; this distinction is what Basit Koshul, in his work on Charles Pierce and Max Weber, would refer to as Metaphysics; this means that Logic is not one thing but has a history, and there potentially a large set of logical foundations that can be developed from the interplay of three constituent elements, ontology, epistemology, and metaphysics, across Chapter 2, I will engage in analyzing through the historical lens, the metaphysical topology of Political thought up to Modern civility, I will argue how Political thought has been completely blind of the metaphysics that has been influencing the habits of thought and evolutionary trajectory of socio-political reality. I will demonstrate how a distinct metaphysics is shared across many different belief systems regardless of their divergence in their ontological and epistemological foundations; a metaphysics characterized by dichotomies irreconcilably opposing to one another, commonly referred to in logical expressions as Dyadic logic, which I will also refer to it in political sociology as Absolutism.

In Chapter 3, I will demonstrate through three dimensions how Absolutism has been the root cause hindering the field of political science, both in theory and practice ability from reconciliation in contemporary, which has resulted in an implicit or explicit abandonment of a genuine pursuit of synthesizing dichotomies in modern times which is key to social evolution, favoring instead the idea of simply managing socio-political dichotomies with a 'least bad' mindset, adopting approaches that try to focus on specifics in an instrumental way and avoiding altogether foundational disagreements. There are three dimensions I am going to showcase Absolutism, offering tangible use cases of how metaphysics plays such a central role in socio-political thought yet is very rarely understood, let alone utilized in our analysis; these dimensions include John Rawls and Jürgen political frameworks, the crisis of democratic theory in contemporary times, and the entrenchment of Absolutism in modern Arab socio-political culture, emphasizing how Absolutism logic continues to shape and influence belief systems regardless of their divergence. I didn't want to stop by just highlighting the role of metaphysics, but to offer an alternative, or the beginnings of one, a new path forward, represented by reconstructing political sociology based on triadic logic and a

metaphysics I refer to as 'Relationalism'. This approach aims to move beyond the confines of pre-destined deterministic conceptions of socio-political evolution that have hindered our evolution potential towards a world where we could systematically influence the very nature of social evolution, not just describe it, accommodating both regularities and novelty, inclusivity and exclusivity. Doing so can potentially remove the dramatic and divisive conflicts that have accompanied our socio-political evolution. Due to the limitations of thesis writing, my intention is only to offer a theoretical foundation that can serve as a framework to engage with tangible examples, something I plan to pursue beyond this thesis as I aspire to reconstruct political sociology in a manner that embraces reconciliation and genuine evolution.

# Chapter One

## Reimagining Socio-Political Reality

Culture is a semiotic activity in which meaningless things and objects are brought into the 'net of experience,' turned into signs, and thereby brought into the domain of Sinn (Koshul B. B., 2014).

The first step, as we discussed, is to develop a system that can view all socio-political phenomena within a unified framework. To do so, we will reimagine socio-political reality in a holistic view that can potentially accommodate the wide divergence in the ontological and epistemological foundation of socio-political phenomena; to achieve this, we will be building upon Dr Basit Bilal's work integration of Charles Peirce's triadic logic with Weberian sociology. This synthesis and accommodation draw from Marshall Hodgson's dialectical theory of high culture and Armando Salvatore's exploration of knowledge, civility, and power.

I will build this framework through an imaginary ship theme. This common allegory has been used as an analogy to describe and analyze socio-political discourse, most notably used by Plato and Socrates. We will explore how experiences manifest socially to produce a divergence in their claims of reality and how a divergence in understanding reality makes conflict a logical, natural, and inevitable outcome, conflict in the sense of different opposing claims of reality. We will see how novel experiences give rise to meanings challenging established uniformities and creating opposing dichotomies.

The diagrammatic figures of the triads of 'Thought-Truth-Belief-Action-Reality' are the works of Dr. Basit Bilal Koshul from workshops at the Arisbe Foundation (Koshul, 2019-2023), dedicated to explaining Peirce's metaphysics, I would rephrase that diagrammatic strategy to build Relationalism Socio-Political framework. Throughout this chapter, we will take this triadic framework, integrate it into our political sociology setting, and expand on it throughout this thesis.

## **1.1 Intersecting Dialectic of Cultural Moments: Knowledge, Civility, and Power**

Let us start with Marshal Hodgson's – Weberian sociologist – dialectic of cultural tradition to begin to grasp how societies develop over time. Hodgson defines three interconnected moments in the development and evolution of high culture as follows (Hodgson, 1974):

1. First Moment, a Creative Action: an occasion of inventive or revelatory, even charismatic encounter, this could include but not limited to
  - The discovery of a new aesthetic value,
  - The launching of a new technique of craftsmanship
  - A rise to a new level of social expectation
  - The assertion of a new ruling stock
  - The working out of a new patterns of governing
  - An occasion of fresh awareness of something ultimate in the relation between us and the cosmos, an occasion of spiritual revelation, bringing a new vision.
2. Second Moment, Commitment: The immediate public of the creative event is institutionalized and perpetuated. It becomes a point of reference and departure for a shared body of people who share a common awareness of the creative action event's importance, and hence, this event must be considered. It retains its vitality through cumulative interaction among those sharing commitment and those who do not.
3. Third Moment, Interaction, and Dialogue: This represents the cumulative interaction among those sharing commitments and those who do not, which generates new forms of regularities and novelty in relation to the initial creative experience and new experiences within a given context.

These moments collectively foster a fluid cycle of cultural evolution. Each moment, including commitment and interaction, can be a source of new creative experiences and not just an external source. This holistic approach offers an in-depth view of how societies develop and adapt, emphasizing cultural change's active, interrelated nature and the potential for internal creativity within commitment and interaction phases. Let us begin by dissecting these cultural moments by integrating it with Charles Pierce's metaphysics and semiotics.

### **1.1.1 Knowledge as a Sign: Exploring the First Cultural Moment**

“A belief is itself a habit of the mind by virtue of which one idea gives rise to another” (Peirce, 1958).

Throughout many cultures, the ship has served as a metaphor, an analogy, and a symbol to describe patterns of socio-political life. The ship crew would be utilized to highlight how any society comprises different groups with different, varying commitments and divergent opinions and, most importantly, the dangers that arise from such divergence in claims on their reality.

The ship crew lives on two decks, the upper deck, bathed in sunlight, and the shadowed world of the lower deck. The crew of the upper and lower deck share a unified commitment rooted in being descendants of a shared lineage who built the ship, symbolizing a shared fate and destiny. The lower deck crew depended on the upper deck for access to water; this reliance was not a conscience that made them view each other as distinct; it was a natural relationship unchallenged, a constant in their lives, as rhythmic as the waves that carried them.

Despite such uniformity, new experiences would disrupt this peace, and a seed of change would begin to sprout in the lower deck. A novel invention, a device crafted by one of the lower deck crew that was revolutionary in its capability of making holes in the ship's sturdy wooden hull, this novel experience would bring rise to questions challenging hardened norms, giving rise to what Charles Peirce would describe as an iteration of doubt.

The crafted tool brought forth a world of new possibilities that were not conceived of. An alternative to their old age dependence on the upper deck for access to water, to access water without the need for the upper deck, was a revelation that was both thrilling and daunting, to say the least.

The experience would spread across the lower deck; everyone wanted to see this new tool and see what it could do; discussions amongst the lower deck grew like wildfire, and whole new meanings of the tool would emerge as the lower deck began to evaluate things through this central new experience. Ideas of direct access to water from the sea became a pressing and central meaning of the tool; such a vision was not a distant or

abstract dream but a tangible reality, a departure from the norms they had always known. The tool represented a path to autonomy, a symbol for empowerment, and a new means to alter their destiny.

Collective discussions across the lower deck were filled with energy, alliances were formed, and the beginning of a distinct and shared meaning among the lower deck began to become much more profound. The lower deck was not just a physical space; it became a crucible of a distinct and unique form of thought, belief, and action, in which the fabric of their reality was being reconstructed.

The lower deck community were reconstructing their conception of what was the 'common good'. The emergence of this novel tool produced a series of novel experiences from the continuous interaction and dialogue around it, introducing new possibilities for shaping their reality, discussions around water access and their relationship with the upper deck became more pressing challenging the ship's longstanding norms, actively planting the seeds for a new pattern of uniformity to emerge.

This novel transformation of the lower deck crew was ignited not just by the physical manifestation of a tool but, more importantly, by the meaning it was producing and what it represented as a creative and novel experience. Marshall Hodgson refers to this as the first moment of how social phenomena emerge; he describes this moment as "a novel action, an occasion of inventive or revelatory, even charismatic encounter, not just confined by a material tool but extends to any unique experience that emerges from any source of reality, including, for instance, the discovery of a new aesthetic value, the launching of a new technique of craftsmanship, a rise to a new level of social expectation, the assertion of a new ruling stock, the working out of new patterns of governing, or an occasion of fresh awareness of something ultimate in the relation between us and the cosmos, an occasion of spiritual revelation, bringing a new vision.

From a Peircean conception, the experience of the tool's novelty and what it represented and meant for the lower deck crew is a new "truth" that sparked an "irritation of doubt"; this irritation gave rise to questioning long-held assumptions and new potential possibilities. This doubt – a dissatisfaction towards a body of truth – propelled them on a journey of collective inquiry, as Peirce defines the inquiry of knowledge as a social

enterprise, an inquiry aimed at developing a new belief that satisfies doubt. As Thoughts evolve into settled opinions – Beliefs – through inquiry, it perpetuates a commitment that becomes the source of guiding the group's action with the aim of creating a new reality, such a central Belief would become the point of reference to interpret experiences and knowledge. Peirce's thought-belief dialectic transforms ideas driven doubt with the goal of reaching and attaining Belief reconstructing their understanding and interaction with their world. The tool is not just an instrument; for the lower deck, it is a catalyst for cognitive and social change.

Let us shift to the crew of the upper deck, as the novel tool would produce a different meaning altogether; the lower deck's enthusiasm for making a hole in the ship for direct access to water would converge in their own set of truths that is shaped by their knowledge of the sea and the ship structure, they would conclude that any hole in the ship's hull would endanger the entire ship and all of its crew, this belief as a conclusion of their own inquiry in response was based on a long-standing understanding of maritime principles and the dire consequences of a breached hull.

The upper decks' irritation of doubt was not about the feasibility of the tool but about the safety of the entire ship and it would shape their entire conception towards the tool as it symbolizes danger. The interaction with the lower deck on the matter would take a fervent turn, which would produce a distinct experience for the upper deck, creating a shared form of knowledge among them. The upper decks experience is not a theoretical exercise or debate points, it would create a new distinct consciousness committed to the safety and survival of everyone on board.

Their upper deck's system of belief would starkly contrast with the lower deck's system of belief; we can already see now how such a dichotomy between them highlights the complex nature of truth, belief, and inquiry by showing how different experiences and knowledge systems can lead to such vastly different understandings and convictions when just before the tool didn't exist.

Let's now introduce Peirce's theory of sign, which lays the groundwork for triadic logic. According to Peirce, a sign is "something which stands to somebody for something in some respect or capacity" (Peirce, 1932). This means a sign is anything that represents something else to someone, let's take for example a traffic red light, the red light is a

sign that means for the driver to "stop". In a political discourse, signs can extend to symbols, language, and actions that carry specific meanings within a political context; if we take the national flag, it will represent and signify a country, which includes its identity and values, which mean something to a certain community. Peirce identifies three interconnected elements as the basis that forms a sign, which are as follows:

- Object: It is what the sign represents. It is the 'thing' or 'concept' in which the sign aims to convey, for example, In policy discussions, an Object could be topics such as unemployment, immigration, and healthcare, representing the idea or concept the sign is trying to communicate.
- Representamen (Sign Vehicle): It is the physical or conceptual form that the sign takes, serving as the means through which the Object is communicated; this could be a policy document, a campaign slogan, or a party emblem. It's the tangible or articulable element that "stands for" the Object, aiming to elicit an Interpretant, or understanding, in those who engage with it, if we take for example the concept of 'Universal Healthcare', this idea will symbolize offering healthcare to everyone.
- Interpretant: what is the meaning that arises for the whom is experiencing and confronted by the sign vehicle. This is the cognitive and/or emotional reaction of who is experiencing when he is confronted by the sign vehicle-object relationship, the context which includes social, cultural, and historical settings all influence the interpretant, hence the sign vehicle-object would produce a varied set of meanings influence by the interpretants context.

Let us now bring things together, we have discussed so far, and map it out through in table '1' to start the first step in building our socio-political framework of analysis.

**Table (1)**

*Peircean Semiotic Triad in the Socio-Cultural First Cultural Moment – Lower Deck Knowledge Triad*

---

**Knowledge Triad Components - Pierce Metaphysics - Marshal Hodgson High Culture**

---

<b>Concept</b>	<b>Definition</b>	<b>Lower Deck</b>	<b>Upper Deck</b>
Truth (Object)	Beliefs provisionally accepted based on their utility and effectiveness	The tool's capability to make holes continuously be accepted as a provisional truth due to its immediate utility, symbolizing transformative potential	The long-standing truth based on experience that access to water is safely managed only from the upper deck.
Thought (Sign Vehicle)	The active evolving process of formulating opinion triggered by the Irritation of doubt leads to the pursuit and development of belief	The tool caused doubt in their current water access method, leading them to seek independent access without relying on the upper deck.	Concern arose over the tool, as any hole in the lower deck risks the ship's safety.
Belief (Interpretant)	It is the ongoing settlement of opinion that aligns actions with practical realities and evolving truths, guiding decision-making and behavior.	Use the tool to make a hole for direct water access, aligning with the practical reality introduced by the tool.	The longstanding practice of the upper deck providing water to the lower deck symbolizes their role and established social order.

---

The following represent the Knowledge Triad constituent relationship definitions:

**Knowledge Triad Relationships (Thought, Belief, Truth)**

- Inquiry:
  - Thought—Belief: The journey of inquiry fueled by doubt and dissatisfaction in order to settle an opinion - Ideas and hypotheses - on any aspect of reality.
  - Belief—Thought: Utilization of a firmly held belief to evaluate, critique, and integrate new thoughts, maintaining alignment with core established beliefs.

- Interpretation:
  - Thought—Truth: Applying thought to analyze and understand established truths, personalizing and applying these truths.
  - Truth—Thought: Established truths influence the formation and direction of thought, shaping new thoughts.
- Coherence:
  - Belief—Truth: The process of evaluating a belief's logical consistency and relevance to established truths.
  - Truth—Belief: The process by which established truths form and justify beliefs, ensuring they are logically consistent and practical.

Let us now highlight the relationships above to our ship allegory:

### **Lower Deck Knowledge Triad Relationships (Thought, Belief, Truth)**

- Inquiry:
  - Thought—Belief: The tool gave rise to questions about their water access, prompting the lower deck's inhabitants to rethink traditional methods and shift their perspective.
  - Belief—Thought: The belief in the new tool's effectiveness becomes a lens through which to reassess their situation, integrating the novel approach into their shared worldview.
- Interpretation:
  - Thought—Truth: The lower deck scrutinized their traditional method of acquiring water, questioning its efficacy in light of the tool's capabilities.
  - Truth—Thought: The established truth of the tool's potential shaped new thoughts about water access, leading to innovative problem-solving approaches.
- Coherence:
  - Belief—Truth: The belief in creating a hole for water access is checked against the truth of the tool's ability, ensuring it fits with practical experiences and wisdom.
  - Truth—Belief: The truth of the tool's potential solidifies the belief in its use, justifying the new approach to accessing water as aligned with their known experiences.

## **Upper Deck Knowledge Triad Relationships (Thought, Belief, Truth)**

- Inquiry:
  - Thought—Belief: Deliberating on the potential consequences of the lower deck's new tool.
  - Belief—Thought: Using their established belief in maritime and ship knowledge to assess new challenges posed by the lower deck's actions.
- Interpretation:
  - Thought—Truth: Evaluating their belief that the ship will sink if the lower deck makes a hole based on their understanding of ship stability and maritime safety.
  - Truth—Thought: The established understanding that water access is exclusive to the upper deck justifies their belief in maintaining the status quo for the ship's safety.
- Coherence:
  - Belief—Truth: The long-held truth that water access is exclusive to the upper deck shapes their thinking about ship stability and safety.
  - Truth—Belief: Analyzing the belief that holes in the ship lead to sinking, a truth based on their experience.

### **1.1.2 Civility as a Sign: Venturing into the Second Cultural Moment**

Marshal Hodgson identifies commitment as the second moment of high culture, in which a settled belief is the lens to engage and extract meaning from other experiences; further understanding of this moment lies in Weber's Triadic Nature of Causality as explained by Basit Bilal Koshul's profound interpretation of Weber and Peirce (Koshul, 2014). Koshul points out the inseparable nature of observable actions and subjective beliefs; this is seen in our ship with the exemplified lower deck's pursuit of self-reliance and the upper deck's focus on the safety and integrity of the ship, synthesizing Weber's triadic causality with Peirce's semiotic theory, emphasizing how developing beliefs from thought occurs through signs (the Object, Representman, and the Interpretant), suggesting that beliefs as dynamic processes evolve through habitual connections in thought patterns.

Belief is not a passive state of mind or some cloak you wear but actively shapes social interaction, according to Koshul's interpretation of Weber. To analyze social actions

more precisely, it is crucial to realize that they are deeply rooted in social belief systems; actions are direct manifestations and realizations of beliefs. 'Thought' in the second moment is a critical link between belief and action in Weber's triadic causality. According to Koshul's analysis, deeply influenced by existing beliefs, the continuous cycle of belief and thought influencing each other actualizes into action; this triadic understanding is a fundamental tenant in understanding socio-political dynamics.

Weber's causality, according to Koshul, is further complemented by Charles Peirce's semiotic due to the triadic nature of causality they both share in which Pierce views 'Thought' operating through signs –Object, Representman, and Interpretant – which he would emphasize that beliefs and thoughts are dynamic processes continually evolving in relation to each other within a given socio-political environment.

Back to our ship allegory to further understand the concepts so far, the lower decks' crew commitment to their belief in self-reliance and accessing water directly would materialize and actualize into real and tangible actions, such as organizing workshops on how to use the new tool; creating a space of communal bonding and shared sense of purpose, a distinct shared knowledge network that would further reinforce their beliefs paving the way for a distinct communal identity, new cycles of thought-belief-and action would actualize creating water watch groups dedicated to direct water access. This cycle would perpetuate in creating a regularity through norms leading to a sense of unity; they would call themselves the 'Aquavators', which would reflect a unique and distinct shared experience.

On the upper deck, the same cycle is also perpetuating, as the upper deck crew committed to safeguarding the ship would become a shared conscience, as they also started to gather in workshops emphasizing the importance of the ship's structural integrity and maintenance, as a result of their shared belief experience they would call themselves the 'Guardnauts', they would organize lookout groups in order to oversee the ship's condition, reflecting a distinct meaning, a sense of mission for the well-being of the ship.

The narratives of the Aquavators and Guardnauts on the ship are exemplars of the intricate interplay of socio-political signs as understood through Weberian and Peircean lenses. The narrative highlights the inseparable nature of belief, action, and thought in

shaping socio-political realities. The lower deck 'Aquavators' and upper deck 'Guardnauts,' characterized by a shared consciousness stemming out of the shared novel experience, showcase the manifestation and actualization of this triadic causality, showcasing the evolution and emergence of new identities in terms of Socio-Political Beliefs.

The lower deck's embrace of the novel tool and the upper deck's commitment to ship integrity represents a critical moment of commitment as described by Marshall Hodgson's second moment of high culture; he states, "Commitment; the immediate public of the creative event is in some way institutionalized and perpetuated, it becomes a point of reference and departure for a shared body of people who share a common awareness of the creative action events importance, and hence this event must be considered. It retains its vitality through cumulative interaction among those sharing commitment and who do not share it" (Hodgson, 1974). This whole social phenomenon emerged from just a tool, in which it perpetuated a series of transformative events resulting in new group identities and distinct social patterns; we see how social evolution is producing new forms of novelty and regularity patterns; this is how Pierce conceptualized the term evolution. The following table '2' represents the constituents of the second moment.

**Table (2)**

*Peircean Semiotic Triad in the Socio-Cultural Second Cultural Moment – Lower Deck Civility Triad*

---

**Civility Triad Elements - Pierce Metaphysics - Marshal Hodgson High Culture**

---

<b>Concept</b>	<b>Definition</b>	<b>Lower Deck 'Aquavators'</b>	<b>Upper Deck 'Guardnauts'</b>
Thought (Object)	The active evolving process of formulating opinion triggered by the Irritation of doubt leads to the pursuit and development of belief	The tool caused doubt in their current water access method, leading them to seek independent access without relying on the upper deck.	Concerns arose over the tool, as any hole in the lower deck risks the ship's safety.
Belief (Sign Vehicle)	It is the ongoing settlement of opinion that aligns actions with practical realities and evolving truths, guiding decision-making and behavior.	Use the tool to make a hole for direct water access, aligning with the practical reality introduced by the tool.	The longstanding practice of the upper deck providing water to the lower deck symbolizes their role and established social order.
Action (Interpretant)	Ongoing Pursuit of goals determined by believing and thought	Pursue activities that promote self-sufficiency, such as organizing workshops, using the tool, and forming a 'water watch' group.	Pursue activities that preserve the ship's integrity such as developing lookout groups and safety measures.

---

The following represent the Civility Triad constituent relationship definitions:

**Civility Triad Relationships (Thought, Belief, Action)**

- Inquiry:
  - Thought—Belief: The journey of inquiry fueled by doubt and dissatisfaction in order to settle an opinion - Ideas and hypotheses - on any aspect of reality.
  - Belief—Thought: Utilization of a firmly held belief to evaluate, critique, and integrate new thoughts, maintaining alignment with core established beliefs.

- Habit:
  - Belief—Action: Behaviors that is guided by Beliefs leading to social routines and customs.
  - Action—Belief: Patterns of actions that strengthen the conviction of Belief.
- Reflection:
  - Action—Thought: The effects of Actions on shaping future thoughts.
  - Thought—Action: Evaluating thoughts through the effects and consequences of established patterns of actions.

Let us now highlight the Civility relationships above to our ship allegory:

### **Lower Deck Civility Triad Relationships (Thought, Belief, Action)**

- Inquiry:
  - Thought—Belief: The tool gave rise to questions about their water access, prompting the lower deck's inhabitants to rethink traditional methods and shift their perspective.
  - Belief—Thought: The belief in the new tool's effectiveness becomes a lens through to reassess their situation, integrating the novel approach into their shared worldview.
- Habit:
  - Belief—Action: Belief in independent water access led to forming the 'water watch' group and organizing tool workshops, transforming daily conduct and establishing new routines aligned with self-sufficiency.
  - Action—Belief: Tool training, workshop participation, and water watch group formation reflect their belief in autonomy and self-reliance, creating a cycle where actions reinforce their convictions, deepening their commitment to independence.
- Reflection:
  - Action—Thought: Re-evaluate actions, especially plans to create a hole, by reviewing training, workshops, and group dynamics to adjust future strategies.
  - Thought—Action: Continuously evaluate ideas about independent water access, assessing the feasibility and outcomes of creating a hole in the hull, ensuring their aspirations for self-sufficiency are both practical and conceptually sound.

### **Upper Deck Civility Triad Relationships (Thought, Belief, Action)**

- Inquiry:
  - Thought—Belief: Deliberating on the potential consequences of the lower deck's new tool.
  - Belief—Thought: Using their established belief in maritime and ship knowledge to assess new challenges posed by the lower deck's actions.
- Habit:
  - Belief—Action: Establish strict safety protocols, conduct regular maintenance, and organize workshops to enhance understanding of ship mechanics, reflecting a commitment to the ship's welfare and shaping their identity as protectors.
  - Action—Belief: Maintenance and educational initiatives reinforce the belief in safeguarding the ship, creating a cycle of action and reinforcement that deepens their commitment to protecting the ship and its inhabitants.
- Reflection:
  - Action—Thought: Thoroughly analyze workshops and maintenance routines to refine strategies for ship preservation, ensuring actions align with their evolving understanding of safety and responsibilities.
  - Thought—Action: Critically evaluate established beliefs about ship safety by reviewing the outcomes of educational efforts and maintenance routines, ensuring their understanding aligns with practical solutions for preserving the ship's integrity.

#### **1.1.3 Power Sign through Interaction and Dialogue: The Third Cultural Moment**

On the ship, the evolving relationship between the Aquavators - Lower Deck- and the Guardnauts - Upper Deck - encapsulates the power dynamics. The Aquavators, driven by their goal of direct water access, actively work to reshape their group's norms and the ship's operational structure; they challenge some aspects of the traditional uniformity of the ship. The Guardnauts, on the other hand, are also responding to rejecting the usage of the tool and further evolving the safety and integrity of the ship; they are not simply defending the old order; it's much more than that. This dual emergence of distinct uniformities raises critical questions about inclusivity: how to integrate these new patterns with the ship's longstanding belief system and reconcile these evolving patterns into a cohesive structure.

These opposing visions create a dynamic where each group is trying to solidify and institutionalize their ideas into the ship's reality. The Aquavators want to transform their dependency into autonomy; opposed to them are the Guardnauts goal to shape the ship's reality by preventing the usage of the tool and further evolving safety measures; we can notice here that power is much more than simply all about control; it's linked with shaping the reality of the ship based on collective beliefs and actions.

On the ship, the evolving relationship between the Aquavators and the Guardnauts mirrors the dynamics of the Power Triad with its constituents, Belief, Action, and Reality. The Aquavators, driven by their belief in autonomy, are not simply seeking a new method of water access; they are actively working to redefine the ship's social fabric, the accumulation of their actions has a social meaning, which is highlighted in the pursuit of transforming the ship as a whole to thrive on the principle of self-reliance. In contrast, the Guardnauts, are anchored on their commitment to what they perceive as the ship's safety and stability, they advocate for a vision in which the structural integrity of the ship takes precedence to all else. Their focus remains on preserving the ship's traditional roles and ensuring its operational framework endures, let us highlight the constituents of the third moment in the following table '3':

**Table (3)**

*Peircean Semiotic Triad in the Socio-Cultural Third Cultural Moment – Lower Deck Power Triad*

---

**Power Triad Elements - Pierce Metaphysics - Marshal Hodgson High Culture**

---

<b>Concept</b>	<b>Definition</b>	<b>Lower Deck 'Aquavators'</b>	<b>Upper Deck 'Guardnavts'</b>
Belief (Object)	It is the ongoing settlement of opinion that aligns actions with practical realities and evolving truths, guiding decision-making and behavior.	Use the tool to make a hole for direct water access, aligning with the practical reality introduced by the tool.	The longstanding practice of the upper deck providing water to the lower deck symbolizes their role and established social order.
Action (Sign Vehicle)	Ongoing Pursuit of goals determined by believing and thought	Pursue activities that promote self-sufficiency, such as organizing workshops, using the tool, and forming a 'water watch' group.	Pursue activities that preserve the ship's integrity such as developing lookout groups and safety measures.
Reality (Interpretant)	Our subjective understanding interacts with the objective world, as beliefs and actions seek to grasp reality, which is ultimately recognized through community consensus over time.	Envision a ship-wide system for autonomous water access, embedding it in rules and structure to create a shared, stable reality recognized by all.	Focus on maintaining the ship's safety and integrity through established practices, upholding traditional roles that ensure stability and security, and quickly addressing any potential hazards like holes in the ship.

---

The following represent the Power Triad constituent relationship definitions:

**Power Triad Relationships (Belief, Action, Reality)**

- Habit:
  - Belief—Action: Behaviors that is guided by Beliefs leading to social routines and customs.
  - Action—Belief: Patterns of actions that strengthen the conviction of Belief.

- Effectuation
  - Action—Reality: Assess the effectiveness of actions in shaping reality by measuring outcomes, adapting to feedback, and adjusting actions to achieve goals within the given constraints.
  - Reality—Action: Acknowledge that reality shapes actions by presenting opportunities and challenges, with the current state, shaped by past actions and beliefs, influencing future possibilities.
- Realization
  - Belief—Reality: The anticipation and potential impact our beliefs can have on reality. It includes predicting the logical outcomes of actions based on these beliefs and preparing for the realization of these predictions.
  - Reality—Belief: Involves observing how outcomes align with or deviate from our beliefs, reflecting on results to affirm, challenge, or refine those beliefs.

Let us now highlight the Civility relationships above to our ship allegory:

### **Lower Deck Power Triad Relationships (Belief, Action, Reality)**

- Habit
  - Belief—Action: Belief in independent water access led to forming the 'water watch' group and organizing tool workshops, transforming daily conduct and establishing new routines aligned with self-sufficiency.
  - Action—Belief: Tool training, workshop participation, and water watch group formation reflect their belief in autonomy and self-reliance, creating a cycle where actions reinforce their convictions, deepening their commitment to independence.
- Effectuation
  - Action—Reality: Assess actions' effectiveness in shaping autonomous water access by forming new communal structures and adapting strategies to create a stable system that reflects their shift toward self-sufficiency on the ship.
  - Reality—Action: Shaped by innovative actions and evolving beliefs about water access, this reality both drives and limits future actions. The tool and communal structures create opportunities for autonomy while challenging operational norms, guiding their strategy for a new societal structure.

- Realization
  - Belief—Reality: Belief in direct water access drives their vision, aiming to transform the ship's dynamics toward autonomy, guiding their strategic planning.
  - Reality—Belief: Critically evaluate the outcomes of their actions in reshaping the ship's structure, assessing how their pursuit of autonomous water access aligns with their beliefs. This reflection helps them gauge effectiveness and adjust beliefs or plans based on results.

### **Upper Deck Power Triad Relationships (Belief, Action, Reality)**

- Habit
  - Belief—Action: Belief Establish strict safety protocols, conduct regular maintenance, and organize workshops to enhance understanding of ship mechanics, reflecting a commitment to the ship's welfare and shaping their identity as protectors.
  - Action—Belief: Vigilant maintenance and educational initiatives reinforce the belief in safeguarding the ship, creating a cycle of action and reinforcement that deepens their commitment to protecting the ship and its inhabitants.
- Effectuation
  - Action—Reality: Institutionalizing actions to shape the ship's reality involves safety workshops and strict protocols to enforce a system without vulnerabilities, creating a secure, stable environment and long-term practices.
  - Reality—Action: Adapting actions to the ship's current state, they balance opportunities and challenges while focusing on safety needs. Their approach is both reactive and proactive, ensuring the ship remains safe and secure for all aboard.
- Realization
  - Belief—Reality: Focused on the belief that strict safety protocols and preventing structural changes will ensure the ship's stability, they implement measures to preserve its integrity for everyone's well-being.
  - Reality—Belief: Involves observing how efforts to maintain the ship's safety align with initial beliefs, monitoring the ship's condition and assessing preventive measures. This reflection either reinforces their belief in strict safety protocols or leads to adjustments based on results.

So far, we have mapped out using Pierce semiotic and Marshal Hodgsons three moments the social phenomenon that is emerging on our ship – lower deck and upper deck, next, we want to convey this in a socio-political context.

## **1.2 Reconstructing Socio-Political Frameworks: From Cultural Moments to Political Constructs**

Our objective now is to translate and mimic the framework terms we have discussed so far– Knowledge, Civility, and Power – within a socio-political context and language, and then visualize the lower deck and upper deck as Socio-Political Belief Systems.

We have extracted ‘Thought’ from Charles Pierce to mean “The active evolving process of formulating opinion triggered by the Irritation of doubt leads to the pursuit and development of belief “, so to translate this to a more socio-political language will I use the word ‘Principles’, as the word implies the representation of foundational ideas that stem from the collective examination of social opinions and beliefs. Principles are not static states; but emerge from an ongoing public discourse and reflection in the midst of ongoing experiences, the goal of principles is ultimately general social beliefs. In socio-political language, principles imply core guidelines that shape new policies and values. For instance, in Capitalism, the principle of efficiency is at the top of its hierarchy of principles, of course this would include the variety of conceptions of efficiency, non the lest, Principles embody a form of collective agreement on what is essential for social progress, decision-making and norm-setting.

The Piercean concept of Belief in a socio-political context will be referred to as ‘Public Belief’; adding the word ‘Public’ would imply the collective nature of socio-political life, as shared settled shared opinions are the basis for socio-political entities referred to as socio-political belief signs (systems), the following are the definitions of ‘Belief’ and its corresponding socio-political term, ‘Public Belief’.

The Piercean concept of ‘truth’ will be called ‘Public Goodness’ in a socio-political context. Truths, according to Pierce is about beliefs provisionally accepted based on their utility and effectiveness within a given context, hence always open for new truths to join its body and reconstruct it; this aligns with the term ‘Public Goodness’ as both concepts emphasize the importance of utility and effectiveness, you can’t claim something is considered a Public Good without any tangible reference to concrete

effects, it's the realization that results from the actualization of beliefs in the real world through Action that are deemed to be a positive quality that forms a communal experience of Welfare.

From a Piercean perspective, the term 'Action' will be referred to as 'Policy'. Just as Action was the pursuit of goals informed by beliefs and thought, Policy as a socio-political term mirrors this perfectly. Policy is the direct application of public beliefs regardless of how they were settled; it's the practical implementation and manifestation of public Belief and its underlying principles.

The final term is 'Reality'; in our socio-political framework, we will use the term 'Governance' to refer to it. Pierce describes Reality as an objective dimension shaped by collective consensus, hence the term subjective in object. Governance is also to be understood as the impartial structure that is formed through social agreement and practical implementation of policies within a society; it's the concrete actualization and Reality of social and collective knowledge, just as Reality is the domain where beliefs and actions converge – hence subjectivity – with the world producing effects – objectivity -, so does Governance represent the same interplay, it's the arena in which public beliefs and policies are confronted with the communal realities. Let us now represent all these terms in the following table '4' side by side with their terminologies.

**Table (4)**

*Mapping Pierce and Hodgson Knowledge Component to Socio-Political Knowledge Component*

<b>Knowledge Triad Socio-Political Components</b>			
<b>Pierce - Marshal Hodgson</b>	<b>Definition</b>	<b>Socio-Political Correspondence</b>	<b>Definition</b>
Thought	The active evolving process of formulating opinion triggered by the Irritation of doubt leads to the pursuit and development of belief	Principles	The Active formulation of core ideas that drive the reassessment of existing norms, influencing the development of new policies, political theories, and socio-political values.
Belief	It is the ongoing settlement of opinion that aligns actions with practical realities and evolving truths, guiding decision-making and behavior.	Public Belief	A dynamic communal process that actively shapes policy-making and governing, reflecting society's evolving shared values and collective objectives.
truth	The provisional acceptance of beliefs as accurate is based on their utility and effectiveness in explaining phenomena. However, they are always subject to revision and refinement as new evidence and experiences emerge.	Public Goodness	The provisional acceptance of Public Beliefs, policies, and governance strategies that effectively promote the community's welfare.
Action	Ongoing Pursuit of goals determined by believing and thought	Policy	The ongoing strategic execution of socio-political beliefs, applying principles to achieve desired outcomes in governance and public life.
Reality	Our subjective understanding interacts with the objective world, as beliefs and actions seek to grasp reality, which is ultimately recognized through community consensus over time.	Governance	The ongoing crystallization of Public Belief systems and structures through which collective societal management is exercised reflecting the practical application of socio-political belief in the real world.

The following represents the relationship terminologies per triad — Knowledge, Civility, and Power — in our socio-political framework.

### **Knowledge Triad (Principles, Public Belief, Public Goodness)**

- Inquiry
  - Principles—Public Belief: The investigative process from initial political theories or hypotheses towards the communal consensus through critical evaluation and discourse.
  - Public Belief—Principles: Using a community's shared belief as a reference point to evaluate new political theories, ensuring that new policy proposals align with the community's values and goals.
- Coherence
  - Public Belief—Public Goodness: The logical alignment of communal beliefs with effective governance strategies, ensuring that policies fit within the broader framework of public values.
  - Public Goodness—Public Belief: The foundational role of effective governance in forming and justifying Public Beliefs, ensuring that policies are consistent with public values and result in tangible community welfare.
- Interpretation
  - Principles—Public Goodness: Applying political thought to understand and apply public values. It involves critically examining and contextualizing these values within the political framework, personalizing them to inform policy development.
  - Public Goodness—Principles: The influence of shared community values on the development of political thought, where established Public Beliefs guide and shape new political theories.

### **Civility Triad (Principles, Public Belief, Policy)**

- Inquiry
  - Principles—Public Belief: The investigative process from initial political theories or hypotheses towards the communal consensus through critical evaluation and discourse.
  - Public Belief—Principles: Using a community's shared belief as a reference point to evaluate new political theories, ensuring that new policy proposals align with the community's values and goals.

- Habit
  - Public Belief—Policy: The ingrained political practices that stem from and reinforce communal beliefs, shaping the consistent application of these beliefs through policy.
  - Policy—Public Belief: The established patterns of policy-making that both arise from and contribute to the community's shared political convictions, reinforcing these beliefs through their practical implementation.
- Reflection
  - Policy—Principles: The active examination of policy outcomes to inform and revise foundational principles. It's where the practical impacts of policies are used to refine or reformulate the principles that guide political thought and action.
  - Principles—Policy: The assessment of principles through their practical application in policy, ensuring that foundational ideas are theoretically sound and pragmatically useful.

### **Power Triad (Public Belief, Policy, and Governance)**

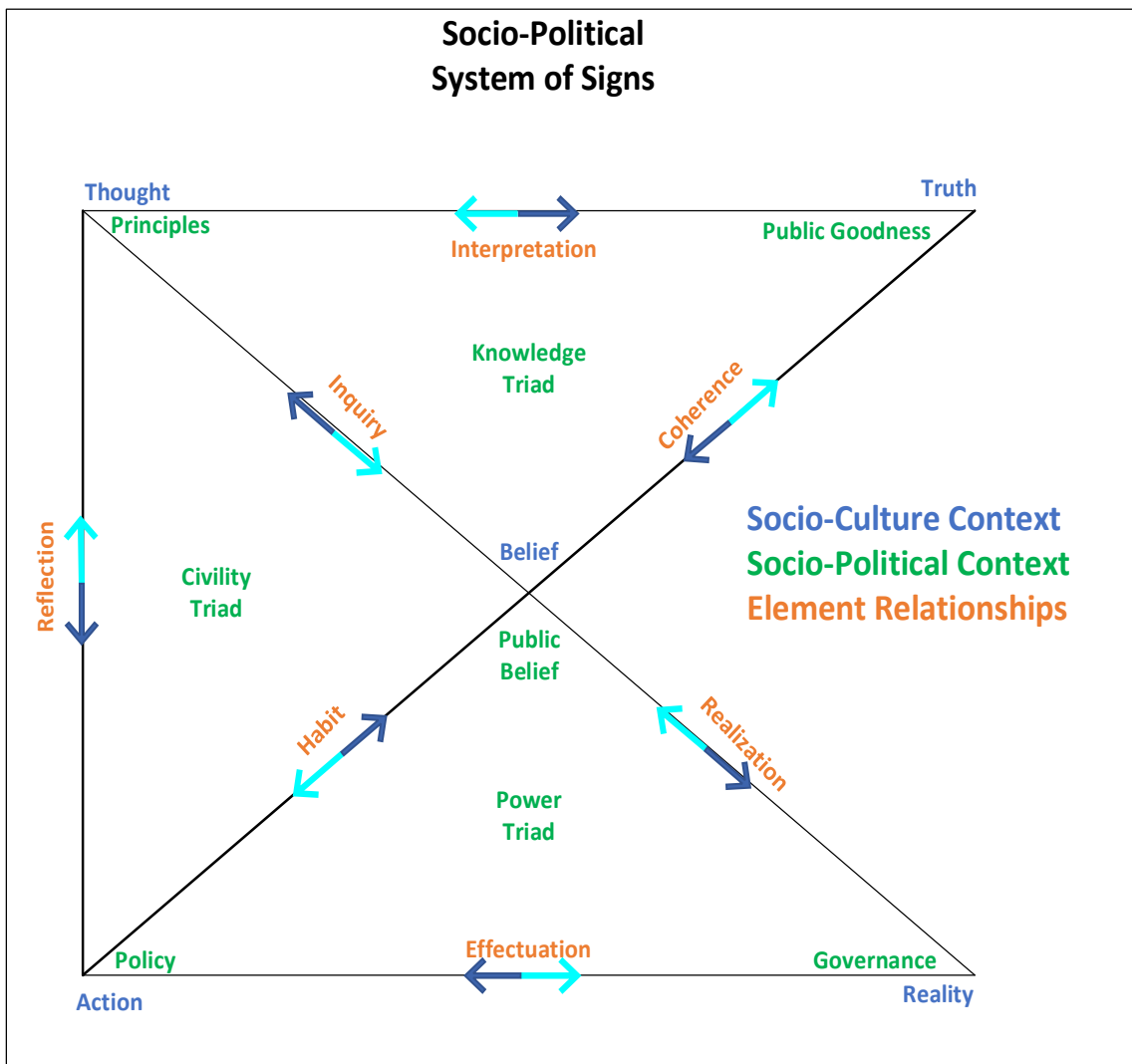
- Habit
  - Public Belief—Policy: The ingrained political practices that stem from and reinforce communal beliefs, shaping the consistent application of these beliefs through policy.
  - Policy—Public Belief: The established patterns of policy-making that both arise from and contribute to the community's shared political convictions, reinforcing these beliefs through their practical implementation.
- Effectuation
  - Policy—Governance: The evaluation of policy effectiveness in influencing governance systems, considering the real-world impact and the ability to meet the collective needs of society.
  - Governance—Policy: Institutionalized systems provide a context for policy development, presenting both opportunities and constraints for political action.
- Realization
  - Governance—Public Belief: Observing the congruence between the outcomes of governance and the initial communal values, reflecting on the practical realization of political aspirations.

- Public Belief—Governance: The anticipation of collective values' impact on governance, predicting the outcomes of policies based on these values.

Now that we have defined and identified the components of this system of signs, it's time to connect the dots by visualizing the three triads—knowledge, Civility, and Power—in the following figure 1:

**Figure (1)**

*Peircean Semiotic Triad in the Socio-Cultural Third Moment – Power Triad*



From our analysis so far, the following represents a summary description of the triads that form what I refer as Socio-Political Belief System of Signs:

- Knowledge Triad (Elements: Principles, Public Belief, Public Goodness – Relations: Inquiry, Coherence, Interpretation): The foundation and collective understanding of

shared experiences and insights within a given historical context that guides the community's perception of reality and how to interact with it.

- Civility Triad (Elements: Principles, Public Belief, Policy - Relations: Inquiry, Habit, Reflection): The Perpetuation of collective socio-political knowledge actualized in a shared commitment, producing consistent social behaviors and practices leading to the establishment of patterns of routines and policies.
- Power Triad (Elements: Public Belief, Policy, Governance - Relations: Habit, Effectuation, Realization): Practical application and institutionalization of communal knowledge and civility into governance structures and hardened societal norms, mobilizing collective beliefs into regular structures and strategies that reflect the community's overarching goals and values.

### **1.3 Evolutionary Dynamics and Conflicts in Socio-Political Belief Systems**

The three moments (Traids) we have presented so far- Knowledge, Civility, and Power – are the a basis of what I refer to as socio-political Belief systems equip us with robust tools to capture social phenomena regardless of their epistemological and ontological foundation, we treated all these belief systems with integrity, avoiding downplaying through judging them based on external criteria to their experience, in such we have managed to analyze these phenomenon's systematically through their experience, seeing the rational link between their knowledge, civility, and power actualization, our goal was to avoid discussing of the validity of their conceptions and claims and fully focus on seeing the rational of their claims and how it makes sense based on the method they are using to look at a certain aspect of reality, we also highlighted how what can be seen as a simple tool transformed the entire social landscape of the ship.

The explanatory power of this approach lies in its flexibility to accommodate various schools of thought regarding how social phenomena emerge. The tool can be substituted by a new religious experience, a technological breakthrough, a novel way of organizing society, a new aesthetic experience, and so forth; we now can begin to start a serious discussion as we can see that all parties have elements of truth, and they are all rational in the sense that they all aim for inner-consistency within their belief system as they engage with more experiences and evolve. Hence, we can reason that they are using different methods as part of their journey, going beyond comparing the superiority of one method over the other or comparing aspects of reality over another element,

Back to our ship allegory, the lower deck 'Aquavators' and upper deck 'Guardnauts' serve as Belief organisms, evolved from a shared ship entity into two distinct socio-political signs of knowledge framework, civility norms, practices, and power structures. The lower decks strive for resource autonomy, which becomes an identity that they would symbolize by distinguishing themselves from others by calling themselves 'Aquavators', just as the shared experience of the upper deck's inhabitants in relation to the lower deck experience would give rise to a shared consciousness around the ships integrity, they would symbolize this experience by calling themselves 'Guardnauts' as a symbol of their distinct novel identity. This allegory vividly illustrates how socio-political entities, as living signs, continuously evolve and adapt based on their internal dynamics and external interactions. The following diagram depicts both the decks as Socio-Political.

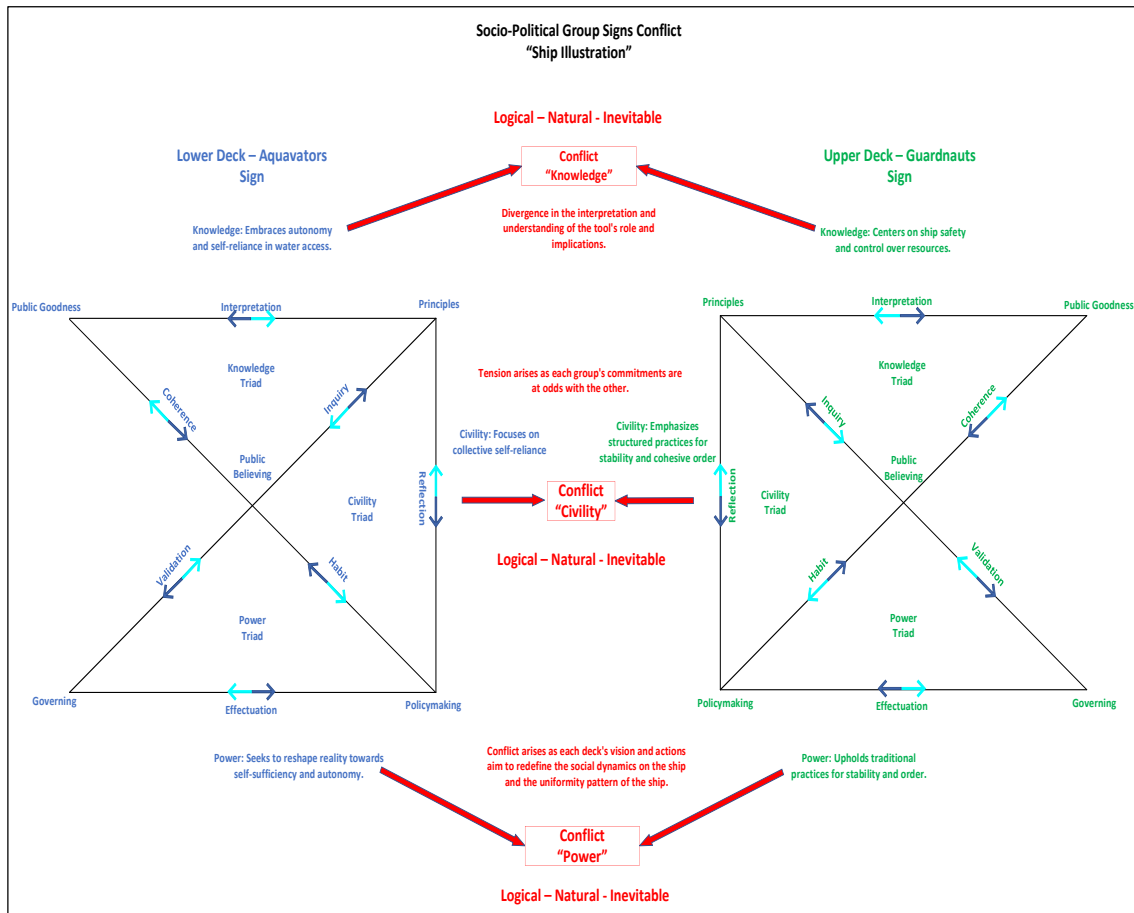
In this approach we want to conceptualize Socio-Political entities as 'Socio-Political Belief Systems of Signs' that, through new experiences, evolve, creating new forms of regularities and novelty; Belief system evolves and grows from internal and external sources in light of rationalizing new experiences. Belief systems change over time and can potentially produce new Belief systems, merge with others, and evolve into newer forms.

The first role of political philosophy according to John Rawls is its role in resolving political conflict among different groups within any given community and with other communities (Rawls, 2001), In our context, conflict is an property, a quality, that emerges as a result of a divergence of opinion among Socio-Political Belief systems, its important here not to conflate this with violence as we have stated before, but conflict in the sense of claims about aspects of reality that are different in nature, a failure to resolve conflict can only logically lead to a power struggle.

In our story of the ship allegory so far, we reached the point in which from the ship unified Belief system two new socio-political belief systems emerge, we showed how such an emergence is natural in light of the experiences the crew went through, now both groups are going to interact and engage with a divergence at the level of Knowledge, Civility, and Power, let us visualize in figure 2 below, their divergence highlighting the conflict that is naturally going to emerge as a result of their interaction.

**Figure (2)**

*Socio-Political Logical Emergence of Conflict, Ship Allegory illustration*



We clearly see from the diagram the divergence emerging at all three levels - Knowledge, Civility, and Power – such interaction is logical, natural, and inevitable consequence of evolution, as differences in epistemology, ontology, and given context will always produce new meanings from reality that from it new socio-political belief signs are to emerge, this has been going as long as writing was developed, this friction is natural and important in human evolution and in our context socio-political evolution.

Their divergence and conflicting claims is not rooted in ignorance but the rooted in both parties contrasting experiential knowledge of interpreting their shared reality, there is a confrontation of evidential truths, in which both parties are rational in the sense that the claims and conclusions of each party is consistent with the evidences that is experienced. At the level of civility, the actions that each group is pursuing as a reflection of their knowledge foundation is also consistent creating norms that are in conflict with each, at the level of power, each group has opposing visions for the ship and the relationship with each other.

The logical nature of the impending conflict between the Aquavators and Guardnauts is underscored in their reliance on tangible experiential evidence that shape their convictions. This experiential knowledge is what Charles Peirce refers to when he asserts, “We can know nothing except what we directly experience. So all that we can anyway know relates to experience. All the creations of our mind are but patchworks from experience. So that all our ideas are but ideas of real or transposed experiences. A word can mean nothing except the idea it calls up. So that we cannot even talk about anything but a knowable object” (Peirce, 1934). However, not to take the route of David Hume’s empiricism, we are discussing experience in a broader sense, which accommodates spiritual, empirical, and intellectual aspects. Our approach as we stated throughout this chapter encompasses all human experiences, we treat them alike. It’s a tenant of this work not to or undermine any human experience; we recognize that the faculty and methods of experience involve the senses, mind, and soul. These methods collectively contribute to our understanding and interpretation of reality.

#### **1.4 Charting Socio-Political Waters: Peirce's Fourfold Inquiry and the ‘Third’**

Conflict and tension are not random, but they are an essential part of socio-political evolution. The question to be asked now, which lies at the very heart of political sociology implicitly described by Rawls, is how do we engage with this divergence and conflict among socio-political belief systems? Charles Pierce, in his seminal paper ‘The Fixation of Belief,’ gives us the beginning of how to think about this question; Pierce viewed ultimately that science and, more broadly and implicitly, any form of knowledge in our conscience experience in and of reality is a social enterprise and not some individual pursuit, ultimately we are engaging in a discussion not just with the present but with the past and the future on the nature of our complex world, the fixation of our beliefs is merely an individual understanding as much as its through a public consent of those beliefs, Pierce emphasized that knowledge and truths are ultimately achieved through public discourse. (Peirce, 1934)

As we have seen, knowledge of the real world is a foundation on which socio-political Belief systems emerge, and the process of inquiry into social challenges is navigated through the communal contributions of diverse actors all contributing to shaping policies that address these challenges.

Having the ship allegory fresh in our minds, we can ask, what method can shape the discussion between the Aquavators and Guardnauts in light of their opposing belief systems—Knowledge, Civility, and Power? Charles Peirce defines four methods of inquiry that we can extend to socio-political inquiry among different Belief systems. (Peirce, 1934)

1. The Method of Tenacity: This is the method at the level of individuals and small group cults hold on to a belief through stubbornness regardless of any evidences put forward, this method attempts to rationalize by ignoring the evidences all together, imagine crew members on our ship allegory completely ignoring the insights of the Aquavators and Guardnauts, they dismiss even to listen to their experiences all together, this method does give a level of certainty in their beliefs, but its very short lived, as the actions of the groups on the ship become unignorable.
2. The Method of Authority: So this method is Tenacity but at a very large scale, institutionalized, in which a dominant socio-political group is able to enforce such method, ignoring through its power any socio-political belief system from expressing itself, we use terms like totalitarianism and authoritarianism in political language to describe such a method, just like if the Guardnauts dominated the ship through force and prevented any discussion, again, this could only lead to dissatisfaction and overtime to dissolve the very unity with constant struggle, because the method used against one group will become a habit used all the time as new beliefs are inevitably to emerge as discussed earlier.
3. The Method of A Priori: This method is when beliefs are rationalized in such a way that they resonate as intuitively correct and reasonable; it uses a method to rationalize stances and make sense of it not from its practical success but by the way it's being promoted and rationalized, an example is when capitalists rationalize economic cycles as a natural, inevitable phenomenon of economic life, this method is a very effective and able to go much longer than other two methods above, it's moral coercion that often reflects the biases of a small dominant group within a community.
4. The Method of Science: Peirce advocates for this method, in which any belief system needs external verification from an external source, hence its encouraged to produce new belief signs and emgage with others as an integral part of its growth and evolution since the need for a continuous external validation is a constant.

The first three methods aim to create a rupture among experiences, highlighting certain forms of knowledge above others; when actualized as social belief systems, these methods would use coercion to subdue other belief systems, becoming a social habit embedded in the social culture. So, for example, in our ship allegory, let's say that both groups use the first three methods; a conflict of domination will be the only game in town, so in our narrative, the Guardnauts can overcome the Aquavators.

Yet among the upper deck crew Guardnauts, a new debate occurred among the best optimal fishing times; such debate stemmed from their experience in catching fish; two new belief systems emerged, the 'Day Catchers' and 'Night Catchers.' The "Day Catchers" advocate that daylight fishing was safer; at the same time, the 'Night Catchers' saw an advantage of night fishing in which certain types of fish with certain qualities would come to the sea surface at night, the same method that was used against the Aquavators would also be used here among both new groups that emerged from the Guardnauts themselves, we see an inner continuous fragmentation, there is life being created but also life being destroyed in the process, we can notice a form of evolution that we will see in the next Chapter '2' how it has been rationalized and accepted as nature itself.

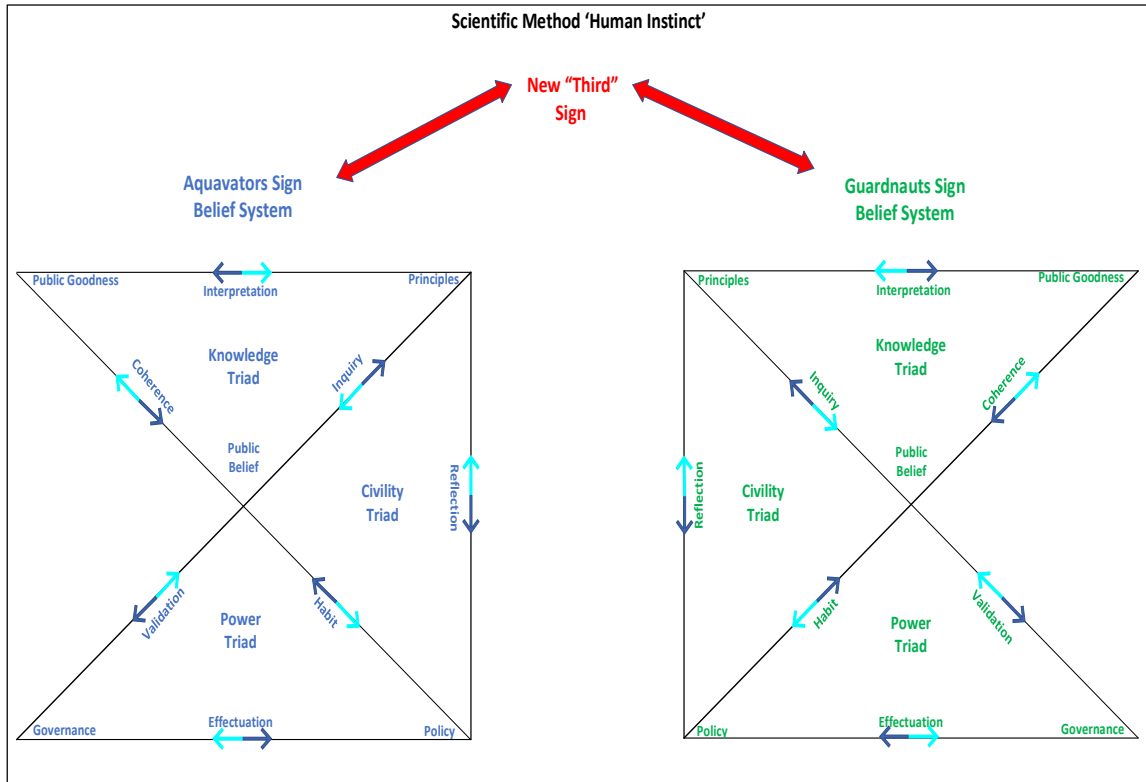
Pierce scientific method implicitly represents an inclination of human nature to synthesize experiences and has been an integral part of social evolution. This synthesis is achieved by creating a 'Third' that is an external form of knowledge capable to mediate between the divergence of constituent elements, it's our intuitive ability to create thirds that has been a driving force in creating high cultures able to accommodate large numbers of groups.

The phenomena of the recurrence of a third can be seen throughout human evolution, for example the economic concept of 'Money' acts as a facilitator, a 'Third', among the exchange of commodities, it is a form of knowledge that is able to mediate between different people in exchanging different commodities. In legal disputes, the judge system acts as the 'Third' among different parties in conflict, an Auditor is also a 'Third' in verifying a company's financial statement for its shareholders, and the list goes on across all aspects of social life, hence the 'Third' is not some intellectual or practical solution alone, but it's an inclination embedded in human nature, in a socio-

political context we are focused on, let us visualize in figure 3 below this concept of a 'Third' in our ships allegory

**Figure (3)**

*Mediation Socio-Political Signs through the Creation of a 'Third' Entity, Using Lower and Upper Deck depiction*



Observing the evolution of the history of social life, there is no abundance of examples that we can find in which all four methods emerge, yet the most significant leap of evolution is when 'Thirds' are created; yet, the problem in our evolution continues also to produce these methods - tenacity, authority, priori - that is opposed to our instinct which continues to shape our evolution producing dichotomies that are irreconcilable and dramatic scenes that are tragic in which life is created but also lost, in which knowledge is made but also knowledge lost, this is now what we want to explore in the next Chapter '2' and '3', why do we continue to use such methods of inquiry when they are opposed to our natural instinct, what makes this conception of evolution as we shall refer to as Absolutism a natural, logical, and inevitable mode of evolution?

## Chapter Two

### **The Ego of Socio-Political Absolutism: The Whole of Its Essence**

“We must not begin by talking of pure ideas, — vagabond thoughts that tramp the public roads without any human habitation, — but must begin with men and their conversations” (Peirce, 1932).

In the last chapter, we addressed the need to build a new framework that is able to reason and analyze all socio-political phenomena regardless of their epistemological and ontological foundation; we wanted to see the root of dichotomies, so we highlighted towards the end how the issue is not ignorance per say, or groups claims to be true or untrue, but it's something much deeper than that, there is a recurring phenomenon that continues to persist across history in our process of socio-political evolution, a recurrence in which Pierce gave us insights where to begin to look at which lies in the attitudes, the methods – tenacity, authority, priori – that continues to emerge resulting in dramatic themes.

I will use the term Absolutism to describe a mode of socio-political evolution that has been the mode of our evolution throughout our history for at least over 2000 years. In this chapter, we are going to embark on a journey through the evolution and development of the liberal nation-state model relevant to us, mostly as this is the socio-political framework that shapes what we refer to as our modern civilization or project.

We are going to analyze the metaphysical underpinnings of this evolution because, as we showed in Chapter '1', the issue is not with epistemological or ontological differences. After all, this is an inevitable aspect of socio-political evolution, as we will always come to new knowledge about reality, we will continuously develop new tools to analyze different aspects of reality, the issue we want to highlight which has been buried and viewed as a constant given, hardened into forgotten dogma, is the metaphysical underpinnings that shape our belief systems logic, that got us to view this mode of evolution referred to as Absolutism as reality itself, a deterministic outlook, in which the underlying principles of this evolution is fixed and constant.

## **2.1 Visualizing the Logic and Metaphysics of Absolutism: The Evolutionary Tapestry of The Modern Socio-Political Construct.**

In this section, I am going to identify the underlying metaphysical principles that have shaped the development and emergence of the liberal nation-state model, this historical narrative that will span for centuries as a way to understand the logic of Absolutism, Our journey is going to begin with Plato and Socrates' philosophical wisdom as the bedrock of ancient Greek political sociology; our objective will be to highlight the impact of Ancient Greek thought on the theological underpinnings that brought us the Liberal nation-state framework.

We will visualize philosophical and political concepts using semiotic triads we built and described in Chapter '1'. This representation method is critical for analyzing and reconstructing modern socio-political frameworks, as shown in Chapter '4'. Using semiotic signs, we move beyond traditional narrative and textual limits, offering a multidimensional understanding that captures the nuances and intricacies of Political Absolutism and how it manifests.

Our visual approach using the semiotic triads – signs – in Chapter '1' offers us the ability to clearly see socio-political evolution in such a novel way that opens the door to potentially gaining power over the process itself; I will continue this strategy of introducing logical diagrams to depict how Belief Systems evolve that gives us new insights which might not be obvious in just written analysis, in using this strategy we are empowered with the tools to critically evaluate, predict, and most importantly in Chapter 4 reconfigure the very fabric of our socio-political reality and its mode of evolution.

### **2.1.1 Plato and Socrates' Vision: Navigating Socio-Political Conflict with Philosophical Wisdom**

In Chapter 1, we invoked a ship allegory, highlighting its common usage when explaining socio-political thought; Socrates used this metaphor in Plato's work 'The Republic' to illustrate their conception of socio-political life, the ship symbolized a community that had many different factions among it, all competing with one another on, and the owner – Captain – of the ship was depicted as the entire populace. The captain was depicted in a perplexed state because they lacked leadership qualities where

to steer the ship in light of all the competing factions among it; there was a lack in his view of a particular form of navigational knowledge they referred to as Wisdom, in our context socio-political Wisdom.

What this meant is that Plato and Socrates divided knowledge into two realms – Binary and Dualistic - with qualities that made them opposed to each other; the first form of knowledge was characterized as perfect, impersonal, immaterial, independent, and immutable; the other form of knowledge was seen as imperfect, personal, material, dependent, mutable. This view is rooted in how they depicted their reality by dividing it ultimately into two opposing realms, on one side the Ultimate reality – Absolute – and on the other side the Universe.

What's important here to notice, is not their conception of what Wisdom is or what this form of knowledge that is being depicted as superior is epistemologically or ontologically, but it's the metaphysical construct of a binary worldview that ultimately creates dichotomies that are not meant to be reconciled anyway, in which we deem one form of knowledge or aspect of us ultimately superior to another in an absolute sense, with the characteristics we just mentioned.

Their views logically entail that there is a form of knowledge that transcends and surpasses all other domains of knowledge, in the Greek case, what they referred to as Wisdom as opposed to knowledge that emerges from the experience of the physical world. This "higher" form of knowledge – Wisdom – is considered immutable; in other words, it doesn't change, is universal, and is detached from the temporary nature of the physical world. In contrast, according to their view, the other forms of knowledge, especially those that come from engaging with the world, are viewed as inferior, imperfect, personal, and material, rooted in individuals' changing and subjective nature.

This form of knowledge is elevated to the level of truth with a capital T, flawless, impartial, and intangible. This metaphysical binary conception of knowledge would shape the logic of their socio-political construct; hence, those with access to this special knowledge – Wisdom- are ultimately deemed superior and, therefore, should steer the ship. Socrates' resolution represents taking a form of knowledge and elevating it above all else and not just that but also disconnecting it from our world into a hypothetical realm with characteristics that have not been experienced nor can be, from a socio-

political context, the group that has access to this form of knowledge are deemed superior to all other groups of society, in his case the philosopher viewed as disconnected from the desires of the real world had the access to the 'Truth' and all else was viewed as mere preferences, this conception is what Pierce described as the 'Method of Priori' using moral coercion as a method for the justification to subdue the significant experiences of other groups within and external.

The philosopher's wisdom, or the "true captain's" knowledge, is not just superior knowledge but its depicted as fundamentally a different kind altogether. It aligns with the immutable 'Truths' of ultimate reality, translated into the Platonic ideal of the philosopher-kings. Figure '4-A' below visualizes ancient Greek metaphysics and how it shaped their conception of political thought.

Robert Talisse and Robert Dahl use the term 'Guardianship Argument' (Talisse, 2005), to describe the Ancient Greek socio-political conception, in which political power should not be distributed equally among its populace but distributed based on the quality of the knowledge they have access to; hence, political power should be distributed to whom ultimately has access to Political Wisdom or whatever is given the status of it favoring a small group of people, Pierce described this earlier as the 'Method of Priori.' This principle challenges the belief in equal political participation, proposing governance by an elite class of guardians with the political wisdom required to lead the polis toward the good life. Two vital principles underpin this argument. Figure '4-B' below visualizes this Binary division of Socio-political knowledge according to the Ancient Greek.

**Figure (4)**

*Ancient Greek Dualism Metaphysics*



A: Relationship between the metaphysical foundations of Ancient Greek culture with their Socio-political Framework.

B: Ancient Greek Dualism Division of Socio-Political Knowledge

It's very important to note here the reason why Greek metaphysics continues to have such a tremendous impact on the evolution of socio-political life, as we shall discuss in the next sections; as a culture, it was probably the first culture to produce a socio-knowledge base that was distinct from the religious class referred as Philosophers.

John Dewey, a prominent American Philosopher, examined the impact of Greek philosophy and metaphysics on science as he was concerned with the metaphysical foundations that were affecting the ethos of the modern project; what he noticed is that Greek logic that took the form of rational expressions has shaped the intellectual ethos and foundation for science, a logic that was actually as he puts it rooted in a religious and cultural dogma disguised in rational expression, Dewey states the following, " The metaphysical doctrine of the superiority of the species to the individual, of the permanent universal to the changing particular, was the philosophic support of political and ecclesiastical institutionalism" (Dewey, 1920). This doctrine he is referring to underpin the structures of power and belief in modern societies, evident in how the universal church and feudal hierarchical organizations dictated individual roles and beliefs, reflecting a broader Greek inclination towards idealized, unchangeable truths over dynamic empirical realities. Dewey analyzes the lasting influence of these dualisms, emphasizing how they continue to persist in shaping modern thought.

John Dewey's most important work 'The Reconstruction of Philosophy' objective was to break science and Western thought from the shackles of Greek logic and its underlying metaphysics which has been for the most part an ignored subject in the field; he argued throughout his work against the reasoning of dividing reality into two realms with opposing characteristics, He notes, "All philosophies of the classic type have made a fixed and fundamental distinction between two realms of existence. One of these corresponds to the religious and supernatural world of popular tradition, which in its metaphysical rendering became the world of highest and ultimate reality" (Dewey, 1920). This division, Dewey argues, has profoundly shaped Western thought, perpetuating a separation that misaligns with empirical realities and hinders a comprehensive understanding of the world.

It's not a coincidence that, as we stated earlier under the methodology section of this work, that university papers train students to classify their variables as 'Independent' and dependent' when we know that this conception in reality doesn't exist, as any university

professor would attest to, that any independent variable is a dependent to another independent variable, and this would go on till we reach in this metaphysical construct an independent entity or variable that is an absolute, what Aristotle would refer to as the unmoved mover, which would shape our conception of laws of nature and so forth, we can see the tremendous impact of Greek metaphysics that has gone untouched for the most part.

### **2.1.2 Historical Emergence of Liberal Thought: Contextualizing the Promise of Resolution**

Martin Luther and John Calvin spearheaded a religious reformation that challenged the Catholic stance on the very nature of knowledge and their theological underpinnings towards the end of the 15th century; this movement would be referred to as the 'Protestant Reformation'; they advocated for a conception of knowledge, faith, and scripture that was variable yet universal, this challenge would actualize into challenging the very ethos of Catholic Christendom socio-cultural cohesion, as two conflicting conceptions of public goodness would emerge.

Calvinism would put forward a theological conception of predestination referred to as 'Economic Predestination', which had a tremendous impact on the socio-cultural landscape of Europe; this theology was fixated on the idea that the nature of salvation was pre-destined deterministic, in which true faith lay in seeking signs of divine election in their earthly lives. Max Weber, in his work 'The Protestant Ethic and the Spirit of Capitalism,' describes how this existential anxiety among Calvinists translated into an ethical and ascetic approach towards economic success; Weber explains, "The Puritan wanted to work in a calling; we are forced to do so. For when asceticism was carried out of monastic cells into everyday life, and began to dominate worldly morality, it did its part in building the tremendous cosmos of the modern economic order" (Weber, 2023). The Protestant Movement would depart from the suspicious view accompanied by economic profit in favor of a conception that economic prosperity is actually an indicator of divine favor, thereby intertwining religious salvation with financial activities.

The Protestant movement would characterize economic activity, individual achievements, and prosperity as moral, spiritual and more importantly a sign of divine

salvation, this was radical at the time, and had tremendous effects on the emergence of early liberal cultural, Weber adds, "This worldly Protestant asceticism, as we may recapitulate up to this point, acted powerfully against the spontaneous enjoyment of possession; it restricted consumption, especially of luxuries" (Weber, 2023). This theological foundation would connect the experience of northern European communities more profoundly as there were major technological and environmental changes, notably advancements in mechanizing water and windmills, rooted in the need to overcome the harsh natural surroundings to maximize productivity. What we see here is remarkable, to say the least; the religious shift was not disconnected from the experiential realities as the view towards God was intertwined with a technical and disciplined approach to worldly and spiritual tasks; there was an alignment of mechanical advancements with the Protestant ethos that produced such a significant shift in culture.

Moreover, Weber describes the active, personal engagement with the divine as a hallmark of Protestantism, stating the notion of the duty of the individual to asceticism, and the belief that it is an extremely useful instrument of God's glory, were undeniably powerful levers in the development of what we have called the 'Spirit of Capitalism' (Weber, 2023). Conversely, the Catholic ethos, as Weber observes, was less dynamically engaged with the economic sphere: "The Catholic is quieter, having less of the acquisitive impulse; he prefers a life of the greatest possible security, even with a smaller income, to a life of risk and excitement, even though it may bring the chance of gaining honour and riches" (Weber, 2023). The following table '5' highlights the contrast between the Catholic Christendom and the Protestant Movement.

**Table (5)**

*Comparative Analysis of Catholic Christendom and the Protestant Movement Theology*

<i>Main Theological Questions</i>	<i>Catholic Christendom</i>	<i>Protestant Movement</i>
"Reality" - Object of the Inquiry	Spiritual and physical cosmos	Inner-worldly asceticism
Conceptual Tools	Divine Revelation, Theological Doctrines	Personal interpretation of Scriptures, Rationalism
Role of Inquirer	Passive, guided by Church authority	Active, personal relationship with divine
Character of Knowledge	Invariable and universal	Variable but universal

Just like in our ship allegory of Chapter 1, once a unified socio-cultural framework would be divided into two socio-cultural and political belief systems, the failure of synthesizing their respectful divergence in their conception of ‘Public Goodness’ would result in conflict, let us use our system we discussed in Chapter 1 to analyze the divergence between these two socio-political belief systems, what is important the upcoming table ‘6’ is not precision of description but to highlight the divergence.

**Table (6)**

*Comparative Analysis of Catholic Christendom and Protestant Movement*

<b>Socio-Political Belief System</b>		
<b>Catholic Christendom – Protestant Movement – 16-17<sup>th</sup> Century</b>		
<b>Component</b>	<b>Catholic Christendom</b>	<b>Protestant Movement</b>
Public Goodness	Emphasized a universal, singular notion of public goodness dictated by a unified interpretation of divine will and moral law, viewed as invariable and universal across society.	Fostered diverse, localized notions of public goodness, reflecting truths' variability yet universal aspect.
Principles	Doctrines interpreted by ecclesiastical authorities reflecting a monolithic view of societal welfare.	Recognizing the subjective nature of interpretation, the individual's role in discerning divine intent, and community autonomy.
Public Belief	Unified under ecclesiastical authority, with a collective adherence to a set of principles and values disseminated from a centralized religious hierarchy.	Diversified and distributed, shaped by individual interpretations of scripture, leading to various values across different communities.
Policy	Policies influenced by Ecclesiastical directives aiming to enforce a homogeneous set of moral and ethical standards across all societal layers, intertwining religious doctrine with civil law.	Localized and communal-specific, reflecting the diverse interpretations of Christian teachings and leading to varied approaches to policies and moral legislation across different sects.
Governance	Unified under a centralized power hierarchy, reflecting a top-down style that sought to enforce a fixed cultural norm.	Instrumental and competitive, characterized by varied interpretations of truth.

The Catholic and Protestant Movement conflict would reach its zenith during the unprecedented violence of the 17<sup>th</sup> century 'Thirty Years' War, this brutal conflict is a sign that showcases the catastrophic failure of the Catholic and Protestant entities to synthesize their divergent conceptions of 'public goodness without scenes of violence and coercion. The suffering accompanied by this war was staggering for the Western European population. The catastrophic results of the Thirty-year War, as neither party was able to eliminate the other nor synthesis their conceptions of 'Public Goodness' would result in what is known as the 'Peace of Westphalia'; this peace came a moment signifying a transition towards a different approach to coexistence. This peace sought to create a 'Third' and add a new relationship that was able to mediate between them, accommodating diverse socio-religious beliefs.

This transition was a natural alignment with what we described as our inclination to create 'Thirds,' which Pierce described as the 'Scientific Method,' yet it came at such a high cost. The Peace of Westphalia created a new 'Third' space, which resulted in the emergence of a socio-political framework that facilitated the reconciliation of the Catholic and Protestant movements, legitimizing their differences within a unified political framework. Yet it would eventually fail, as we shall see in living up to that promise, abandoning the project of any meaningful synthesis among both parties and finally creating a whole new series of dramatic evolution in new forms.

### **2.1.3 Constructing the Third: Cartesian Foundations of Liberal Socio-Political Frameworks**

Now let us explore the philosophical foundations of this 'Third' referred as Civil Society that would be developed to mediate and evolve the socio-political landscape of Europe as an aftermath of the Peace of Westphalia, Armando Salvatore explains how the foundations of modern civil society, as discussed by thinkers like Mardin and Seligman, can be traced back to the intricate philosophical evolutions that trace back to Greek metaphysics, which were heavily drawn upon by Thomas Aquinas, one of the most influential Catholic theologians, who laid the foundational worldview of modern civil society. Aquinas divided reality into two realms, the first realm referred to his conception of 'Absolute Reality' characterized as impersonal, immaterial, immutable, and independent, this realm would be opposed to the second realm represented by the Universe, characterized as personal, dependent, mutable, and material nature. This

dichotomy of irreconcilably opposed realms had tremendous impact on the social structures of the time emphasizing an impersonal trust, an absolute 'Truth' detached from personal mediation. Salvatore notes, "This traditional view was the result of a reformulation of the Aristotelian approach filtered through the prism of the Roman Catholic natural law tradition, whose champion was Thomas Aquinas. The alternate, emerging vision of the Enlightenment preferred to stress new factors of cohesion in society, whose sociological moorings remained however suspended. What clearly emerged was a theological revision, or minimization, resulting from the new vision: the bond of trust now linked individuals without any divine mediation, mostly under the purview of a benevolent yet distant God" (Salvatore, 2016).

Thomas Aquinas the probably the most prominent intellectual of Catholic Christendom theology embraced the Greek metaphysical framework of the division of reality into two impermeable realms, 'Ultimate Reality' – God – characterized by its immutable and perfect nature, opposed to the second realm – Universe – of mutable and imperfect, Aquinas explains, "Everything about our selves proves to be manifold, variable, and defectible. Our choices are evidently manifold, since different things are chosen by different persons in different circumstances. They are likewise mutable, as well on account of the fickleness of our mind, which is not confirmed in its last end, as also on account of changes of circumstance and environment. That they are defectible, the sins of men clearly witness. On the other hand, the will of God is uniform, because in willing one thing He wills all other things: it is also immutable and indefectible" (Aquinas, 2005).

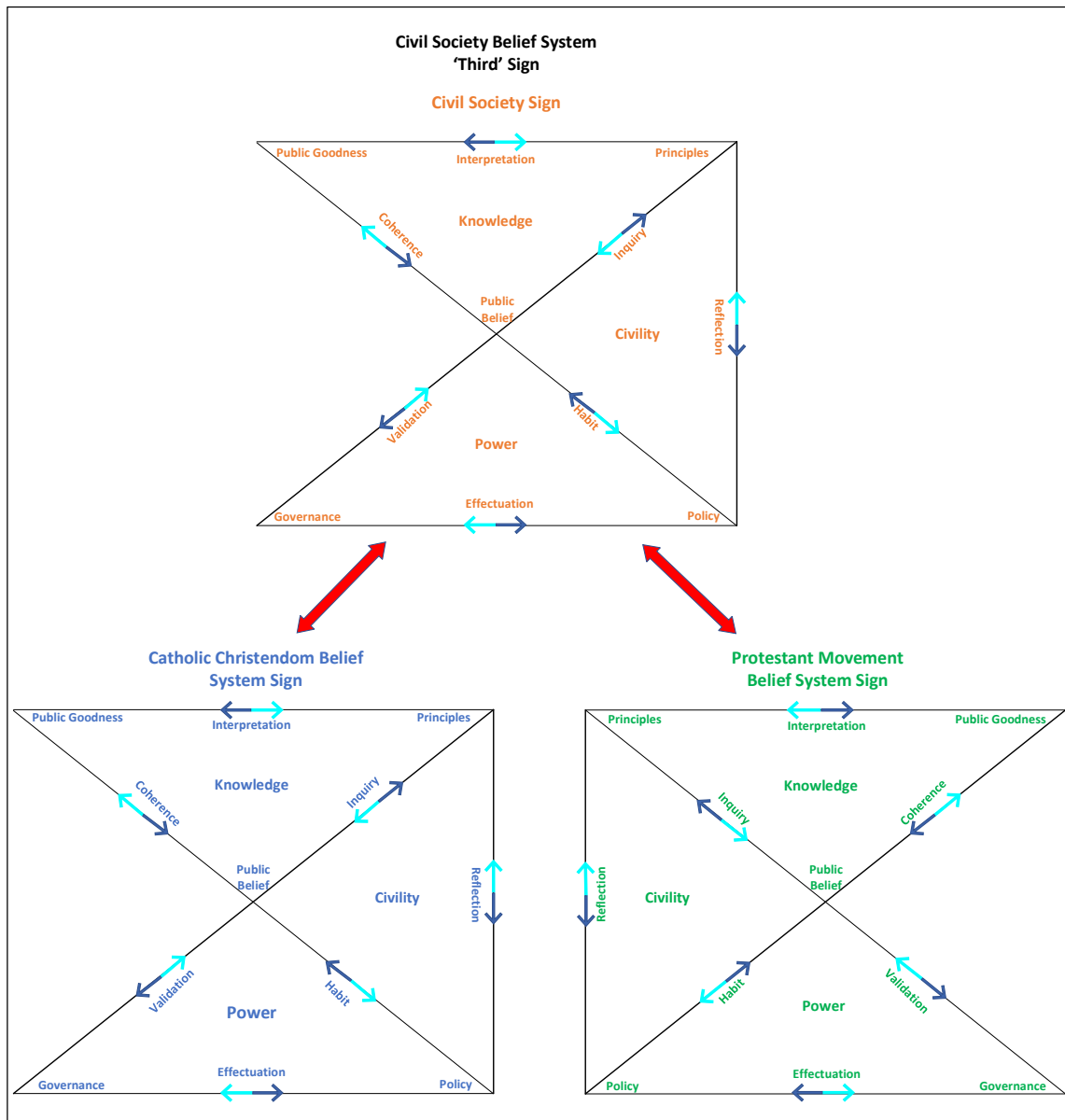
The Protestant Reformation inadvertently aligned itself with these ancient metaphysical tenets. By moving away from a socially mediated fixed truth and veering toward deism, the Reformation removed the church as the mediator and fostered an impersonal form of societal trust. This alignment is reflected in how Protestant, especially Calvinistic, labor and societal roles were perceived: "This character is hence shared by labour in a calling which serves the mundane life of the community... in the process this fulfilment assumes a peculiarly objective and impersonal character, that of service in the interest of the rational organization of our social environment" (Weber, 2023). Catholic and Protestant movements became deeply intertwined with Greek metaphysics despite their foundational differences, shaping their logic and principles, what's important now to

notice is although both the Catholic and Protestant reformations diverged in their epistemological and ontological foundation, resulting in a different conception of Public Goodness, they both adhered to the same metaphysical framework rooted in Ancient Greek logic and philosophy.

Civil Society as a Belief System – Sign – that positioned itself as a ‘Third Sign,’ would also adopt what has been shared of its constituent elements most notably its metaphysical foundation, this is also commonsensical because there was not a debate or divergence in their metaphysical underpinnings and was shared by both parties, Civil Society as a ‘Third Sign’ aimed to transcend religious dichotomies by creating what would be referred as a secular platform, this would ultimately be the cornerstone of traditional liberal socio-political thought. The objective of Civil Society was not only to mediate between both belief systems, but to actively preserve both constituent – Catholic and Protestant – belief systems and foundational ethical and moral imperatives. The following figure ‘5’ below shows how ‘Civil Society’ sign acted as a mediator between both constituent belief systems, sharing elements from both and serving as a scaffold supporting the continued relevance and application of these religious values and belief systems.

**Figure (5)**

*Civil Society As a 'Third'*



In light of what we have discussed so far, Descartes dualism represents an intellectual reasoning of the philosophical foundations that was being developed and shaped Civil Society rationalization what would be referred to as Cartesian dualism, as articulated by René Descartes and further analyzed by Don Handelman, fundamentally bifurcates the realms of mind and body. This philosophical concept delineates a clear division between the rational, controlling, and governing thinking mind and the mechanical body—passive, controlled, and subjected. Handelman describes this division as central to the modern nation-state's structure and functionality, influencing its governance and cultural ethos.

"Cartesian dualism refers to the deep split in Being, which [Descartes] wrote of as that of mind and body, of mind governing body, of body subjected to mind. It is this split in Being and its historical consequences that are crucial, rather than whether Descartes himself was a political thinker. Skinner finds in Descartes thought the 'birthpangs of the modern', with its tensions and contradictions" (Handelman, 2007).

Handelman explored how the concept of Cartesian dualism of two realms - the mind and body - impacted the rationale and logic of the modern state structure and functioning; just as we described humans as rational in the sense of pursuing inner consistency, so do social systems and frameworks we develop follow the same instinct after all the modern liberal nation-state framework ethos was ultimately developed as a result of the philosophical thought of the Enlightenment. This dualism shaped the metaphysical foundation and, as a result, shaped the mode of evolution of all social systems from the 17th century onwards, Handelman points out, "The Cartesian divide between mind and body, the rational and the embodied, Reason and Passion, is reproduced powerfully in the modern State.' This reflection shows how the state, mirroring the Cartesian mind, utilizes bureaucracy for rational control and standardization, while also nurturing sentiment to develop national identity and allegiance, reflecting the dualism of reason and emotion within socio-political structures".

John Dewey adds the following to make our point, he states "At the outset, the rise of modern science prophesied a restoration of the intimate connection of nature and humanity, for it viewed knowledge of nature as the means of securing human progress and well-being. But the more immediate applications of science were in the interests of a class rather than of men in common; and the received philosophic formulations of scientific doctrine tended either to mark it off as merely material from man as spiritual and immaterial, or else to reduce mind to a subjective illusion" (Dewey, 1916). Just as the mind was seen as the source of pure reason and transcendent to a higher form of knowledge in an absolute sense, free from the imperfections of the physical body, so too was the Modern State, in which it was envisioned to be rational and impersonal detached from the emotions of the various social beliefs – Catholics and Protestants – it viewed as preferences, hence being distinct from the emotions and complexities of the Nation. I couldn't urge the reader more, to check the figure "Appendix A" under the Appendices at the very end of this thesis, titled '*Metaphysical Topology of the Liberal*

*Nation-State Framework*', to see the entire metaphysical topology that captures how Greek metaphysics, regardless of the epistemological and ontological variances across the centuries, would continue to persist in shaping the logic of theological and socio-political evolution up to the Modern Socio-Political Construct.

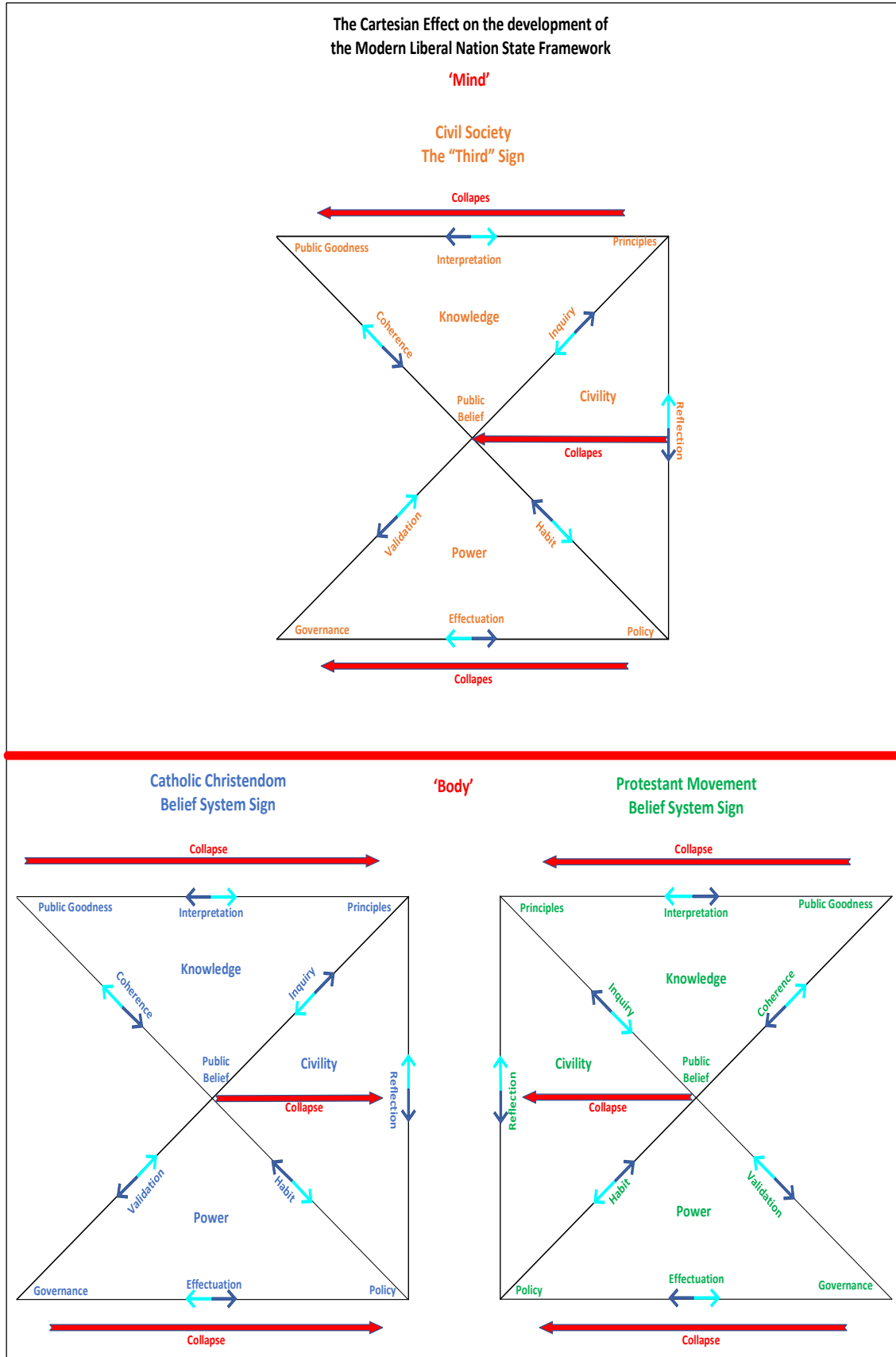
I urge the reader to look again at the above topology and take some time going through it; what is shocking is the metaphysical foundation that continues to persist across all these parties regardless of their epistemological and ontological divergence unchecked, it's a given, a default position, and a constant element of their logic, irrespective of the name they attach to Ultimate reality, regardless of the tools and lens they choose to look at some aspect of reality, they all share when expressing their conceptions using rational expressions the exact same ancient Greek metaphysical classification and principles.

Descartes metaphysics crystalized the rational expression of dualism of modern thought in a socio-political context, Civil Society as a 'Third' the engine and source of Modern State power - we use them synonymously in this context - would be conceptualized as the 'Mind' – superior, immutable, rational, independent, and so forth – in relation to the Body, its constituent elements, characterized as emotional, imperfect, material, mutable, and so forth, which would be called eventually the Nation-State framework, this is attested by Armando Salvatore which he explains how civil society emerged not merely as a backdrop for social interactions but as a dynamic crucible for the production of modern power. (Salvatore, 2016)

The Nation State Framework would associate Governance, Principles, and Public Goodness with the State, signifying its role in exerting rational control and order over the nation's functions. The embedded dualism would reconfigure the socio-political framework triadic nature into a dualistic structure in its pursuit of inner consistency – the human nature of 'Rationality' – creating new forms of irreconcilable dichotomies resulting in the same conditions that would lead and led to even more dramatic conflicts than what we saw between the Catholic Christendom and Protestant Reformation, this is evident by the dramatic experience of the human race in what is referred to as modernization project, these experiences include Imperialism, World Wars, dramatic violence accompanied by mass mobilization, and so forth. This process would seek to collapse all Belief Systems into mere preferences continuously; Figure '6' illustrates collapsing Signs within dyadic forms as a critical milestone in the mode of evolution we refer to as Absolutism.

**Figure (6)**

*Cartesian Dualism effect on the development of the Modern Liberal Nation State framework*



It's important here to note that what makes the modern socio-political construct distinct and unique from what is commonly referred to as pre-modern socio-political constructs lies in the 'Enlightenment's' quest for certainty and order through 'hyper-rationalization', a process Max Weber calls 'hyper-intellectualization.' Weber notes, "The hyper-intellectualization of human experience involves the systematic arrangement and increasing theoretical mastery of reality by means of increasingly precise and abstract concepts". This process gained momentum with the maturity of science. Weber also remarks, "The fate of our times is characterized by rationalization and intellectualization and, above all, by the 'disenchantment of the world'" (Weber, 1946). This term encapsulates the movement towards a more rationalized and less mystical understanding of the world, resulting in the progressive rationalization of human thought and action.

The metaphysical characteristics attributed to the 'Mind' —immutable, immaterial, impersonal, independent, rational, objective, Oneness, and perfect and the 'Body'—mutable, material, personal, dependent, emotional, subjective, diverse, and imperfect — would result Over time in the collapse of the triadic nature of the belief system triads to dyadic form, we will summarize as follows:

1. Knowledge Moment Collapse:

- Mind Realm: The collapse of 'Principles' into 'Public Goodness', leading to what we will refer as 'Absolute Principle'.
- Body Realm: The collapse of 'Public Goodness' into 'Principles', resulting in 'Principle Sentiment'.

2. Civility Moment Collapse:

- Mind: The triad collapses into what is referred to as Bureaucracy
- Body: The triad collapses resulting what is referred to as Social Preference (synonym to Ideology)

3. Power Moment Collapse:

- Mind: The collapse of 'Policy' into 'Governance' leads to what is commonly referred to as the 'Three Branches of Government' – Executive, Legislative, and Judiciary - which is actually unitary from that is intertwined to operate even if they function separately, they are part of a unitary form (hence the term branch) opposed to the individual that pursues a unified and singular form of governance.
- Body: The collapse of 'Governance' into 'Policy', results in the rise of 'Political Parties'.

These collapses is implicitly attested by Robert Talisse quoting John Rawls: "The liberal state, therefore, seeks not to cultivate virtue or impose truth, but to establish and maintain the social conditions under which individuals can 'take charge of their lives'" he would further emphasize on this point "Liberal attempts to diffuse the Guardianship Argument exhibit the common strategy of divorcing politics from Socrates' concerns about truth, knowledge, and goodness" (Talisse, 2005).

Robert Talisse attests to this collapse referencing John Rawls in his discussion of liberal political theory in which "the liberal state, therefore, seeks not to cultivate virtue or impose truth, but to establish and maintain the social conditions under which individuals can 'take charge of their lives'" (Talisse, 2005). We can see clearly how modern socio-political construct in its liberal outlook would detach moral questions from the governance process, giving rise to the idea of individuals independently pursuing their own conception of 'Public Goodness'. Talisse highlights the implications of this idea when he says that the "Liberal attempts to diffuse the Guardianship Argument exhibit the common strategy of divorcing politics from Socrates' concerns about truth, knowledge, and goodness" (Talisse, 2005). Moreover, he elaborates that "Liberalism has promoted a vision of politics according to which the best a state can do to promote the good life among its citizens is to leave substantive questions of the good life out of politics" (Talisse, 2005). This philosophical stance highlights a significant shift of socio-political constructs to be detached completely from any moral and unifying entity to just an impersonal facilitator of individual endeavors.

The argument that Civil Society is completely distinct from the State fails to recognize what Armando Salvatore explains, emphasis on the dynamics of the modern civilizing process in which what is referred to today as Civil society is a space mediated by the State but not entirely controlled by it, it's a domain where public and private law converge, creating interdependent, disciplined citizens linked through a socially functional division of labor. Hence, Civil society, as commonly understood, emerged as an autonomous socio-political space that mediated between the needs of governance and the aspirations of private citizens.

Civil Society was not just some domain in which social interests would compete and interact for shaping policies; It was much more profound than that; it represented to communities a domain of 'moral sense' that created a foundation of trust, aimed to

facilitate and maintain stable relationships during the dramatic scenes that accompanied the commercial and industrial revolutions. Salvatore points out that the 'moral sense' was not a static idea but would evolve into a sophisticated mechanism of social surveillance, "a highly sophisticated version of the Panopticon" (Salvatore, 2016). The Panopticon is an imagined prison that Jeremy Bentham proposed in which a single guard is given the ability to observe all of the inmates of the prison without them able to see conscience that they are being watched and as a result, this is going to encourage the inmates to self-regulate. In civil society, this mechanism of Civil Society went beyond Bentham's idea, becoming a more complex system where each individual becomes both observer and observed, reinforcing a network of mutual supervision and internalized societal norms.

It's crucial at this point of the conversation to re-iterate the idea that Modern Culture's conception of Absolute Principles was fixated and conceptualized as a pre-destined process, unlike pre-modern cultures that were fixated on an absolute notion of a fixed truth, in other words, one is fixated on the habits and the other on intrinsic attributes, yet both share a deterministic conception of reality, anyhow it's vital to see the result of this collapse process producing a structure in which its components is conceptualized around the habits and not intrinsic qualities.

The Liberal Nation-State Framework would create an irreconcilable dichotomy represented by two opposing outlooks, the first one commonly referred to as Liberalism advocating for individual rights and freedoms that influence the collective, and on the other side, a second outlook represented by a more collectivist approach most commonly referred as Nationalistic prioritizing and emphasizing a national unity and identity when addressing the individual, This dichotomy is irreconcilable and has given rise to two major outlooks within the Liberal Nation-State framework first emphasizes individual autonomy and the other collective identity of the individual, what is completely removed from the equation is the sanctuary of the groups which has been completely eroded. Each outlook would emerge due to adopting different Absolute principles, which were, to an extent, very relevant yet elevated to a hypothetical realm nonetheless. Two significant traditions would emerge: the Anglo-Saxon and the Continental European traditions. These traditions embody dualistic interpretations of

liberal thought, each with its unique Absolute principle would shape the hierarchy of principles and the interpretation of principles.

The Anglo-Saxon tradition was fixated on Impersonality elevated to an Absolute principle shaping its version of socio-political constructs. This tradition would emphasize mediating between diverse social preferences and guiding the development of the State and the collective mind. In this tradition, 'civil society' emerges as a domain where individual preferences are viewed through Impersonality, relegating them to mere components in a broader competitive and representative democratic process. This process continuously shapes and reshapes social preferences, aggregating them into a unified societal preference that is distinctively modern, diverging sharply from pre-modern community constructs; its crucial now to visit the Appendices and check 'Appendix B' that visualizes the aftermath of dualism Metaphysics on the Anglo-Saxon Liberal Nation State Tradition.

The Continental European tradition was fixated on the principle of 'Oneness,' elevating it to an Absolute Principle; this tradition emphasized a vision of socio-political life as a cohesive unit rather than a pool of competing interests. The principle of Oneness would dictate society's social and political structure, molding emerging social preferences into a singular, unified social preference ultimately aligned with the State. This drive towards unity reflects a profound departure from the diversity celebrated in the Anglo-Saxon tradition, pushing the socio-political paradigm towards a more consolidated and uniform identity. Please now visit the Appendices section towards the end of this thesis, and check 'Appendix C' that visualizes the aftermath of dualism Metaphysics on the Continental European Liberal Nation State Tradition.

What is interesting to notice in both traditions – Anglo-Saxon, Continental European - is the fact that not only do they share the same metaphysical and logical structures (Check Appendixes B & C), but they share the same effects represented by continuously molding all social preferences, preventing any preference from having its own distinct form of civility; what this means, is that they differ in relation to social preferences at the level of methods, these methods would fall under what Pierce's three methods of inquiry – Tenacity, Authority, and Priori – we discussed towards the end of Chapter 1 as a means of managing emerging dichotomies without any synthesis, resulting into an obstacle – Ceiling - for evolution and growth that creates the conditions for dramatic

scenes to evolution, as you need to use force to break this ceiling for growth. This trajectory resonates with Max Weber's forewarning of a 'crisis of meaning,' a state where the relentless pursuit of societal molding leads to existential questioning and reevaluation.

Cartesian metaphysical dualism is not confined to the domain of socio-political thought and constructs, but it's a foundation of modern intellectual inquiry. Anwar Shaikh reflects this in his critique of contemporary economics; he points out how the concept of competition is classified and conceptualized either as perfect or imperfect; he states the following, "Neoclassical writers portray the development of perfect competition and general equilibrium as a movement toward greater analytical precision and rigor in which mathematics plays a decisive role. But the capitalism they end up depicting is a parody, purged of all that is dark and destructive, its warlike competition reduced to a fairy ballet. Mathematics is not the problem here, but rather the use to which it is put. How can it be analytically 'rigorous' to reduce human behavior to simple-minded utility-maximizing, business behavior to passive profit-maximizing, and the disaster-punctuated turbulence of competition to a blissful state of rest?" (Shaikh, 2016). Shaikh critiques the very conception of imperfect competition as it implicitly implies the existence of a perfect form of competition that it deviates from, which, in reality, doesn't exist; it's hypothetical and unjustified. Shaikh's work emphasizes this metaphysical reality of economic theory and calls for a complete restructure, even though he doesn't link it with metaphysics, nor does he attempt to trace its roots, rendering the root cause yet unchecked until this work.

In the domain of Psychology, Walker Percy critiques the impact of Cartesian dualism on its division of human existence and inquiry; Percy says, "Something odd happens when the sciences...address man himself. I am speaking of such sciences as psychology, psychiatry, linguistics, anthropology, and sociology...the incoherence is chronic and seems to be intractable" (Percy, 1990). This observation highlights the problematic nature of applying Cartesian dichotomies to complex human realities, often resulting in persistent incoherence within the sciences of man; this list is only getting longer, especially as we are reaching ceilings in which inquiry is becoming more blocked and the production of irreconcilable dichotomies across all domains of knowledge is becoming more and more apparent.

Now, to wrap up the conceptualization of Absolutism as a mode of socio-political evolution founded on dyadic logic, let's shift gears to Hegel's dialectical idealism and Ibn Khaldun's cyclical conception of dynastic rise and fall. Let's begin with Hegel's works 'Science of Logic' and the 'Phenomenology of Spirit', although they were not directly focused on the Thirty Years' War and its aftermath, Hegel's dialectic was reasoning and conceptualized the mode of evolution that persisted across the ages, and he did a fantastic work on expressing the 'Third' element or synthesis as a critical moment in the human intellectual evolution through the lens of the Enlightenment experience. Hegel's idealism is not simply a scholarly endeavor, but he is trying to reason the socio-political and cultural dynamics of what the enlightenment actually can tell us about social evolution and as such, Hegel's synthesis again follows Cartesian metaphysical dualism, again, we are not discussing the claims of Hegel and Descartes which are very apart and distinct, but their dyadic logic and metaphysical underpinnings which are identical, what's important here is not what the claims are of what is independent or dependent variable let's say but the very classification of it, regardless what is in the 'Absolute' realm, mind, matter, or spirit (irrespective of your conception of it) what's important is having an Absolute realm altogether, to begin with, it's the conception of irreconcilable binary oppositions among different aspects of reality and experiences is what is essential here.

Hegel's dialectic and conception of reconciling thesis and antithesis in order to elevate to a synthesis is conceptualized in viewing the synthesis as ultimately and absolutely superior than its constituent elements; in essence, he would create a new dyad between the synthesis and its constituent elements with opposing characteristics ultimately, in which the synthesis is characterized as the higher truth, transcending and including both its constituent elements. Hegel states, "The understanding determines, and holds the determination fixed. Reason is negative and dialectical, since it dissolves the determinations of the understanding into nothing; it is positive, since it generates the universal, and comprehends the particular therein" (Hegel, 2010). Furthermore, "But the higher truth of this form is spirit for itself. For this spirit, the subject matter which for consciousness exists in itself has the form of its own determination, the form of representation in general; this spirit, which acts on the subject matter's determinations as on its own, on feelings, on representations and thought, is thus infinite in itself and in its form" (Hegel, 2010).

Hegel is articulating a mode of evolution that actually has been a recurrence throughout history, a mode of evolution of creating opposing dichotomies that are overcome by a synthesis that is conceptualized eventually as absolutely superior to its constituents and detaching itself from them as it further rationalized, he conflates though that this mode of Absolutism evolution is reality, is the nature of being, it's deterministic, he is unable to see the underlying metaphysics of this evolution clearly, and hence though one might argue that Hegel attempted to break off dyadic logic, he ultimately ends up chained further in it, due to conceptualizing a dualism relationship of opposing characteristics between the synthesis and its constituent elements. I can't express the centrality of this insight; Hegel is articulating Absolutism, the dramatic mode of evolution that social life has been progressing forward that has been framed as a deterministic pre-destined process which aligns with the enlightenment outlook traced back metaphysically to Ancient Greek metaphysics, a religious conception of ultimate reality.

This articulation has taken many forms throughout intellectual works, Ibn Khaldun insights and articulation on the phenomena of the rise and fall of dynastic kingdoms resonates with Hegel's synthesis logic of idealism (Khaldun, 1967), they are just looking at different aspects of social life, not to go into the stages of Ibn Khaldun theory, but he is articulating a pattern, in which social life is progressing in a dramatic evolutionary way, when a new dynasty takes over with great vitality and solidarity – 'Assabiya' – it ultimately begins to detach itself from its supporter base, the community, and the roots of that vitality – Constituent Elements –, the dynasty is ultimately creating an irreconcilable binary relationship – Thesis and Antithesis – the dynasty begins to elevate itself in an absolute sense above all else politically speaking, until its ultimate decline and fall in a dramatic sense, giving rise to a new dynasty; a new socio-political sign, a synthesis to emerge with vitality and solidarity that as he puts it aims to itself to view itself as irreconcilable and detached from cycles of its past, Ibn Khaldun explains how new ruling dynasty removes all mention of the past dynasty viewing it all inferior, again this attitude we can see in the enlightenment project, that would describe a thousand years of scholastic tradition that brought rise to the enlightenment as the 'Dark Ages'.

What is interesting to note is that just as we see the recurrence of articulating this Absolutism mode of evolution, we also have no abundance of recurrence of individuals, groups, and the like to claim that they are the final truth with a capital 'T' and that any progress afterward is just filling in the details. Every dynasty does this, and every

civilizational project has perceived itself as such; just like the Marxist tradition of liberal thought claimed the end of time being communism, so do the capitalists see themselves as the final word of evolution ultimately, until some other group comes by becoming the ‘Synthesis’ with the same attitude.

Hegel, Ibn Khaldun, and hundreds if not thousands of intellectuals across history have been articulating this mode of evolution with the goal of ultimately reaching an understanding the ultimate law of social evolution, with the hopes for some to be the final stage of that evolution, yet what they all have failed to realize is that this mode of evolution, this Absolutism, is not reality, by deeming it deterministic and pre-destined, they closed the doors of inquiry to the very essence of Absolutism, which ultimately buried its metaphysical underpinnings so deep, we lost the ability even to recognize it in our very inquiry assumptions.

## 2.2 Unveiling the Ego of Absolutism: Habits of Thought, Tenets, and Logical Consequences

As we have been unraveling the evolutionary trajectory of Absolutism in a socio-political context, I have been using the term ‘dramatic’ as one of the words to describe the manifestations that occur from this mode of socio-political evolution, now, I want to articulate the word ‘dramatic’ but using logical expressions to grasp more clearly, Just like Beliefs guide our actions creating habits, so too does Absolutism as a mode of evolution produces habits of thought that also guides this evolutionary mode, the following table ‘7’ represents these habits of thought - mimicking the works at Arisbe foundation - their intended consequences and their actual consequences.

**Table (7)**

*Absolutism, Habit of Thought, Intended Consequences, and Actual Consequences*

<b>Moments-Triads</b>	<b>Habits of thought</b>	<b>Intended Consequences</b>	<b>Actual Consequences</b>
Knowledge	Internal Justification	Certainty	Can’t Distinguish Between Truth and False
Civility	Absolute Hierarchy	Exactitude and Security	No conversation
Power	Finality	Universality	Continuous Inner Fragmentation

The first habit of thought that emerges is 'Internal Justification', what this means is that the legitimacy of the 'Belief' structure at the level of knowledge – First Moment – is based on its own sources and criteria, hence internally justified, because the belief system would naturally construct two realms, to differentiate between the Absolute part of the Belief and what's inferior, this is done sidelining the need for external validation. I would like the reader to ponder on the landscape of politics to see who is not adopting this habit. When we engage with the Beliefs promoted by political parties, thinkers committed to certain socio-political and cultural projects, CEOs of companies, and the like, they all look at the 'Other' and define the status of their knowledge structure using their own sources and criteria. Each Belief system based on Absolutism construct what they deem to be higher form of knowledge; the Higher Realm, they define the criteria, and they claim the sole key-bearers to that knowledge.

The habit of 'Internal Justification' actualizes across the socio-political domain and more broadly across the culture; the dichotomy of 'Ultimate Reality' versus the 'Universe' of opposing irreconcilable characteristics as we have been showing till now and will give clear examples in the next chapter trains our habits of thought – Logic- across all other subjects, defining what is ultimately more superior, this is an embedded feature that defines the Nation State Model; State as 'Mind', Nation as 'Body'.

The initial conception of civil society was to mediate and protect the sanctuary of its diverse Belief systems as a 'Third'; the Absolutism metaphysical underpins would eventually predominate this noble quest into a framework of eroding the very constituent elements it was supposed to uphold by transforming them into mere preferences and confined within an 'individuals' space, stripped of all contribution to the evolution of social life, leaving behind so much knowledge and potential lost. This is to also repeat if we keep adopting this form of evolution once again with the dichotomies produced within the Modern project, giving rise to what would also ultimately subdue them and erode them completely; by adopting this habit, you are only participating in the erosion, of what is dear to you and your experience.

This habit of thought was not attractive without any appearance of merit; this habit was viewed as a desired habit in the pursuit of certainty to make a clear distinction, as they believed between their knowledge structure status and the knowledge structure status of the 'Other', it's a tactic used to undermine the 'Other' and create an impermeable wall,

the 'Other' is only taken serious in its relation to its own sources and criteria, as such their own sources and criteria are what elevates the 'Other' or undermines this. Just imagine what kind of engagement would result between the Aquavators and Guardnauts in our allegory ship of Chapter 1 when both are using this habit of thought, where is the truth? How can we distinguish between both groups?!

When parties choose to adopt this habit, they ultimately give the right for all other parties to use the same habit; what are we left with when everyone is using this habit of thought? If everyone is making a claim based on their sources and criteria, how can we, under any context, distinguish truth from false? What kind of international relations are we naturally producing?! What is left is only a power struggle where coercion and force are the answer; this aspect has been a 'drama' that has haunted us for centuries, if not more.

Internal justification as a foundational habit of any belief system would promote and sustain ideological dogmatism. This dogmatism would discourage individuals from questioning and re-evaluating their beliefs by considering new evidence or being confronted with other beliefs; strategies would be deployed such as a deterministic re-interpretation of new evidence to fit the internal source and criteria, dismissing this evidence, and downplaying the status of these new experiences, this results in growth reaching a ceiling would eventually reach a ceiling. Peirce's idea of fallibilism, which suggests that no belief is beyond questioning, offers a solution to this problem by calling for a continuous openness to doubt and revision, which we will discuss in upcoming sections.

The Second Habit is at the level of Civility we will refer to as 'Absolute hierarchy,' just as in the first habit, we saw Absolutism dividing knowledge into two realms, in which one is elevated to an elevated position by default in relation to other knowledge structures, this also creates a hierarchy at the level of Civility, an Absolute one, in which Belief systems that are Absolutists would construct an absolute relation with the 'Other.' When this habit dominates political discourse, communication becomes no more than a series of parallel monologues instead of a dynamic dialogue. There is no 'real' space for mutual discourse; this impedes the exchange of ideas and constructive critique essential for the evolution of thought. The noble act of genuine and honest inquiry conceptualized by Pierce as a struggle to attain belief is lost (Peirce, 1934).

In the Liberal Nation-State framework, the State as the 'Mind' would be positioned in the Absolute hierarchy and the Nation as the 'Body' inferior; the State would dictate in an Absolute way the hierarchy within a community; it does this naturally it's not a written tenant when we look at the constitution, let's say the US constitution, it's committed to serving the citizens, its legitimacy is sourced from 'We The People', yet this situation flipped no different from how Civil Society tasked with serving and preserving the belief systems of the Catholic and Protestant movements would be flipped, it's the State shaping society and not the other way around, as the legitimacy of the group is removed from the equation of public discourse. As a result, we have the dichotomy of the State vs the individual. Such moral coercion has become so rationalized that it is very rarely even discussed and noticed. Hence, those who have access to the state ultimately have access to dictate policy.

We can go into economics, which is the sister of Political science; the Absolutism within capitalism, in which Capital is superior to Labor, is attributed with characteristics of impersonal, independent, and rational as opposed to personal, dependent, and emotional, ultimately actualized in that who has access to 'Capital' ultimately has access to power to control Labor, just like what Plato and Aristotle would advocate for who has access to Wisdom has the moral has access to 'Truth' ultimately.

Liberal thought views itself as the Absolute hierarchy when it views other outlooks of socio-political belief systems; as we mentioned before, a thousand years of scholastic tradition, the lives and cultures of thousands of communities are referred to as the 'Dark Ages.' We see this logic across the board; once the logic of Absolutism and dyadic metaphysics dominates, it is rationalized across all subjects; as we have mentioned before, what makes the Modern project unique in comparison to pre-modern culture is it's undergoing the process of Hyper-Rationalization as Weber described. Hence, this habit has become so vivid across all aspects of modern culture in an unprecedented fashion.

To help better conceptualize, in our Ship Allegory of Chapter 1, each party; Belief system, views the other Knowledge-Civility as inferior based on its own sources and criteria, each in reality aims for a relationship of Master-Slave at the level of Belief System, the reason this habit is attractive is the initial appearance of security and exactitude, creating a hierarchy of Absolute dominance is meant to preserve a belief

system from any opinion that might undermine its knowledge structure, yet in reality when all parties adopt this habit, what becomes impossible is a real and honest dialogue, the relationship is set from the get go as a master-slave, parties only discuss on issues they agree upon, yet cant begin a serious discussion on what they don't agree upon, and with new experiences emerging such a hierarchy is not sustainable, as the hierarchy becomes more and more disconnected with the emerging experiences, hence what was initially thought as a habit to preserve a belief system ends up being its Achillies heels.

In socio-political institutions and practices, the 'Absolute Hierarchy' habit marginalizes alternative viewpoints, considering them inferior and diminishing value as the default position. How can any meaningful, inclusive discourse occur when parties enter the discourse with a default position that their viewpoints, experiences, values, and principles are at the top of the hierarchy and their conclusions are the final word? The answer is that such discourse under this habit is impossible; the logical consequence is force, competition, and coercion among these belief systems.

This habit of 'Absolute Hierarchy' creates rigid classification of ideas, principles, values, and entities, vertically and horizontally, Pierce criticized this habit as its counter to the nature and instinct, he says "The very origin of the conception of reality shows that this conception essentially involves the notion of a community, without definite limits, and capable of a definite increase of knowledge" (Peirce, 1934).

The third habit of thought is the conclusion of the first two, the conclusions are elevated as the final word, and not up to discussion, the goal in socio-political context is to advocate itself as the ultimate vision of governance and power structure in which its on top in an absolute sense characterized as universal, I urge the reader to ponder who today is not adopting this habit implicitly or explicitly, when we look at the processes that shape modern culture, there is an implicit determinism that is always present yet disguised also.

Let's take Socialism, for instance; it presents itself as the polar opposite and the correction and solution to the imbalances and disparities seen in capitalism; it advocates for different forms of community ownership of means of production and regulating resources and production accordingly, they articulate and analyze all social phenomena using a particular lens that is elevated above all else, Communism, as one of the

byproducts of this tradition, envisions the final stage of social evolution without social classes, where property is collectively owned and individuals contribute and receive based on their needs; again, we see this narrative of 'Finality' is striking, claiming a final ultimate stage of social organization. Capitalism, as the champion of free markets, private ownership, and entrepreneurship, advocates that it's the best form of social evolution; even in light of the social crisis it continues to produce, at best, it views itself as the least bad, viewing ultimately that all else is inferior, It has been promoting itself as the pinnacle of financial liberty and efficiency, an implicit sense of 'Finality' ignoring or at best downplaying the dramatic phenomenon that accompanies its process, rationalizing the outcomes inherent in its process I am referring to as Absolutism. It's worth noting that both have become more humbled due to their failures to resolve irreconcilable dichotomies they produce, which they themselves are also irreconcilable; it's becoming more common to use terms as the least worst among them or other ways to disguise their finality claims in light of the failure to grow and evolve.

When we look at the philosophy of science that is the backbone of Modern culture and has a tremendous impact on shaping the ontology and epistemology of sociopolitical belief systems, notably the evolution of Civil Society, this habit is a character of it; Rupert Sheldrake criticizes this narrow perspective but in the philosophy of science where he says "The biggest scientific delusion of all is that science already knows the answers. The details still need working out, but the fundamental questions are settled, in principle" (Sheldrake, 2013). This highlights the risk of assuming that current scientific approaches can fully capture and explain all aspects of reality, there is an implicit finality deeply embedded in the scientific community.

The habit of 'Finality' is apparent in political discourse, let's take for example political discourse in contemporary Arab and Muslim world, we see both Civil outlook political parties and Islamic socio-political movements elevating their claims and conceptions of how society should go towards as the final word in relation to the other, that their conceptions is universally true or some aspect of it, they both are adopting all three habits in essence. What the result is - in reality - that when you adopt this finality, you end up in a cycle of a continuous inner-fragmentation, because there will always be new experiences weather as a result within a belief system or external to it, which makes our

subjective claims of objectivity diverge combined with this habit of Finality they would inner-fragment.

Each party joins the political arena, by default, perceiving its claims and conclusions as the final word, ‘truth’ with a capital ‘T’. This attitude and presumptions make any constructive debate due to divergence of opinion halted, blocking the way of inquiry and parties involved from refining their ideas as new insights emerge through new experiences. The actualization of all three habits creates a cell blocking the inquiry process, resisting belief systems from emerging, and hardening and creating irreconcilable dichotomies. Eventually, this leads to a third that overcomes such resistance in a dramatic way through sheer power and force. As a result, it too adopts the same habits, perpetuating them further as it detaches itself from its constituent elements.

The essence of Socio-Political Absolutism reveals itself through any ‘Socio-Political Belief System,’ concepts, ideas, structure, and perceptions that are based on a metaphysics dividing reality into realms irreconcilably opposed; the issue is not the object or the lens we use to experience it, but how we define the relationships of any phenomenon, that is what my focus has been, this Paradigm of Absolutism extends as we have seen and will see in Chapter 3 more examples throughout so many different ontological and epistemological foundations. The following are the tenants of the ego of Absolutism, as I like to put it, we have identified so far throughout this Chapter:

- Dualism: Dividing reality or any aspect of it into a binary set of opposing realms, we find this across religion, science, philosophy, and even what I mentioned in the introduction
- Binary Logic: A logic based on an irreconcilable opposing realm would perpetuate the classification of causality throughout all subjects, just like what I described in the introduction, how we classify variables in an inquiry on independent and dependent variables.
- Habits fueling Fundamentalism: Embedding habits characterized by a cyclical logic of internal and self-justification, fixed hierarchies in relation to the other, and conclusions characterized as final and not up to debate and refinement.
- Deterministic Dramatic Evolution: Whether social culture is fixated on a pre-destined deterministic process – Modern Experience - or fixated on an intrinsic and

divine truth that is deterministic – Pre-Modern-, a sense of finality that leads belief systems to view themselves as the final stage of evolution and thinkers to the inevitability of social life to evolve through dramatic scenes of violence and coercion.

These tenants give rise to Socio-Political Absolutism, which I describe as an ego that encompasses the interplay of metaphysical dualism and dyadic logic that blends with any social experience, perpetuating itself through rational coherence, shaping the fabric and ‘DNA’ of any given community across all aspects of its organism - Knowledge, Civility, and Power. The life of this ego produces an irreconcilable dichotomy between any given ‘System of Belief’ and new social experiences, guilty of the greatest and only sin, according to Peirce, represented by blocking the path of inquiry, making evolution only possible as a result of dramatic scenes of violence and coercion inevitable.

## Chapter Three

### Dimensions of Absolutism in Contemporary Contexts

“Do not block the way of inquiry” (Peirce, 1931)

In Chapter 1, we created a socio-political logical analysis framework that aimed to be able to accommodate belief systems regardless of their epistemological and ontological foundations; then we moved to Chapter 2, in which we saw a phenomenon through the historical narrative of the development and evolution of the Liberal Nation-State framework a mode of evolution how Belief systems emerged, interacted, conflicted, created a third, collapse of constituent belief systems, and new dichotomies, a dramatic scene of moving from triad to dyad and then back to the triad and so forth, this back and forth cycle in its linear evolution has involved tremendous dramatic scenes of conflict and violence.

Since we have established Absolutism through the historical narrative, we want to look at several other dimensions in contemporary socio-political discourse. These Dimensions are meant as additional examples to demonstrate how Absolutism affects socio-political theories, which only begins to touch the surface of the entrenched Absolutism in human thought and in our context of socio-political life, it's important to point out, just like I have done before, that the objective is not to focus on the validity of the theories, parties, conclusions, methods, and the like but on the metaphysical underpinnings that define their logical approaches, in other words, how they think.

#### **3.1 Absolutism in the Original Position and Lifeworld: Rawls and Habermas**

John Rawls' book, "Justice as Fairness: A Restatement", is a significant work in the contemporary political philosophy by many, and the most prominent work in his exploration of the principles that he advocated could potentially uphold the role of political science in its pursuit for a just and well-ordered society. Rawl uses the term 'Original Position' to describe a realm where socio-political knowledge is produced, the following represents the ontological and epistemological foundations of the Original Position, his Socio-Political Knowledge or Belief System as I would put it.

1. Means of Socio-Political Knowledge: Rational Deliberation is the method through which Socio-Political Justice is actualized; this Deliberation occurs in a hypothetical

scenario detached from Social Realities referred to as 'Veil of Ignorance' in order to ensure impartiality or in a metaphysical language characterized as impersonal, Rawls explains, "The original position is to be understood as a device of representation... modeling what we regard—here and now—as fair conditions under which the representatives of citizens...are to agree to the fair terms of social cooperation" (Rawls, 2001).

2. Source of Socio-Political Knowledge: A Social Contract, a hypothetical agreement among citizens, is where all socio-political knowledge is sourced; it is an imaginary constructed and reconstructed in the Original Position; Rawls says, "The fair terms of social cooperation are to be given by an agreement entered into by those engaged in it"(Rawls, 2001). This social contract is conceptualized that no individual's social position or personal biases influence the agreed-upon principles of Social justice, making it social the ultimate source of socio-political knowledge, its detached from social reality again to ensure impartiality characterized in our words as Impersonal.
3. Goal of Socio-Political Knowledge: To Establish a well-ordered social framework that is guided by a certain conception of 'Justice' referred to as 'Fairness', the vision is that all citizens participate in the deliberation process fairly detached from their real world context, in a metaphysical language this is referred to an impersonal conception of 'Fairness', Rawls states, "A well-ordered society is effectively regulated by a public conception of justice"(Rawls, 2001). This goal is to create a societal framework where all members participate fairly and benefit from social cooperation, guided by the principles derived through rational deliberation.

The Original position is an arena of political discourse distinguished from the real world; citizens participate detached from their social environment, conditions, and status, a form of knowledge that has been deemed inferior to the Original Position; in Rawls's conception, the Original Position knowledge ensures fairness and justice by being detached from the real world, superior to it, the knowledge of this realm is what should shape ultimately the social structure and policy-making of the real world, we can notice here how this follows a dyadic conception of causality, in which the Original Position as a realm is the cause and the shaping of the governance and public policy is the effect, the 'effect' can't influence the cause as the Original Position is detached from it.

Let us use a simple real-world example to explain how Rawls's framework would work: Universal Healthcare. Rawls would have the citizens detach themselves from their social realities and be placed behind a 'veil of ignorance,' where no individual knows the actuality of their social status and, in this context, his health situation. Rational Deliberation of Citizens would suggest that access to medical services is essential and a 'must', and since nobody knows their actual health status in the real world because that knowledge is detached from the equation of the Original Position, it would make sense for the citizens to agree – social contract – that universal healthcare is a reasonable policy, because after all nobody knows their world conditions.

Rawls would suggest that social reconciliation and conflict resolution are achievable by detaching all parties from their belief systems and social reality, and this is done by accessing a form of superior knowledge that is ultimately impersonal and detached from the real world. Rawls is dividing knowledge into two realms, the Original Position a pre-destined deterministic process characterized as impersonal, independent, immutable, and immaterial as irreconcilably opposed to the real-world knowledge that is personal, dependent, mutable and material. In trying to reconcile dichotomies in the real world, Rawl produces only a new form of irreconcilable dichotomy, precisely how Civil society, in its origin, aimed to reconcile the Catholic and Protestant Socio-political Belief systems, eventually creating a whole world of new irreconcilable dichotomies.

To follow Rawls's reasoning further using our healthcare example in order to stay consistent, how do we allocate medical resources such as equipment, doctors, and so forth across all states and counties? Rawls would suggest again to position ourselves in the Original Position realm, detached from our realities, and hence nobody would know where he would live, through rational deliberation we can come to the conclusion that medical resources should be equally distributed across the whole country, yet we all know that resources are limited, one might argue well we can take this into the original position and use rational deliberation to argue that cities with more population should have more resources, by doing so we are bringing the real world more and more to the original position, so a party might argue, that communities that generate more wealth and taxes should also be considered in the equation, what about issues like Kidney transplants, which is limited, which age is prioritized, in the Original Position we can argue that the participants agreed that child is over an adult, but again we can name

dozens of other criteria that do contradict with each other which would put different opinions on the matter.

More and more we are bringing the real world into the Original Position by just following that mode of reasoning which contradicts the foundational principle of detaching from the social realities of the participants, now Rawls has to put all sorts of clauses to this original position and rational deliberation framework to resolve this ever increasing complexity and dichotomies of the real world now forcing itself, a framework that eventually nobody but the very few could even understand or comprehend, this system if followed would become so complex that its no longer a deliberation among the participants, it becomes a deliberation of the very few who shape the clauses of this hyper-complex hypothetical realm that they alone can understand and have access to, similar to the Law system, which has become so complex that access to the Law is not equal among citizens, hence only very few parties have tremendous access due to their resources to the Law through specialized law firms and lobby's, therefore they shape the laws and ultimately have the access to it.

Rawls's framework mimics exactly the cartesian dualism of Mind and body, the Absolutism we have been referring to throughout Chapter 2 to the letter, Socio-political knowledge envisioned as two opposing irreconcilable realms, the first being the Original Position, the 'Mind', and the second realm referred to as the social reality of the citizens, the 'Body.' Rawls's causality is dualistic in nature, where the effect has no influence on the cause; we clearly see the same pattern of Absolutism continuing to persist throughout modern thought; the following represents a metaphysical comparison between Rawls and Descartes.

- Cartesian Metaphysics:

- Mind: Impersonal, Immutable, Independent, Perfect, Oneness, and Immaterial.
- Body: Personal, Mutable, Dependent, Imperfect, Multiplicity, and Material

- Rawls Socio-Political Pre-Destined Deterministic Process:

- Original Position (Mind): Impersonal, Immutable, Independent, Perfect, Oneness, and Immaterial.
- Social Reality (Body): Personal, Mutable, Dependent, Imperfect, Multiplicity, and Material

The metaphysical theme of Rawls's work can be represented by the 'Impersonal' principle. The quotes we highlighted so far are just miniatures that point to this theme. It's not a surprise that Rawls's emphasis on the Impersonal principle is aligned with the Anglo-Saxon tradition of Modern thought, of which he is a part. Kindly now go to the Appendices and check the figure under 'Appendix D' to see the logical depiction of Rawls system.

Finally, Rawls framework emphasizes a pre-destined deterministic approach in achieving Justice, Rawls states "Thus the veil of ignorance establishes that the principles of justice are the outcome of a fair agreement or bargain" (Rawls J. , 2001), once the original position conditions are established, the result of the process is given a sense of Finality. The logical processes and conditions of the Original Position realm determine the moral and ethical standards to be applied universally independent of the belief systems and experiences of society; the flow of influence is unidirectional, and this process is controlled in an abstract environment in which only the few can ultimately have access to it. Rawls 'Original Position' highlights an absolutist worldview within the liberal framework, where a predetermined outcome governs without allowance for variation or influence from the tangible realities of human society.

Jürgen Habermas, a prominent political scientist from the Frankfurt School, presents in his two-volume series 'The Theory of Communicative Action' a Socio-Political framework in which the basis of collective understanding and action emerges from a realm he refers to as the 'Lifeworld' in this realm he details how social communication and interaction occur. Just as we did with Rawls, I am going to breakdown the logical foundation of his Socio-Political system by identifying the means, source, and goal of Political knowledge according to Habermas and showcasing his vision of social cohesion and rationality, as follows:

- Communicative Action, as the 'Means' of Socio-Political.
- Interpretive Pattern as the 'Source' of Socio-Political Knowledge
- Rational Consensus as the 'Goal' of Socio-Political Knowledge

Firstly, The means and method for socio-political knowledge, according to Habermas, is what he refers to as communicative action; Habermas's communicative action depends on his theory of language in which language is not just a matter of expressing thoughts

and intentions but more broadly, the communicative means for collaboration, reaching agreement and more relevant in our context resolving conflict, Habermas explains this as following "In coming to an understanding with one another about their situation, participants in communication stand in a cultural tradition which they use and at the same time renew; in coordinating their actions via intersubjective recognition of criticizable validity claims, they rely on memberships in social groups and at the same time reinforce the integration of the latter; through participating in interaction with competent reference persons, growing children internalize the value orientations of their social groups and acquire generalized capabilities for action... Under the functional aspect of reaching understanding communicative action serves the transmission and renewal of cultural knowledge; under the aspect of coordinating action, it serves social integration and the establishment of group solidarity; under the aspect of socialization, it serves the formation of personal identities" (Habermas, 1984).

According to this viewpoint, language is a means of communication that facilitates the transfer of cultural knowledge, the integration of society, and the socialization of individuals. This approach differs from strategic actions, which prioritize individual goals and objectives. Instead, it emphasizes the importance of shared understanding in the collective decision-making process. Communicative action is a process that leads to mutual understanding and helps to maintain the lifeworld by integrating various personal and societal layers into a cohesive whole.

Habermas goes on to argue that effective communication is central to shaping social norms and structures and creating a space for reconciliation among its citizens; Habermas says the following, "In this case, communicative action singles out above all two aspects of this situation management: the teleological aspect of realizing one's aims (or carrying out one's plan of action) and the communicative aspect of interpreting a situation and arriving at some agreement. In communicative action, participants pursue their plans cooperatively, using a shared definition of the situation. If a shared definition of the situation has first to be negotiated, or if efforts to come to some agreement within the framework of shared situation definitions fail, the attainment of consensus, which is normally a condition for pursuing goals, can itself become an end. In any case, the success achieved by teleological action and the consensus brought about by acts of reaching understanding are the criteria for whether a situation has been dealt with

successfully or not.'... Through continuous dialogue, communities can build and modify their social and institutional frameworks, fostering a culture of collaboration and mutual respect" (Habermas, 1987).

Secondly, Interpretative patterns are the source of socio-political knowledge according to Habermas in the lifeworld; these patterns include social traditions, norms, and history that shape its citizen's social reality; he states, " Even when reformulated in communication-theoretic terms, the phenomenological concept of the lifeworld is inadequate... The taken-for-granted background of social action comprises norms and subjective experiences, social practices, and individual skills, as well as cultural convictions....," (Habermas, 1984).

Communicative actions is the method used for continuously reconstructing the interpretative patterns of the lifeworld; Habermas adds, "The lifeworld stores the interpretative work of preceding generations; it is from these stores that communicative actors draw both the certainties that are taken for granted and the problems that need to be solved" (Habermas, 1984). These patterns coordinate and integrate individual actions with the collective social order of society, "In the form of "language" and "culture" this reservoir of implicit knowledge supplies actors with unproblematic background convictions upon which they draw in the negotiation of common definitions of situations. Individuals cannot "step out" of their lifeworld's; nor can they objectify them in a supreme act of reflection" (Habermas, 1984).

Thirdly, Habermas Goal of socio-political knowledge – Lifeworld – is to reach a 'Rational Consensus', an agreement among society as a path for socio-political evolution and reconciliation, Habermas explains this in the following: "To sum up, we can say that actions regulated by norms, expressive self-presentations, and also evaluative expressions, supplement constative speech acts in constituting a communicative practice which, against the background of a lifeworld, is oriented to achieving, sustaining, and renewing consensus —and indeed a consensus that rests on the intersubjective recognition of criticizable validity claims. The rationality inherent in this practice is seen in the fact that a communicatively achieved agreement must be based in the end on reasons. And the rationality of those who participate in this communicative practice is determined by whether, if necessary, they could, under suitable circumstances, provide reasons for their expressions. Thus, the rationality

proper to the communicative practice of everyday life points to the practice of argumentation as a court of appeal that makes it possible to continue communicative action with other means when disagreements can no longer be repaired with everyday routines and yet are not to be settled by the direct or strategic use of force. For this reason, I believe that the concept of communicative rationality, which refers to an unclarified systematic interconnection of universal validity claims, can be adequately explicated only in terms of a theory of argumentation” (Habermas, 1984).

Habermas believes that to resolve social conflict as a result of diverging social beliefs and reconciliation is attained through the lifeworld by ultimately reaching a ‘Rational Consensus’, all citizens according to Habermas have equal opportunities to participate in this process, and that based on the merit of their arguments and claims they are ultimately judged.

Let's use the healthcare example we used with Rawls's framework to explain Habermas's lifeworld. Habermas would envision that all the stakeholders – Patients, doctors, health management, nurses, providers, and so forth – would come together in the lifeworld; they would, in principle, have equal participation in the discussion around healthcare policy, in which each party would bring forth their arguments, claims, and goals related to healthcare policies, Habermas would refer this as 'interpretative patterns,' and that based on the merit of the arguments a rational consensus would be reached.

Habermas, just as Rawls did, would strip away the participant's status in the real world in this hypothetical realm of the life world as a path he believes would bypass real-world dichotomy by having equal participation in healthcare policy for example, this would result in creating a whole new wave of irreconcilable dichotomies between equal participation and the merit of the claims because each groups knowledge has an element of subjectivity, each group has their own criteria and sources for looking at some aspect of the healthcare or any object of reality, every group would claim under the equal participation the merit of their claims to be at a minimum equal to the rest, in the case of diagnosing a symptom, or introducing a new treatment, are all participants equal in participation? The answer in the real world is 'No', just like when the question around healthcare policy revolves around budget discussions, are all the parties equal in their participation, the answer is 'No'. The context of the participants and their social status

around the context of the policy being discussed is removed from the equation; different parties on any subject hold different 'Belief Systems' whether they are different at the level of epistemology or/and aspect of Ontology they are looking at, yet ultimately this context and belief systems will eventually kick into the discussion with conflict at the level of conclusions.

Habermas is again advocating for a form of socio-political knowledge that is superior implicitly to all else, the 'Lifeworld' on the one hand and the realm of the social realities of individuals; Habermas is reducing and collapsing the belief systems and knowledge structures into interpretative patterns as a way to mold it into a rational consensus, in which Oneness is the Lifeworld's ultimate Absolute principle that dictates the interpretation of all else, as opposed to the diversity of social groups belief systems reduced ultimately to the multiplicity of individual preferences. The 'Lifeworld' realm, functions as a complex repository of cultural norms, social rules, and shared understandings, it is synonym and aligned with Descartes 'Mind' realm, where 'Communicative Action' happens in the context of an ongoing interaction and dialogue between divergent interpretative social patterns, these patterns would influence how discussions unfold and ultimately shape public life. The following represents a metaphysical comparison between Rawls and Descartes.

- Cartesian Metaphysics:

- Mind Realm: Impersonal, Immutable, Independent, Perfect, Oneness, and Immaterial.
- Body Realm: Personal, Mutable, Dependent, Imperfect, Multiplicity, and Material

- Habermas Socio-Political Pre-Destined Deterministic Process:

- Lifeworld Realm (Mind): Impersonal, Immutable, Independent, Perfect, Oneness, and Immaterial.
- Public Realm (Body): Personal, Mutable, Dependent, Imperfect, Multiplicity, and Material

We see again the same metaphysical foundations with Habermas as we saw with Rawls, which are rooted in Cartesian dualism, although they diverge at the level of method and source of socio-political knowledge. Habermas emphasized the principle of 'Oneness' as the Absolute principle this insight is aligned from the tradition he is actually rooted in represented by the Continental Liberal Tradition. Habermas's rational consensus guides

interactions in a way that unifies understanding, ultimately shaping social norms and individual behaviors, a pre-destined deterministic process of continuously collapsing social preferences.

What we see is an analysis of whole and individual as a result of this system; there is no sanctity for groups to have diverse and distinct knowledge structures, as the socio-political knowledge is conceived to be reaching a rational consensus that governs social behavior, as Habermas system proposes a unidirectional interaction between two realms: the Lifeworld and the 'Public' individual actors, a dualism causality of interaction just like in Rawls framework of the Original Position, therefore, the collective 'Mind' of the Lifeworld conditions the actions and discourse of individuals within the public sphere. I urge the reader to take the time, and go to the Appendices and check the figure under 'Appendix E' to see the logical depiction of Habermas system.

Tomasz Zarebski, in his paper titled "How is Dissensus Possible in Consensual Theories? Habermas and Brandom," questions how Habermas's rational consensus theory can actually accommodate the diversity found in social reality by examining the concept of dissensus, which refers to the presence of persistent disagreement within rational discourse or what we have been referring to as conflict. The following represent two main arguments Zarebski points out aligned with what we have been referring to as Absolutism:

The first argument is Habermas's Absolute conception of Rational Consensus, Zarebski's states: "Habermas' theory of communication is generally directed at reaching understanding, where 'reaching understanding' means 'reaching agreement among speaking and acting subjects'... any dissensus is something especially undesirable, as it is something 'to be repaired'" (Zarebski, 2007). Zarebski points out how Habermas's Lifeworld promotes 'finality' in his conception of consensus, in which Habermas treats disagreement as a deviation rather than a legitimate part of societal discourse, very similar to what Anwar Shaikh pointed out – Chapter 2 – how many Economists see imperfect competition as a deviation from Perfect competition that doesn't exist. The reason Habermas sees this is that to him, diversity – Opposed to Oneness – and divergence exist in the inferior realm as a deviation from the Lifeworld superior realm; Zarebski's observation is spot on, suggesting that Habermas's framework may only

partially consider the diverse contexts of individuals and groups when forming consensus ideas because the lifeworld has stripped away the belief system of groups. In addition, Habermas' 'Lifeworld' doesn't demonstrate any external validation as to why his conception of consensus is superior to other consensus theories without ultimately using his own criteria, which again we see clearly the habits of Absolutism all over as discussed In Chapter 2.

The second point is that there is no genuine dialogue with Dissensus; Zarebski states, "Does every sort of disagreement have to be overcome in time through rational argumentation or is there some room for essential differences in worldviews and lifestyles?" (Zarebski, 2007). Zarebski questions the moral egalitarianism at the level of Habermas's method of 'Communicative Action', whether this method can genuinely reflect a diverse population's varied moral landscapes and values, promoting a singular method of rational argumentation, Habermas marginalizes perspectives that do not fit within a rationalist or consensual framework, thereby dictating and standardizing what counts as moral worth.

John Rawls and Jürgen Habermas's socio-political systems offer distinct approaches in hopes of overcoming conflict that emerges from divergence in social outlooks. Yet, both of them share the idea of trying not to reconcile social dichotomies and divergence but to completely ignore it and remove it from the equation altogether, creating irreconcilable opposing dichotomies between social belief systems and the hypothetical realms they are advocating for as a result, either the dichotomies in the real world are going to eventually emerge in the hypothetical realm which brings us back to square one or forms of authoritarianism that aims to subdue Belief systems in society using what Pierce describes methods of Tenacity, Authority, and Priori.

The following table '8' represents a comparative table of Rawls and Habermas to highlight how, although they differ at the level of epistemology and ontology, they are logically the same due to sharing the exact dyadic metaphysical foundations of Absolutism.

**Table (8)**

*Rawls & Habermas Framework Comparative Analysis: Means, Source, and Goal of Socio-Political Knowledge*

<b>Political Scientists</b>	<b>Mind Realm</b>	<b>Body Realm</b>	<b>Means of Socio-Political Knowledge</b>	<b>Source of Socio-Political Knowledge</b>	<b>Goal of Socio-Political Knowledge</b>
John Rawls	Original Position	Individual Actors	Rational deliberation	Social Contract (hypothetical agreement)	A Just and Well-Ordered Society
Jürgen Habermas	Lifeworld	Public Realm	Communicative action	Interpretive Pattern	Rational Consensus

In light of this comparative analysis of Rawls and Habermas, I put forward the following questions that challenge further the justification of their metaphysics all together.

- What is the justification for relying on hypothetical realms in the first place?
- What is the justification from external sources that their principles and methods are superior in an Absolute and Universal sense to others?
- Why should we trust outcomes derived from a hypothetical scenario over those informed by real-world experiences?
- Can Original Position and Lifeworld have any social meaning when it's detached and disconnected from real-world experience?
- What justifies the notion that any principle viewed as impersonal, and Oneness is superior to what is personal and diverse?
- Have we ever found anything in reality that is characterized as Impersonal, immutable, Oneness, independent, and so forth?

### **3.2 Absolutism in Democratic Theories**

John Stuart Mill In his work "Considerations on Representative Government," highlights the ideal of democracy, he states "the sovereignty, or supreme controlling power in the last resort, is vested in the entire aggregate of the community" (Mill, 2001), inclusivity as articulated by Mill is the goal of Democratic practice, which everyone should have a voice in political discourse. Robert Dahl advocates this idea further, that inclusivity is not just a right but it's also a responsibility on very individual

in society, in which every citizen should have an active engagement in the process of shaping Public policy and Governance (Dahl, 1998). Carol Pateman's work, 'Participation and Democratic Theory,' argues that democracy is not just about having a voice, it's not a symbolic gesture, but inclusivity should be effective and meaningful, she describes democratic inclusivity as "equal participation in the decision-making process" (Pateman, 1970). This is just a miniature of the vast literature on the centrality of inclusivity; hence, the more inclusive political discourse is quantitatively and qualitatively, the more potential for socio-political evolution. It's important to note that inclusivity implicitly means continuous evolution because new experiences are a constant in our reality.

The reality of political discourse today is contrary and perhaps we can say betrays this Ideal of inclusivity and evolution, Francis Fukuyama's 'The End of History and the Last Man' (1992), champions this idea of finality to socio-political evolution, Valeriy Yakushik analysis of Fukuyama's highlights this point; he states, "The triumph of the West, of the Western idea, is evident first of all in the total exhaustion of viable systematic alternatives to Western liberalism. [...] What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of post-war history, but the end of history as such: that is, the endpoint of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government" (Yakushik, 2018), this attitude is a symptom of Absolutism, this type of positiveness was very short lived, as Absolutism is not sustainable, this finality creates an irreconcilable dichotomy with new experiences emerging, with it becoming nothing more than a ceiling to socio-political evolution and progress.

Jane Mansbridge describes this rupture, this dichotomy, in her description of 'Liberal Representative Democracy' when she refers to it as "Adversary Democracy", a system suited to a cynical society where common interests are replaced by self-interest and communal engagement by isolated voting; Mansbridge states, "Adversary democracy is the democracy of a cynical society. It replaces common interest with self-interest, the dignity of equal status with the baser motives of self-protection, and the communal moments of a face-to-face council with the isolation of a voting machine. Such a system invites reaction" (Mansbridge, 1983). Similarly, H  l  ne Land more highlights a growing global disillusionment, noting, "Everywhere, there is a widespread backlash against

established electoral elites, a backlash that can, in turn, empower authoritarian or populist rulers and ultimately threaten democracy's foundations" (Landemore, 2020). Steven Levitsky and Daniel Ziblatt, reflect this crisis of inclusivity who cautions against the deceptive stability of electoral democracies, saying, "The electoral road to breakdown is dangerously deceptive... Elected autocrats maintain a veneer of democracy while eviscerating its substance... Many continue to believe they are living under a democracy... Because there is no single moment—no coup, declaration of martial law, or suspension of the constitution—in which the regime obviously 'crosses the line' into dictatorship, nothing may set off society's alarm bells" (Levitsky, 2018). These perspectives collectively underline the fragile nature of inclusivity in modern political discourse especially in Western Democracies that advocate as model for socio-political evolution.

Robert Talisse raises a major concern on the state of democracy today, stating, "Despite the undeniable global ascendancy of the language of democracy, recent events suggest that we now face an international scene in which antidemocratic forces such as nationalism, tribalism, and fanaticism are rising, once again, to dangerous levels" (Talisse, 2005). Talisse points out significant shortcomings in liberal democracy represented by irreconcilable dichotomy of Individual vs. the collective (whole), in which the Anglo-Saxon Tradition of Liberal thought overemphasizing individualism in an Absolute sense, undermining the essential collective discussion and community values needed for successful governance. Talisse criticized the constraints of Liberal Democracy, pointing out that processes such as voting conceptualized as impersonal (aligned with Anglo-Saxon Tradition), doesn't result in a fair or wise choices of meaningful involvement, In "Toward a Deliberative Culture," he highlights that liberal democracy fails to cultivate civic virtues essential for active participation in democratic processes. Talisse's approach aligns with Charles Peirce's philosophy by advocating for a democratic culture where deliberation is about decision-making and forming citizen capabilities and virtues, thus creating a more engaged and educated citizenry capable of sustaining democracy (Talisse, 2005).

In the last few decades, we have seen exponential growth in the number of new democratic theories, such as to name a few, participatory Democracy, Deliberative Democracy, Direct Democracy, open Democracy, Social Democracy, Eco-Democracy,

and Liquid Democracy. These theories highlight a severe crisis in Liberal Representative Democratic theory. If you do a simple search online on platforms like Wikipedia, you will find that there is such an extensive array of democratic thought. Each theory highlights shortcomings of Liberal democratic theory and proposes alternatives based on aiming to champion inclusivity and/or exclusivity, to name a few. Hélène Landemore observes the extensive discourse surrounding this issue, stating, “Is Democracy, today, in crisis? Judging solely by the number of books, articles, and conferences on the topic, the answer should be a resounding yes” (Landemore, 2020). Landemore showcases how this crisis has resulted in an increasingly growing trust crisis, signaling the urgent need to ask more profound questions and rethink assumptions deeply embedded in the fabric of these theories represented by Metaphysics and Logic.

I only presented a miniature of critiques on Democratic Liberalism, showcasing the tension and rupture between the theoretical triumph and its actual realities, as more and more thinkers highlight the increasing and ongoing challenges that contradict the notion of the end of Socio-Political evolution. This tension reveals that contrary to the ‘end of history’ thesis and notion of Finality and universalism (Absolutism), democratic theory and practice are still very much in a state of evolution and contention, grappling with systemic issues that prevent the full realization of inclusivity. Thus, while Fukuyama pointed to a supposed ideological victory of liberal democracy, these scholars illuminate the complexities and struggles that continue to shape democratic landscapes, suggesting that democracy's narrative is far from concluded.

In the ongoing discussions about the crisis of democracy and the various alternatives being proposed right and left, a critical element is missing from the equation of analysis altogether, which is the underlying logical and metaphysical description of the modern socio-political paradigm. Even Peircean pragmatic democratic theorists like Robert Talisse and Cheryl Misak, fall short in this regard, because they fail to link clearly Pierce's metaphysics in their analysis. This omission makes much of the current discourse on democratic reform somewhat isolated or like monologues within the larger narrative of political theory.

### **3.3 Entrenched Absolutism in Modern Arab Socio-Political Culture**

In the last two centuries, The Arab World has undergone a continuous cycle of socio-political tension, producing waves of dramatic conflict between two major socio-political outlooks founded on very different ontological and epistemological foundations; this tension and political fundamentalism have become a theme of Arab contemporary socio-political conflict. The Arab world, due to this cycle, can be described as being in a state of perplexity, hindering its ability to progress consistently and coherently in the modern age. The first socio-political force we will refer to as the Civil Society force, advocates for adopting a Modern socio-political civility outlook inspired by the Western experience; this force can be broadly divided into two major camps aligned with either the Anglo-Saxon or Continental European tradition, with further subdivisions based on different interpretations within each camp. Throughout Chapters 2 and 3 so far, we have highlighted the Absolutism embedded in the Modern Socio-Political framework, which is also manifested in the Civil Society force of the Arab world, so we don't need to discuss it again in this section.

I want to shift gears to the other side of the socio-political equation of the Arab world, referred to as 'Islamism'; this outlook not only includes what is referred to as 'Political Islam' but, more broadly, all social organizations that are committed and fixated on a pre-modern form of civility often referred by them as the 'Islamic Civilization'. This force is an extensive collection of groups and subgroups based on different ontological and epistemological foundations. This force derives its core principles and inner logic from the fundamental tenets of its conception and interpretation of its religious theology. Theology shapes the habitual ways of thinking and reasoning across all aspects of social life; as we have pointed out, Humans as individuals and groups naturally strive for inner consistency within their belief systems, anchored in specific points of reference and ontological frameworks that sociologically emerge as social signs.

In the Arab and more broadly, the Islamic world, Ash'arism and Maturidism represent the overwhelming theology for the majority; they have dominated the cultural and civility outlook of Arab and Muslim communities for centuries and are the primary theological schools that have dominated the expression of Islamic theology in rational terms famously known as the 'Science of Kalam', they have been the bedrock of the

philosophical foundations that define religious attitudes, political ideologies, and social behaviors for 'Islamism', however these schools have lost the centrality in shaping the institution's ethos within the Arab world, their theological underpinnings continue to shape how Islamism is experienced and navigated in the modern world.

Ash'arism and Maturidism theologies, as we shall see in a bit more clearly, have also adopted the logic and metaphysics of Absolutism; this is not a surprise in light of the entire Kalam Science being based on Greek logic, and this is a well-known fact. Both theologies were at one point very active in creating and evolving socio-political belief systems, yet due to their logic, when faced with the emergence and maturity of science as a domain of knowledge, would cause it to decline ultimately, leading to them losing the cultural capital they once had and, eventually, the collapse of the Islamic Civility. Despite their decline and loss of cultural capital, critical elements of their theological foundations continue to influence contemporary outlooks within the Arab world, shaping many of its ideologies and practices; this is mainly because they remain, to this day, the dominant theological framework that shapes Muslim religious thought.

Ali Mabrook makes a critical link between metaphysics and socio-political attitudes. His analysis is unique because it has been very rare to find any scholarship work dedicated to this domain, a domain this thesis aims to make wide open. Mabrook's critique of Ash'arism focuses on its metaphysical dimensions and highlights the significance of this theological doctrine on the socio-political structure of Arab and Muslim societies. According to Mabrook, Ash'arite theology emphasizes a deterministic worldview where God's omnipotence is absolute, making any human action or will insignificant; he states, "the true existence of God requires the insignificance of any other existence " (Mabrook, 2008), divine omnipotence according to Ash'arism overshadows human agency ultimately, a position that influences cultural norms and governance.

Mabrook argues that the Ash'arite worldview is characterized by its structured view and approach to the cosmos. They dismiss the interconnectivity and interdependence between God, man, and the world. Mabrook states, "The Ash'arites negate the idea of the relationship between the three circles due to the difference and contrast between them that goes beyond any formal and abstract intellectual construct" (Mabrook, 2008). Furthermore, Ali Mabrook points out that the metaphysical implications of Ash'arism

extend across many domains, most notably ethics and morality. He points out that the divine command theory predominates in the Ash'arite position, making it fundamental. This means that moral values and ethical considerations are not inherent in human actions but are imposed by divine authority. According to Mabrook, the Ash'arite position that "the world and man are empty and fragile existence without value" indicates that moral values and ethical considerations are not inherent in human actions but imposed by divine authority.

Mabrook further emphasizes how Ash'arite theology would evolve to form political and cultural Absolutism that "motivates absolutism and the negation of the other" (Mabrook, 2008), fostering environments resistant to change and reform." In this light, Ash'arism does not merely influence religious thought. Still, it molds the frameworks through which political power is exercised and justified, perpetuating a cycle of Absolutism that is difficult to break. This entrenched Absolutism also accounts for the Arab and Muslim attitudes toward modern experiences shaped by scientific and material advancements. Due to the sensitivity of this subject, It's Important to point out again that this theology produced very vibrant socio-cultural forces, but just like we saw in Chapter 2 how, the evolution of Civil Society would produce a dyadic structure that is today a ceiling preventing progress, so did the Absolutism of Islamic Theology eventually transform what was a beacon of energy into a ceiling blocking evolution and inquiry. Mabrook's analysis of Ash'arism can be further extended to Maturidism, which is well-known for its subtle approach to the connection between divine attributes and human free will. In contrast to Ash'arism, Maturidism emphasizes divine knowledge.

Ash'arism and Maturidism emerged as theological schools as a result in their pursuit to synthesize, - 'Third' - between the rational school of Mu'tazilism and Ahl al-Hadith, they were for the most part successful in creating an integration that allowed them to embrace a more rational approach to understanding divine attributes while still maintaining the Quran's uncreated nature and God's transcendence, which were key aspects of Ahl al-Hadith. Each theological school – Ash'arism, Maturidism, and Mu'tazilism – represents a distinct hierarchy of principles akin to God's Attributes, which is central to its interpretation system, with an Absolute principle that dominates and ensures that the entire theological structure is aligned. The following highlights the Absolute Principle for each theological school demonstrating how they diverge although

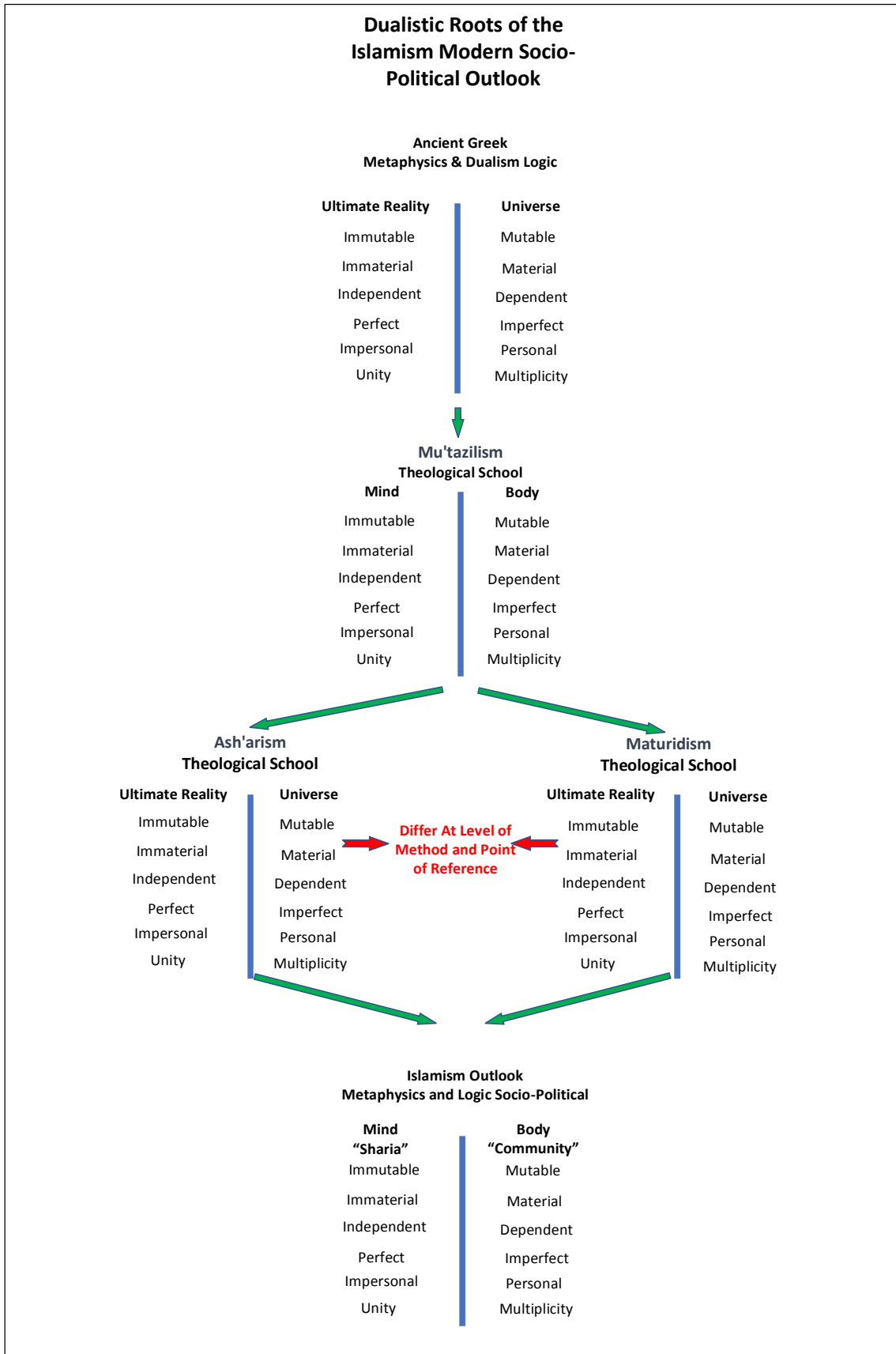
sharing the exact dyadic structure of Absolutism dictating a fixed hierarchy of principles.

- Mu'tazilism: Absolute Justice
- Ash'arism: Absolute Omnipotence
- Maturidism: Absolute Knowledge

Just like Civil Society emerged as a 'Third' between the Catholics and Protestants, so did the Ash'arism and Maturidism also acted as a 'Third'; they would inherit dyadic logic and metaphysics from the Mu'tazilism deeply rooted in Greek logic and metaphysics to be passed down to Islamism socio-political conceptions, this phenomenon is precisely the same with the Christian European experience we discussed in Chapter 2, The following figure '9' illustrates this phenomenon, showing the continuity and transformation of dualistic thought from ancient Greek philosophy through various theological and philosophical systems within the Islamic context.

**Figure (7)**

*Metaphysical Topology of the Islamism Force Outlook and its Ancient Greek roots.*



As a result of our discussion so far, the political landscape has two completely different outlooks that stem from entirely different domains of knowledge, to be precise, Religion and Science; each outlook or force contains a vast set of groups that diverge in interpretations, but all share the exact metaphysics of Absolutism that only produces logically irreconcilable dichotomies. I urge the reader to stop for a moment here and think about this description, when all parties adopt Absolutism, the result is a hardened set of habits of thought that obstruct dialogue and exacerbate conflicts. These ingrained ways of thinking are not just stances but are deeply embedded in social and political structures, creating a standstill that impedes forward progress and adaptation. This stalemate is fueled by each group viewing their beliefs as absolute and universally valid. This leads to clashes and standstills when these absolutist viewpoints collide without any common ground for resolution. Let's summarize again the entrenched Absolutist thought patterns adopted by all parties below, where the third column (Consequences, in Socio-Political Reality) presents an overview of Arab Socio-political reality.

**Absolutism Habits of Thought (Aligned with Arab Political Discourse):**

- Internal Justification “Own Sources, Own Criteria”
  - Intended Consequences: Certainty
  - Actual Consequences: Can't Distinguish Between Truth and False
- Absolute Hierarchy
  - Intended Consequences: Exactitude and Security
  - Actual Consequences: No conversation, Master-Slave
- Finality
  - Intended Consequences: Universality
  - Actual Consequences: Continuous Inner Fragmentation

One might argue that if the Arab world's fundamentalism and perplexity are rooted in its metaphysical underpinnings, how come the United States, having a divergence in outlooks, notably political right and left, is not in such a state? First of all, the political division of right and left are two different interpretations of traditional liberal thought; they share the same moral and cultural ethos; this is not the case in the Arab world; hence, the political tools used, such as democracy is effective and functions to an extent, unlike in the Arab world where we are talking about a divergence at very fundamental questions, hence I would argue that in the US, it would have zero tolerance towards any

serious social group that questions the very foundations and tenants of its traditional liberal roots, this is evident in the wars of the 20th century, which in my view comes down to the conflict between the Anglo-Saxon tradition and Continental tradition. Secondly, we saw in chapters 2 and 3 so far how the Modern project is reaching a ceiling, and its great thinkers such as Hegel predicting implicitly - Chapter that just like the Scholastic tradition was replaced by the Enlightenment, so too the Enlightenment project will be replaced, as Absolutism makes the downfall inevitable.

Back to our discussion on the Arab world, when all parties operate with Absolutism habits and come from knowledge domains also pinned by Absolutism, we end up with socio-political perplexity and irreconcilable Belief systems. This crisis has resulted in the Arab world's inability to move confidently in any direction, subjugating them into a continuous cycle of disarray and failure. It's important to note that Western powers have exacerbated this crisis by continuing to pursue an attitude of domination rooted in their colonial past, but still, what's been more influential in this description is the internal dynamics within the Arab world are at the heart of this crisis.

Liberal Representative Democracy was proposed and advocated as a solution for the Arab world in order to create a space for mutual dialogue and co-existence between civil movements and Islamism; most notably, the Muslim Brotherhood would rationalize democracy to a certain degree, The Tunisian uprising in December 2010 is often referred to in contemporary political literature as the beginning of a series of events that marked a new phase in Arab politics. However, I bring the beginnings of this phenomenon back to 2006, with the Palestinian Authority elections. Although small, this election involved the West Bank, Gaza Strip, and East Jerusalem residents, representing a significant milestone in modern Arab political experience.

The 2006 Palestinian parliamentary elections are significant. I identify three main factors: First, they are the first elections in the Arab world that can be characterized by integrity, transparency, and freedom of political expression. The only comparable elections in terms of size and importance were the Algerian Legislative elections held on December 26th, 1991, which were disrupted by a military coup after the first round. Other regional elections have typically lacked integrity, had limited participation, or were influenced by state coercion.

Secondly, all the major political forces participated in the election; these forces can be divided into three main groups based on their belief systems: a pro-nationalistic group represented by Fatah, a political Islamic group represented by Hamas, and the socialist front, most notably the Democratic Front for the Liberation of Palestine and the Popular Front for the Liberation of Palestine. Thirdly, the outcomes of the Palestinian elections can be seen as a miniature of what would unfold across the Arab world post-2011. What we saw post-2006 elections in Palestine was social disintegration, conflict, and authoritarian attitudes within Palestinian political discourse. This included street violence, breakdown of political institutions, economic warfare, external alliances against each other, and so forth. What would result in Palestine would amplify across the Arab world after 2011 at a large scale. It is important to point out that I am not downplaying external forces, most notably Western interference in these events, but one can question why didn't the Arab opposition to authoritarian rule failed to unite in light of Western interference; one can expect that Western interference would have exacerbated such a unified social front, Egypt is an essential case due to its influence on the Arab world, where the West did not use military force, but ultimately the forces for democracy completely failed to co-exist.

Liberal Representative Democracy was advocated as a solution to bring political forces closer together; a synthesis was expected that could potentially produce a social movement that upholds a new path forward, yet the actual outcome was the opposite. This process resulted in new forms of political extremism, failed states, social breakdowns, and increased authoritarian governance. In the Arab world, different states varied in the intensity of effects; states like Syria, Yemen, Iraq, and Libya have descended into civil war, while others, like Egypt and Bahrain, have become more authoritarian in their governance. Countries like Jordan, Morocco, the Gulf States, and Algeria have resorted to political coercion, which has rendered political change movements ineffective.

The outcome of these Arab political movements varies in intensity of political authoritarianism and fundamentalism, which is attributed to the uniqueness of each state's internal dynamics and geopolitical context; non the less, the ultimate result failed to establish any form of mutual dialogue and reconciliation among the two Social commitments in the Arab world, Civil Movement and Islamism. Even when democratic

elections were held freely and with integrity, political conflicts intensified, divisions deepened, and fundamentalism became more entrenched within the Arab political culture. Democratic theory has struggled to connect with the Arab experience due to its inherent Absolutism, lacking the tools to synthesize different outlooks plagued by their forms of Absolutism. What exists is adversary politics, where democracy functions more as an arena of contestation, and coercion and force become the ultimate deciders in political culture. At this point in our discussion, a critical question emerges:

- From the first dimension we discussed, can Habermas's and Rawls's socio-political systems genuinely resolve this crisis?
- When we engage any of the parties, can anyone on the ground imagine that Islamism, for example, would accept in principle to be subjected to the lifeworld realm of Habermas or Rawls's original position?
- From the second dimension, are any of the existing democratic theories equipped to address the habits of Absolutism?
- Can some form of 'Shura' proposed by many Islamic Groups and thinkers solve this crisis?

The crisis of the Arab world is at very fundamental questions that such solutions are unable even to begin to address because it requires a serious discussion on how to synthesize the systems of knowledge these groups are committed to, whether it's Habermas's lifeworld or Rawls's original position, Islamism would view these frameworks as alien, which has nothing to do with their knowledge structure, sources, and criteria. The same thing could also be said in regard to Islamism's conception of Shura, as it is entirely alien to the body of knowledge of Civil Society and the modern world.

More importantly, all the parties we have mentioned are entrenched in Absolutism; they share the same habits of thought we have identified. The solutions being proposed and ideas flowing around are based on Absolutism logic because metaphysics, as we have been explaining, has been removed from the equation of analysis, and what we say is that at the very roots of the knowledge structures is the exact same metaphysical structure of irreconcilable dualism conception of reality, which can only produce irreconciled dichotomies. It is imperative now to seek alternative frameworks that go beyond the limitations of Absolutism and address the nuanced realities of socio-political

conflicts. It is more important than ever to begin a serious discourse outside of existing frameworks to find new solutions to the challenges we face, acknowledging both the complexities of socio-political reality and the need for more adaptable and inclusive approaches.

## Chapter Four

### **Towards the Reconstruction Political Sociology: Embracing Political Relationalism**

“The art of Progress is to preserve order amid change and to preserve change amid order” (Whitehead, 2010).

We have established throughout this work so far, firstly, Absolutism as a mode of socio-political evolution can only produce irreconcilable socio-political dichotomies resulting in dramatic conflicts in its path of evolution, secondly by identifying the shared metaphysics that has been passing along throughout different belief systems based on distinct and varying ontological and epistemological foundations, thirdly, the ability to evaluate not just based on internal justification but the logical consequences and effects of socio-political knowledge structures much more profoundly, fourthly and more importantly is that we can now Invision and develop new modes of metaphysics and logic, ultimately giving us the ability to influence more the very nature of socio-political evolution.

We will use Charles Pierce's method of inquiry - The Scientific Method – to propose the beginning of an alternative mode of socio-political evolution, which I refer to as Relationalism. What makes the Scientific Method ultimately distinct in our context from the other three methods of inquiry we discussed back in Chapter 2 – Tenacity, Authority, and Priori – is the centrality of inclusivity in attaining truth, both truth and inclusivity is the ideal of not only democracy but political science as a whole; Pierce states, "The opinion which is fated to be ultimately agreed to by all who investigate, is what we mean by the truth, and the object represented in this opinion is the real" (Peirce, Pragmatism).Pierce inquiry can be described as a collective and inclusive inquiry approach; the word ‘investigate’ in a Piercean perspective can be used synonymously with the word ‘Experience’; this encompasses every living soul, the more a discourse space in any domain of knowledge is inclusive and connected to more and more experiential knowledge, the more potential its evolution, resulting into a more precise and higher explanatory power of reality and truth.

In a socio-political context, inclusivity power is a key factor for comparative analysis and determining the explanatory power and evolutionary potentiality of any Socio-political framework, from political theories to belief systems. We have seen throughout chapters 2 and 3 that synthesizing by creating 'thirds' has not only been a recurring phenomenon but also has been the bedrock of social evolution; the issue we have pointed out is that it eventually falls back into dyadic forms of irreconcilable dichotomies with dramatic scenes of conflict and violence, so much potential knowledge is lost in the process due to the inconsistency of our evolutionary model.

What we want to propose here is to move beyond Absolutism altogether and shift to triadic logic and metaphysics inspired by Koshul's work on integrating Piercean logic and Weberian sociology; our objective here is not to dismiss other schools of thought, belief systems, socio-political theories, and so forth, but rather to give the tools to reconstruct them in triadic logic and metaphysics, resulting in bridging them together. Our objective is to bring all the parties to the same table and to do so, we want to eliminate the hypothetical realms that is entrenched, which has been throughout socio-political history fueling fundamentalism, I'm using the word 'Absolutism' to describe. This reconstruction would pave the way for a genuine discourse that is both inclusive, exclusive, integrative, and evolving in relation to each other. So, lets start by restating the primary role of political philosophy according to John Rawls (Rawls J. , 2001):

- Practical Role: Finding common grounds, implicitly a 'Third' that acts as a new relationship mediating between different Belief Systems to foster social cooperation and mutual understanding.
- Orientation Role: How to conceptualize and produce collective social meaning that orients society towards a common and meaningful constellation - high culture - as it evolves.
- Reconciliation Role: Political philosophy helps people feel connected to their society by showing how institutions make sense and have evolved rationally over time, even if they aren't perfect.
- Reconciliation Role: How to reconcile the Beliefs of individuals, groups, and groups of groups through a continuous institutionalized process of synthesizing.
- Realistically Utopian Role: To continuously refine our conception of social justice overtime, which entails implicitly influencing socio-political evolution.

I urge the reader to make a comparison between the role and function of what politics ought to be and what it currently is; these four roles implicitly have been abandoned in contemporary political discourse implicitly or explicitly, though these roles are upheld rhetorically by politicians and political scientists due to the fact that these ideal roles continue to mean something to the general public. We see this ‘give up attitude’ across prominent contemporary thinkers in international relations, notably John Mearsheimer, as he describes the inevitability of dramatic scenes of conflict between global powers (Mearsheimer, 2021), again, this description aligns perfectly with the Absolutism cyclical-linear nature of socio-political evolution we extracted from Hegel and Ibn Khaldun, at least in the case of Mearsheimer; he is saying explicitly that we cannot change this course, it's inevitable, to what we would respond, it's inevitable when adopting Absolutism as a mode of socio-political evolution, characterized by irreconcilable dichotomies, hypothetical realms, and dyadic logic. As such, I will demonstrate an alternative path of this deterministic outlook, by adopting triadic logic and Peircean metaphysics.

#### **4.1 The Shift from Dyadic to Triadic Logic: Metaphysics Reborn**

Our Relationalism Analysis framework of socio-political belief systems we built in Chapter 1 was ultimately a result in breaking out of dyadic logic – Absolutism – through three metaphysical shifts as follows:

1. Shift from a binary conception of reality of two opposing realms to an interconnected one realm of reality.
2. Shift From fixed or collapsed hierarchies to inclusive contextual hierarchy.
3. Shift from deterministic conception of evolution to a potentiality conception of evolution.

Charles Pierce challenges the very notion of dividing reality into a binary conception of opposing realms by introducing a triadic structure based on interconnectedness within one realm, solving the dichotomy of regularities and Novelty referred to traditionally in a dyadic structure as static vs change (immutable vs mutable) that was viewed as irreconcilable and hence detached, Pierce states, "The idea of what belongs to a substance is that it shall have no mandatory connection with anything else; that it shall be free from law, except so far as it is physically connected.... The idea of being perfectly definite yet not reacting to make any difference anywhere is what I call a

'delusion'... All this universe is perfused with signs if not composed exclusively of signs" (Peirce, 1935). Peirce argues against the notion of fixed static laws of reality, suggesting a worldview that is one realm of reality that is dynamic and composed of signs that signify the ongoing evolution of producing regularities and novelty.

Peirce is suggesting that the universe is perfused by signs instead of deterministic laws, hence suggesting a conception of evolution that is fluid rather than pre-destined or like a governed machine; Peirce add, "The only possible way of accounting for the laws of nature and for uniformity, in general, is to suppose them results of evolution,' pointing to a universe not driven by external laws but by a continuous unfolding of pattern" (Peirce, 1935). This aligns with Peirce's semiotic theory, which views the laws of nature more as evolving habits than as fixed dictations, supporting this evolving universe conception.

We have mentioned throughout this work many irreconcilable dichotomies within the social sciences that are the effects of dyadic logic, yet this crisis is even more severe across what is referred to as the hard sciences as well, most notably Physics- General Relativity vs. Quantum Mechanics -, and Evolutionary Biology - Natural Selection vs. Genetic Drift – to just name a few, these irreconcilable dichotomies are becoming more and more noticeably in their fields, Lee Smolin, a prominent scholar in the field of Physics, has been challenging the immutability assumptions of the laws of nature. Smolin suggests viewing the laws of nature not as static, fixed, and deterministic laws but as evolving habits in relation to the universe instead; what this implicitly entails is the idea that the universe influences its laws or habits of nature; hence, causality is not a one-way street, in essence, the notion of change is a constant and fundamental aspect of reality. According to Smolin, "Laws, then, are not imposed on the universe from outside it. No external entity, whether divine or mathematical, specifies in advance what the laws of nature are to be. Nor do the laws of nature wait, mute, outside of time for the universe to begin. Rather the laws of nature emerge from inside the universe and evolve in time with the universe they describe" (Smolin, 2013).

As modern inquiry becomes more conscience of the breakthrough of Peirce's metaphysics and logic, a shift to looking at reality as a coherent and interconnected 'one' realm, in which binary distinctions between various elements of reality are not detached in a fixed and absolute way, it's important here to make it clear, I am not claiming to

remove binaries or distinctions, as inclusivity doesn't mean anything if there are no distinctions, what I am suggesting is that distinctions are not fixed in an absolute sense; hence we can see that at one level there are clear distinctions, at another level there is a whole, and at a third level there is a space of shared elements, it is in this triadic framework we are able to logically move beyond reality as divided into two opposing realms into a unified field of interconnected phenomena.

Basit Koshul from sociology is echoing Pierce's semiotic theory and metaphysics, just like what Lee Smolin is doing in Physics; breaking away from the dichotomy of hard vs soft sciences, Koshul presents his idea in a comparative table titled 'Comparison of classical, relativity, and quantum physics on 'big questions' (see below table '9'), to illustrate how different mathematical developments influenced the development of physics and our conception of physical reality, Koshul goes on to highlight the impact this has had on the assumptions of the social sciences, showing at one level the interconnectedness of the domains of knowledge through a historical lens. This integration approach reflects not a fixed hierarchy of disciplines but rather the richness of contemporary experience where advancements in one domain lead to advances and shifts in the other domains. Just as Smolin and his colleagues are moving physics in a new direction, this thesis is a sign for other fields and potentially influencing them to move in the direction of a new metaphysics. The shift that is emerging in physics from a dyadic and static conception of the universe governed by immutable laws to a dynamic universe shaped by evolving habits also suggests a parallel shift in the social sciences, which this thesis ultimately promotes.

**Table (9)***Comparison of classical, relativity, and quantum physics on “big questions”*

<b>Big questions</b>	<b>i. Classical</b>	<b>ii. Relativity</b>	<b>iii. Quantum</b>
1. “Reality” or object of inquiry	Macroscopic matter	Spacetime	Subatomic matter
2. Conceptual tools to study “reality”	Calculus	Non-Euclidean Geometry	Functional analysis
3. Role of inquirer in the study of “reality”	Object is independent of observer	Position of observer affects knowledge of object	Presence of observer determines condition of object
4. Character of knowledge produced by inquiry	Invariable and universal	Variable and universal	Probabilistic

Source: (Koshul B. B., 2023)

Koshul suggests that just as modern physics is moving towards viewing the Universe as a singular interconnected realm in which laws emerge and evolve as habits, the social sciences should also shift similarly under the justification that all domains of knowledge are of the same singular reality and are all working interconnectedly at the same time, and that the distinctions made are useful for inquiry purposes but not to be conflated with the idea that biology somehow is moving separately from physics or religion or the notion that ultimately domains of phenomena are reducible to one another. On another level, the very idea of dividing reality into two irreconcilable realms is also no longer justifiable under the basis that a realm that is in opposition to the Universe with characteristics of immutable, impersonal, independent, and so on has never been observed using any method of inquiry across any ontological object.

The first step in reconstruction is to adopt this metaphysical conception of one unified realm and remove altogether the idea of Absolute hypothetical realms as a principle in building relationalism as a new form of socio-political evolution; this unified approach aligns with our work in Chapter 1, by creating a unified analysis framework that can accommodate all forms of socio-political beliefs regardless of their ontological and epistemological foundations. This holistic view has more inclusivity power and, therefore, offers potentially more explanatory power in shaping social reality as we shall demonstrate logically in the habits of thought it would produce further ahead.

The second metaphysical shift is represented by contextualizing hierarchies as opposed to notions of fixed hierarchies or collapsing hierarchies altogether, which are a result of reasoning in dyadic logic; Peirce states, "We must [...] account for the rational purport of all thought; for the rational purport of thought consists in its bearing upon our actions" (Peirce, 1934). This aligns with the view that all our thoughts and knowledge are for the sake of action and that every new thought represents a new experience that aims to add to and reconstruct the preconceived hierarchy, reflecting the dynamic interplay between belief and experience. Peirce is advocating that context is 'real' and should be taken into the equation of hierarchy structures instead of exclusive fixed hierarchies; we can now begin to imagine inclusivity by adopting hierarchies in which the constituent elements shift depending on the context.

Koshul discusses Weber's 'value-relation' approach to understanding hierarchy relations within society, which aligns with Peirce's contextual conception of hierarchies. Koshul notes that Weber's understanding of 'value-relation' is crucial for appreciating his methodological stance that all forms of knowledge are inherently value-laden and context-dependent (Koshul B. B., 2023). Contextual Hierarchy approach enables hierarchies to be influenced by any principle, element, and experience reconfiguring it contextually based on the surrounding circumstances and interactions. In a socio-political framework, we can envision governance structures and principles to be reconfigured to mirror the context of social realities and to better adapt to the complexities of changing dynamics in our modern socio-political evolution, resulting in a more responsive approach to tackling social challenges and aspirations.

The third metaphysical shift is highlighted by the shift to a conception of evolution that is not pre-destined and deterministic but an evolution that is characterized by potentiality. Deterministic evolution implies that we cannot influence that process, which renders us in relation to the deterministic process meaningless, and hence, a conception of evolution that is pre-destined by some absolute realm regardless of what it is called renders the universe meaningless. Peirce conceptualizes a meaningful evolution, highlighting that the universe as a whole and our social life do have a direction; Peirce states, "The movement of love is circular, at one and the same impulse projecting creations into independency and drawing them into harmony... Sacrifice your own perfection to the perfection of your neighbor... Love is not directed to abstractions

but to persons" (Peirce, 1935). Pierce characterizes this evolution by 'Potentiality' producing new patterns of regularities from novelty and new novelty from regularities; hence, the very nature of the evolutionary process across all aspects of one realm of reality is influenced by all objects in reality, in other words, the laws or what we refer to as the habits of the physical world evolve over time and its evolution is influenced by all aspects of the universe, Pierce highlights the inherent potentiality in reality, where evolution is seen not merely as change but as a creative and integrative process that enhances understanding and inclusivity of all aspects of reality.

Koshul highlights how Weber's conception of social evolution is aligned with Pierce's conception implicitly; from this insight, Koshul emphasizes that understanding society requires acknowledging its dynamic and ever-evolving nature. According to Koshul, Weber argued that social systems are not static but continually influenced by changing historical conditions and cultural interactions. He notes, "According to Weber, in the absence of objective laws, the overall course of societal development must be interpreted within the framework of the interactions formed through many variables" (Koshul B. B., 2023). In Chapter 1, we highlighted this conception in our analysis framework, which we built by viewing socio-political phenomena, entities, and structures as evolving belief systems—signs—that evolve by growing in their civility regularity and producing new novelty represented by new belief systems due to new experiences. This dynamic conception of evolution supports continuous development and fosters an environment that anticipates and responds to future changes.

The transition in viewing reality as a whole and all its objects as evolving systems of signs would be rationalized in a political sociology context by transitioning to a view where the nature of socio-political evolution is no longer fixed or predetermined as we saw with Hegel, ibn Khaldun, Mearsheimer and the like, but instead as open to continuous development and transformation. This approach allows us to influence the very nature of social evolution.

## **4.2 Reframing the Mindset: Renewing the Habits of Thought towards reconstructing of Socio-Political Reality**

By adopting the three metaphysical shifts in the previous section, we consequently produce three logical habits of thought. So let's begin by highlighting what these habits of thought are:

- Knowledge 'First Moment': Relational Validation
- Civility 'Second Moment': Contextual Hierarchy
- Power 'Third Moment': Growing & Evolving

At the level of knowledge, our shift to relational metaphysics moves us away from the habit of internal justification that is based on internal sources and criteria in how any belief system views itself towards embracing an inclusive habit that evaluates the 'self', the internal body of knowledge against external experiences and external knowledge. In Chapter 1, we demonstrated how socio-political beliefs are grounded on a knowledge foundation while subjective is derived from the experience of an objective reality; hence, any social knowledge structure has elements of truth in a Peircean conception; this is what we referred to as Subjectivity in Objectivity, this grounding forms the basis of credibility but if only based on internal justification would also restrict it if not expanded through external verification, in essence

No social belief system or any body of Knowledge can validate its 'own' foundational assumptions without an external source; this includes mathematics, which to some is viewed as the most 'Hard' form of Knowledge which also represents the language of science, Kurt Gödel, one of the most prominent mathematicians of the 20th century demonstrated the intrinsic limitations of any logical system through his incompleteness theorems, Douglas Hofstadter elaborates on Gödel's work, stating "within any rigidly logical mathematical system, there are propositions that cannot be proved or disproved within the system itself" (Hofstadter, 1979). This insight is crucial to realize the necessity for Socio-Political beliefs and knowledge foundations to have external sources in validating them, highlighting that no system, whether mathematical, logical, or socio-political, can be completely self-sufficient; this can also be aided by the historical fact of the rise and fall of socio-political belief systems; hence there is no evidence that can remotely be suggested that any Socio-Political Belief system managed to sustain without any growth and reconstruction in its foundation across history.

‘Relational Validation’ as a habit of thought is derived from Peirce’s scientific method, as one of its core tenants is represented by the necessity of cross-disciplinary validation; he states "There is no distinction of meaning so fine as to consist in anything but a possible difference of practice" (Peirce, 1934). Relational Validation is an intuitive habit because we naturally are inclined, as discussed throughout this thesis, to create ‘thirds’; this inclination is something we all do in a day-to-day life. External validation as a process entails a continuous engagement with external sources, increasing inclusivity power and accommodating more and more experiences, which ultimately results in synthesis that has more explanatory power and a body of truth that is more precise of reality. The habit of Relational Validation in a socio-political context transforms belief systems' conception of public goodness and truth not as static states but as evolving and growing, able to undergo a continuous reconstruction accommodating past, present, and future signs.

In Chapter 2, we demonstrated how the Absolutist habit of internal justification can blur the lines between what is genuinely good, beneficial, and true for the public versus what is not. This challenge arises because when all belief systems and parties adopt and employ the same habit of self-referential justification in relation to the 'self', it makes it inconceivable to objectively evaluate the effectiveness and truth of the various claims. Relational Validation offers a way out of this circular reasoning in which it subjects all parties to an external validation that is beyond their own sources and criteria; in other words, they judge their claims against the experiences of the 'Other', promoting the idea of testing and refining socio-political claims through the engagement with external experiences. As a result, this habit and process enables us to distinguish between true and false through each party engaging in external validation, which is key to any synthesis and growth. The outcomes—'working truths' and 'public goodness'—are not static but evolve as they are continually challenged and reevaluated against new experiences, new information, and broader societal feedback to ensure that social practices remain relevant, effective, and beneficial for the community.

Let us revisit our ship allegory in Chapter 1 to help us understand the contrast between socio-political absolutism and relationalism in this context. In our allegory, let’s assume each party adopts socio-political absolutism—the upper-deck Guardnauts and the lower-deck Aquavators—advocating for their beliefs and claims based on internal justification.

As a logical outcome, The Guardnauts implement strict rules for water use based on their experiences and internal criteria since they view their knowledge and authority as superior. Similarly, the Aquavators argue for unrestricted access to water based on their own needs and experiences.

When both parties – Aquavators and Guardnauts – are entrenched in their belief system due to internal justification in relation to the 'self', both convictions are validated within their 'own' sources and criteria. How can someone not from either party, forget even the parties themselves, objectively distinguish what is true and what is false when both parties make claims that are consistent with their 'own' sources and criteria? What we have is an ongoing dramatic conflict, as neither group can validate the other's perspective, leading to a deadlock and persistent tension on the ship. In contrast, when Relational Validation is adopted as a habit, both parties are obligated and encouraged to cross-reference their beliefs and decisions with external sources and with each other's experience. When the Guardnauts, for example, propose the importance of ship integrity rules, they present their reasoning to the Aquavators and invite feedback, and vice versa. This cross-referencing makes synthesizing and creating 'thirds' a systematic process and not just an intuitive one that requires dramatic scenes in which just as there is potential to reach a 'third' eventually, there is also the potential to perish as well, at a minimum, much knowledge and potentiality is lost.

The second habit of thought, at the moment of Civility, is referred to as contextual hierarchy; this is in contrast to an Absolutism fixed hierarchy, where each party in relation to the 'other' puts its principles, values, and knowledge structures as ultimately superior to them, the relationship can be characterized as a master-slave relationship. Contextual hierarchy allows principles and belief systems to co-exist on their terms, as each party recognizes that their belief systems and foundational principles are contextual to their unique subjectivity, and as such, they view the other as such, too; this results in the status of knowledge structures to be fluid and changing based on the surrounding circumstances, context, new experiences, and ongoing social interaction.

Genuine dialogue becomes possible when socio-political discourse and culture are based on contextual hierarchy instead of the monologues of fixed hierarchies. Power relations are continuously re-evaluated and renegotiated based on context, fostering an environment of cooperation. Furthermore, this opens the door to actually having within

a given socio-political framework the co-existence of a variety of power structures simultaneously; this is in contrast to the state vs. nation, in which the sanctity of the group is non-existent, with this new habit it would manifest in the co-existence of a variety of belief systems with different principles in law and governance that operate and grow in relation to each other as opposed to a fixed system and a fixed hierarchy of principles.

Let us imagine this habit with our ship allegory in Chapter 1; when adopting Absolutism fixed hierarchies, each party —the Aquavators and Guardnauts— would enter the political arena implicitly viewing its knowledge structure as superior by default, each party at best would consider the other only when they agree with them, they view the others knowledge as inferior and lower in their hierarchy; hence this attitude is a master-slave attitude. Liberal thought would advocate using a system of elections as a way to overcome conflicting conceptions; this is a workaround to reconciliation to only managing conflicting views at best under the idea of least worst, hence resulting in adversary politics; 'truth' is ultimately removed from the equation, what if the Aquavators won the elections, the ship would sink, the Guardnauts if they won the elections or used coercion and force to subdue the Aquavators, the experience of coercion on the Aquavators would eventually overcome any experience of shared experience with the Guardnauts and the ship as a whole, the Unity would break, not to mention the habit would persist into other subjects even among the Guardnauts.

With the inevitability of new groups emerging due to new experiences and divergence in perspectives and interpretations of that experience, the habit of 'Absolute Hierarchy' will only reinforce a cycle of dramatic conflict and mistrust when everyone is adopting this habit. This absolutist approach perpetuates division and stifles the potential for collaborative problem-solving. So even when one group overcomes the other, the habit of dismissing and undermining the 'Others' Belief System only results in progress that is accompanied by force and coercion, whether violent or not, in which valuable Knowledge and potentiality are lost in the process, even for the parties that are victories, in reality, they will eventually be overcome by future Belief Systems; hence their objective of preserving a Belief System is inevitably eroded by the moment the habit of Absolute Hierarchy is adopted.

In contrast, in Relationalism, contextual hierarchy values and integrates the knowledge and experiences of both groups. Instead of downgrading the other's knowledge status by default, each party engages in dialogue to understand and incorporate the other's perspective. In this framework, the hierarchy shifts contextually, as in certain areas, for example, domains related to the ship's safety, the Guardnauts' expertise would be at the top of the hierarchy; in other situations, such as water management, the Aquavators' innovative methods would take precedence. Both parties recognize the value of the other, and in this regard, they both can potentially share knowledge, creating new hybrid patterns of synthesis that potentially lead the Aquavators to gain direct water access using the tool but without jeopardizing the ship's integrity and safety, just as the innovative tool of the Aquavators, can actually be used by the Guardnauts to achieve new mechanism and tools that would lead to improving the ships integrity, we see here a whole world of possibilities emerge; as a result, synthesis that is result of a dramatic experience but systematically controlled and influenced.

Contextual Hierarchy is a dynamic and adaptive habit of thought in Relationalism that allows the status and authority of knowledge, claims, individuals, and groups to shift in response to changing societal conditions and contexts. Unlike static and Absolute hierarchies that enforce a fixed order regardless of practical circumstances, Contextual Hierarchy recognizes that status, roles, and relationships are subject to continuous reassessment and renegotiation based on real-time interactions and evolving needs. This approach facilitates a more inclusive and effective governance structure; the center of this approach is open dialogue and deliberation.

At the Power moment, in Absolutism, the third habit is referred to as 'Finality', where the conclusion as a result of both Absolutist habits – Internal Justification and Fixed Hierarchies – are universal, final, and not subject to questioning. The habit of 'Finality' in its pursuit of universality would actually only lead to continuous inner fragmentation because the claim to universality would conflict with divergent and novel experiences, which is a constant. In contrast, Relationalism metaphysics would result in a habit of 'Growing and Evolving' as the objective and goal is not to reach a 'Final word' but to constantly evolve and grow in relation to other belief systems, hence the fear that belief systems have of the 'Other' is removed from the equation, as each belief system that adopts this habit would seek out the other for both to grow and evolve producing new

belief systems. In this context, we can see how probably the most significant psychological state opposed to Relationalism is fear, the fear of the other, the fear of disintegration; it is this fear that Absolutism finds its way in, just as love is at the heart of Pierces scientific method, it's the love in connecting with the other by recognition the value of other belief systems and their subjective in objectivity. The best way to sustain a belief system and its elements of truth is by recognizing the necessity to adapt and evolve over time in relation to other and new novel experiences.

The habit of 'Growing and Evolving' overcomes the fear of inner fragmentation not by transcending itself in a hypothetical realm detached from new experiences and the other but by embracing and growing in relation to them. The dichotomy of inclusivity and exclusivity is resolved as both grow and evolve in relation to each other through the other and novel experiences; hence, it lives on through new patterns of synthesis.

Finally, the habit of 'Growing and Evolving' at one level evolves, hence exclusivity in relation to the other, and also grows by being part of producing new belief systems and new forms of championing socio-political signs' continuous adaptation and evolution, ensuring its elements of truth lives on throughout social evolution. By this Power is conceptualized and exercised within socio-political structures, moving from static assertions to a dynamic process that accommodates and thrives on diversity and change, we can begin to envision a very different socio-political and cultural setup of networks of belief systems in any given community evolving and growing continuously resulting potentially an unlimited set of principles all playing out simultaneously. The following table '10' represents the comparative analysis of Socio-Political Absolutism and Relationalism, summarizing the above.

**Table (10)**

*Comparative Habits of Thought in the Power Moment: Socio-Political Absolutism vs. Socio-Political Relationalism*

<b>Moment</b>	<b>Socio-Political Paradigm</b>	<b>Habits of thought</b>	<b>Logical &amp; Actual Consequences</b>
Knowledge	Absolutism	Internal Justification	Can't Distinguish between truth and false.
	Relationalism	Relational Validation	Working Truth, Working Public Goodness through synthesizing in relation to the other.
Civility	Absolutism	Absolute Hierarchy	Discourse and communication are not real.
	Relationalism	Contextual Hierarchy	Discourse and communication become real (embedded in the process of producing shared knowledge)
Power	Absolutism	Finality	Continuous Inner Fragmentation
	Relationalism	Growing & Evolving	Continuity

### **4.3 Charting the Path of Relationalism: Reconstructing the Evolution of Political Sociology**

Let us quickly summarize where we are at this point of the discussion; in Chapter 1, we built a new Relational socio-political analysis framework that is all to inclusively and exclusively accommodate socio-political phenomena regardless of their ontological and epistemological foundations; this framework (a result of Chapter 4). In Chapters 2 and 3, we highlighted how Absolutism logic rooted in dyadic metaphysics would eventually collapse belief systems to dyadic forms, perpetuating a dramatic linear-cyclical cycle of evolution, in which so much knowledge and potentiality is lost as a result. Finally, in Chapter 4, we extracted the habits of thought that would logically emerge due to the shift to Relational metaphysics. Now, our objective in this section is to navigate Relationalism logic as a mode of socio-political evolution.

We have discussed throughout this thesis the phenomenon highlighted by the emergence of the 'Third' rooted in human nature as the bedrock of social evolution; we also saw in

Chapters 2 and 3 how Absolutism logic and metaphysics would ultimately transform our synthesis into dyadic forms creating irreconcilable dichotomies between the synthesis on the one hand and its constituent elements on the other resulting into a ceiling that is only overcome through dramatic scenes of violence and conflict creating new synthesis and the cycle repeats, now we want to propose through Relationalism a new mode of socio-political evolution which undergoes four interconnected continuous moments; it's critical not to understand these moments as static phases, but they are interconnected in the sense that they are all active throughout the process continuously, just like chemical processes are not occurring in separation to biological processes, it's a mesh of interaction, these interconnected moments are as follows:

1. Creating a Relational Third – Synergy Civility
2. Contextualizing Power – Implementing Contextual Hierarchy
3. Nurturing Growth and Evolution, Cultivating Public Goodness
4. Culminating a Purposeful New High Culture Belief System of Sign

Let us begin with the first moment - Creating a Relational Third, Synergy Civility. We showcased in the previous sections of this chapter how Relational Validation transcends traditional internal justifications by incorporating a broad spectrum of external experiences and diverse viewpoints. This habit entails rationally each belief system of signs to create a bridge to another belief system to validate itself; this is crucial in developing a new principle I refer to as a synergy principle, which will serve as a bridge between two socio-political belief systems of signs. This mutual adoption initiates the process of establishing a new principle. The very act and experience in interacting with the other and aiming to make this bridge is in itself a form of new knowledge that is also emerging, so, at one level, this new principle integrates elements from both signs in addition to a new source of knowledge that is crucial in mediating between them, creating a distinct new category, this in itself is what Marshal Hodgson would also refer to as a novel event, which represents the birth of a new social system of signs synthesis, bedrock of social evolution.

This new synthesis principle I will refer to as 'Synergy Principle, which refers to the interaction and cooperation of two or more entities in relation to each other through a new form of knowledge that acts in mediation between both, producing a combined effect that is greater than the sum of their separate effects. The Synergy Principle

represents a novel moment at the level of knowledge, where integrating diverse elements from conflicting signs yields transformative outcomes. This integration logically gives rise to a new belief, ‘Synergy Belief’ characterized by its ability to merge and elevate the foundational principles of both signs into a cohesive and potent whole.

This Synergy Belief would attract members from both constituent elements – Belief System A and B – to commit to this new Belief as a result of real experience in relation to the emergence of the Synergy Principle; it would become the lens and guide to how they engage with reality in a socio-political it is the lens of how they develop and implement new policies and actions. As a new group commitment, they would act upon their Beliefs, devising policies and actions that reflect that and cement the relationship among them, giving rise to a new form of civility between them, a new pattern, and a new regularity; check figure 8-A few paragraphs ahead to visualize this phenomenon.

Belief Systems A and B both recognize and relate to this new Synergy Civility because its elements are part of it; Synergy Belief is familiar to its constituents as a result of the common aspects and elements embodied in it. This recognition enables Synergy Civility to serve as a medium, a space in which knowledge, dialogue, and cooperative interaction can flow among them; at one level, distinction and exclusivity are preserved; on the other side, inclusivity is also possible.

Let us bring forth our ship allegory to visualize what we have discussed. Let's imagine the ship went through a fierce storm; the heavy rain damaged the top deck, and the lower deck got flooded, affecting the living conditions of the Guardnauts and Aquavators. This shared experience of the storm's impact brought forth the need for a solution to benefit the upper and lower decks. Realizing how urgent things were, a few Guardnauts and Aquavators members, who were affected by the heavy rain and flooding, came together to find a solution. Now, the Aquavator members would emphasize innovative independence Principles; on the other side, the Guardnauts members would emphasize structural preservation principles; each set of members would engage in the habit of Relational Validation; they would engage in understanding the other's perspective in light of their new experience which is a form of knowledge in by itself. A Synergy Principle would emerge around water management and structural preservation, which combines elements from both perspectives. In addition and in light

of the new knowledge experienced by the flood, this Synergy Principle would be referred to as the 'Stormproof Principle'.

The 'Stormproof Principle' would represent the capacity of the members who have engaged in this experience to withstand and mitigate the effects of severe weather conditions. The new principle would emphasize integrating proactive measures and structural safeguarding to create a resilient system. The Stormproof Principle, just like the principles that were a result of the tool in the case of the Aquavators, represents a novel moment at the level of knowledge the flood, although tragic, would result in a transformative outcome; a new commitment would emerge, giving rise to a new belief—"Stormproof Belief"—characterized by its ability to merge and elevate the foundational principles of both signs into a cohesive and potent whole.

The Synergy Belief would guide new Policies – 'Actions'—establishing a comprehensive drainage system, a system that utilizes both the Aquavators and Guardnauts members and knowledge; it would make a new use for the tool that makes holes the Aquavators developed and the expertise of identifying drainage points the Guardnauts members would bring forth in order to make sure the drainage holes do not affect the integrity of the ship, we can see now how members from both groups engaged with elements of the other. This shared experience and new pattern of civility between members from both constituent signs would result in the emergence of a new group named the 'Stormproofers'. The 'Stormproofers' represent a new classification creating a new relationship between the Aquavators and Guardnaut. Through this process, Synergy Civility, represented by a social group referred to as Stormproofers' would set the stage for the ship's social transformation and evolution of the ship.

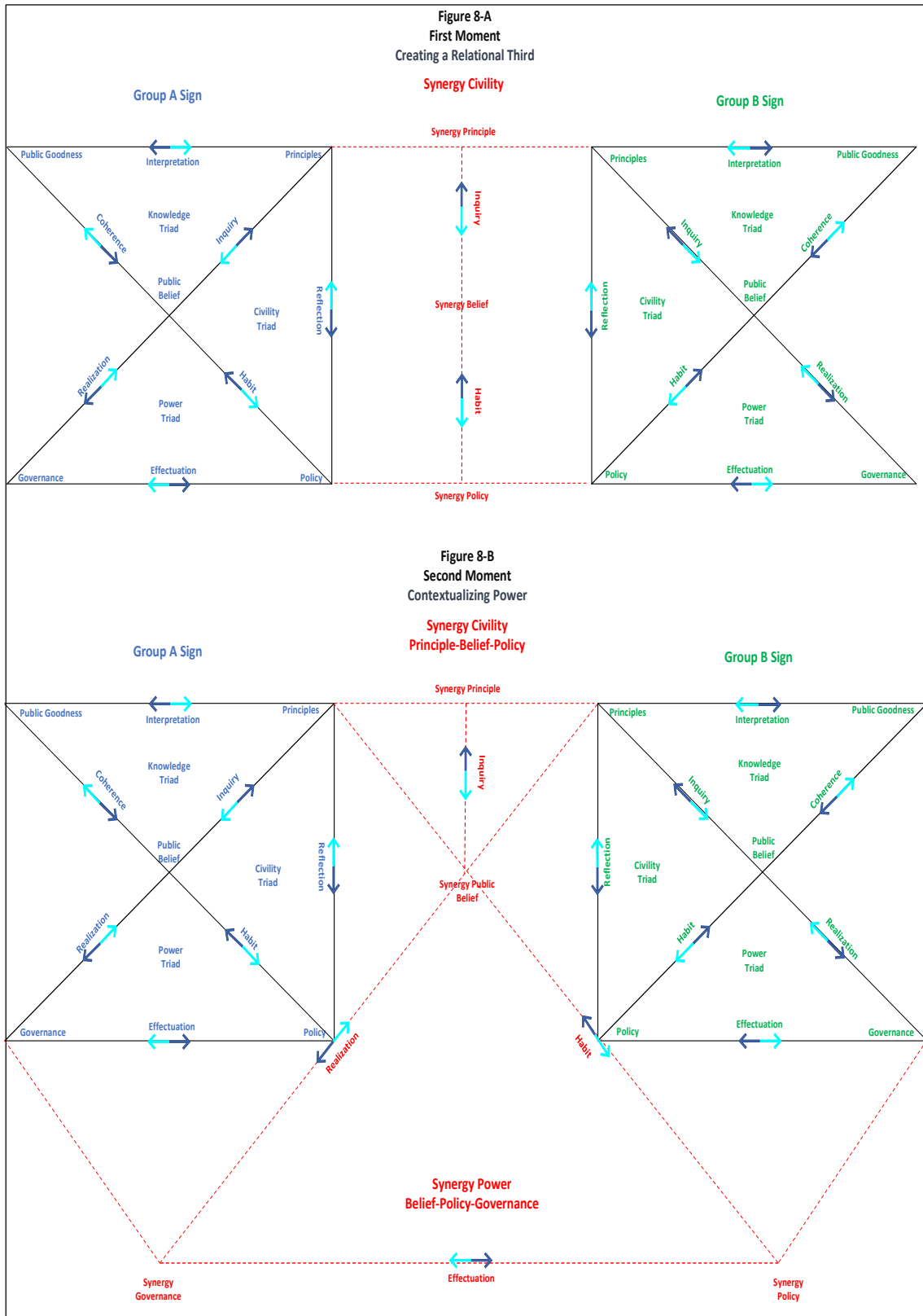
Let us now delve into the second moment of this evolution mode, which is at the power level highlighted by setting the rules for interaction between different socio-political belief systems. Every Belief system, including the new Synergy Belief system, consists of a hierarchy of principles; the habit of contextual hierarchy kicks in in order to create a new power dynamics that can accommodate all three Belief systems; the new synergy Belief, in contrast to Absolutism, is not superior regardless of context to its constituent belief systems, on the contrary, each Belief system hierarchy is superior but not in an absolute sense but confined by its context.

This power setup allows multiple hierarchies to function simultaneously, reflecting varied socio-political signs of a diverse and evolving nature. With the habit of 'Contextual Hierarchy, ' multiple governance patterns within a single community are possible and a natural outcome, allowing these exclusive patterns to develop and extend in relation to the other Belief systems. This network of governance patterns crystallizes the movement of socio-political knowledge within and between different Belief systems.

In this socio-political landscape, each governance pattern stands on its merit rooted in its contextual significance and explanatory power; these patterns form a robust network of exchange knowledge and practices. These patterns are interconnected entities valued in relation to how much they support and gain support from other networks central to their evolution and growth. This diversity in knowledge structures is pivotal to accommodating both inclusivity and exclusivity of the spectrum of values, beliefs, and priorities that characterize the pluralism of socio-political reality. As a result, governance is transformed into a process in which various forms can co-exist within a single framework. In relation to each other. Governance patterns here are not static but are continuously evolving networks that effectively manage the complexity of any given society(s); see the figure 8-B below, to visualize this moment.

**Figure (8)**

*Relationalism Four Moments of Evolution*



A: First Moment of Socio-political Relationalism Evolution Developing a Relational ‘Third Sign’

B: Second Moment of Socio-political Relationalism Evolution, Contextualizing Power.

A question might arise at this point: who is supposed to implement this into action, and can it effectively navigate the power dynamics and manipulation that exist within every framework? To answer this question, the implementation of Contextual Hierarchy is a natural result of adopting triadic metaphysics we have mentioned; all socio-political belief signs are involved through the mediation of the Synergy Belief System of signs; this process naturally evokes deliberation; the technicalities are derived from the belief systems themselves and related to it, unlike Habermas and Rawls that aimed to devise tools detached from the socio-political belief systems they strive to uphold. In principle, each socio-political sign, such as the Aquavators and Guardnauts in our allegory of the ship, maintains the dynamics of its governance through its experiences and the synergy belief system as a mediator and 'Third' would develop a governance structure for shared spaces, hence when there are issues that involve both the Aquavators and Guardnauts, the 'Stormproof' Belief System governance would be at the top of the hierarchy when issues are relatable to the Aquavators, then their belief system would be at the top of the hierarchy, and so forth.

This Governance model as a process ensures that the power structure status for each and between all Belief Systems changes depending on the context of each issue. Power is distributed contextually through contextual deliberation, removing the fixed coercive structures of domination that have prevailed in the modern world. This adaptability counters entrenched fixed power structures by ensuring continuous deliberation, negotiation, and accountability, as decisions are made based on relevance and effectiveness. We are able to maintain the exclusivity of each Belief System but also achieve inclusivity at the same time, in which both exclusivity and inclusivity grow in relation to each other and reconciled as opposed to the irreconcilable dichotomy of inclusivity vs. exclusivity that continues to great dramatic scenes.

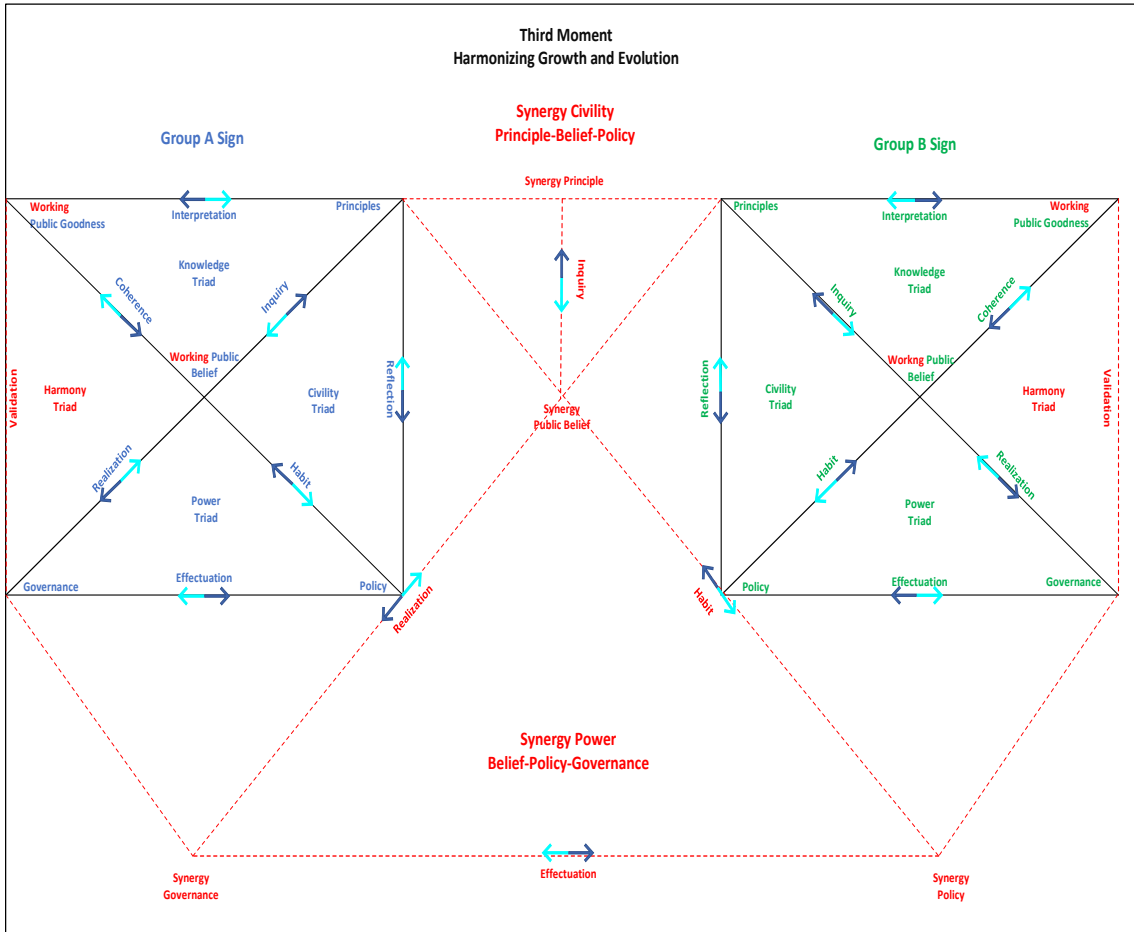
The significance of this moment transforms Governance beyond simply administrative or structural adjustment; Governance is transformed into a living, dynamic, nondeterministic orgasm that represents the manifestation of social life and evolution as opposed to what we currently have as Weber described an iron cage of pre-destined impersonal deterministic processes, Governance becomes a component of the interactive process that is consistently influenced by and influences the socio-political environment.

The third moment of Relationalism evolution kicks in with the third habit of thought of Relationalism' Growth and Evolving'. This moment is a consequence of the continuous impact of the first and second habits—Relational Validation and Contextual Hierarchy—as it produces a new experiential reality that reshapes the socio-political landscape involving all Belief Systems, resulting in the dynamic evolution of each group's conception of truth and Public Goodness.

As Relationalism deepens its influence, the flow of knowledge across all three Belief Systems would naturally evolve their body of truth and hence their conception of Public Goodness as it grows in relation to the new experiential understanding. Pierce would refer to this dynamic concept as a 'Working Truth' and, in our socio-political context 'Working Public Goodness,' which starkly contrasts the Absolutist habit of "Finality" in which inquiry and growth are blocked, assuming a static and immutable conception of truths and beliefs. As the governance frameworks of the Belief Systems are transformed towards an adaptive and responsive system, a novel triadic relationship emerges within and between the constituent Belief Systems A, B, and Synergy, effectively connecting Governance with truth. This connection catalyzes the transformation of each group's body of truths into working truths and, hence, an evolving public goodness. This conception of a 'Working Truth' and 'Working Public Goodness' is aligned with Charles Peirce's scientific method, emphasizing the provisional nature of truths and the centrality of ongoing inquiry and testing. Pierce viewed any conception of 'final' or 'Absolute' as the greatest sin, blocking inquiry; he viewed truth as subject to revision and refinement based on new experiences and insights. See figure '9' below to visualize the third moment.

**Figure (9)**

*Third Moment of Socio-political Relationalism Evolution, Harmonizing Growth and Evolution*



We can see now a new triad referred to as the ‘Harmony Triad’ —Governance, Belief, and Working Public Goodness—; Governance structures shaped by the ongoing evolution and synthesizing of Belief systems also would systematically facilitate and preserve the ongoing reconstruction of Public Belief and Working Public Goodness. The Harmony Triad represents a critical juncture in reconstructing and evolving the body of truth of each Belief system as opposed to a static conception of truth. Here, Governance, Belief, and ‘Working Public Goodness’ are not fixed but are constantly subject to reconstruction, renegotiated, reshaped, and evolution. The following represent the constituents and relationship definitions of the Harmony Triad:

**Harmony Triad Constituents**

- Governance: The ongoing crystallization of Public Belief systems and structures through which collective societal management is exercised reflecting the practical application of socio-political belief in the real world.

- **Public Belief:** A dynamic communal process that actively shapes policy-making and governing, reflecting society's evolving shared values and collective objectives.
- **Working Public Goodness:** The provisional acceptance of Public Beliefs, policies, and governance strategies that effectively promote the community's welfare. The 'working' term emphasizes the fluid nature of what is considered beneficial for the community, acknowledging its subject to continuous evolution and reconstruction in relation to new experiences and knowledge structures.

### **Harmony Triad (Governance, Public Belief, and Working Public Goodness)**

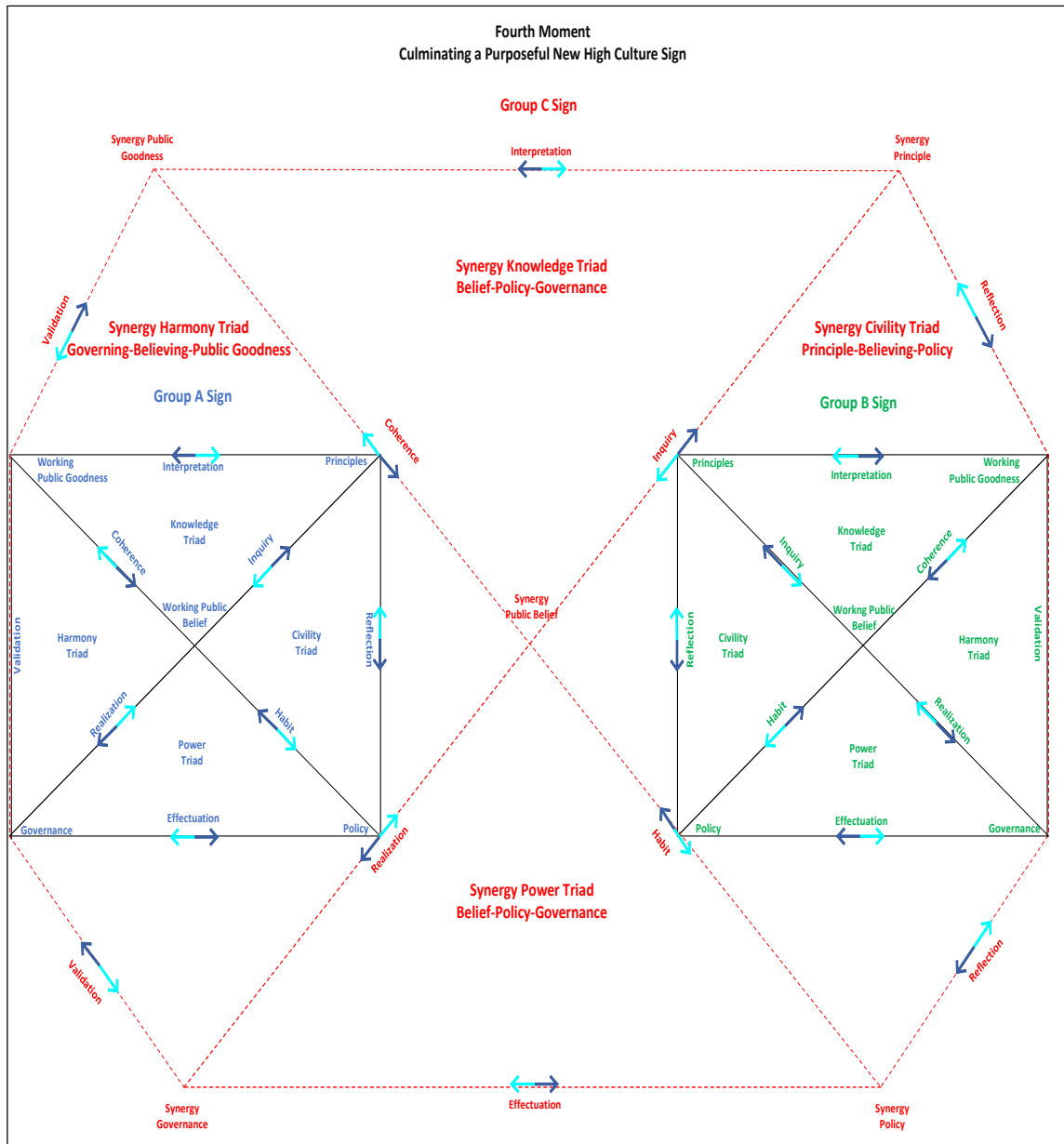
- **Validation**
  - **Governance – Working Public Goodness:** The Assessment and re-evaluation how well governance structures are achieving the intended outcomes that reflect evolving standards of public goodness. It involves evaluating the effectiveness of these structures in realizing the community's dynamic and provisional values and goals, ensuring that governance remains relevant and effective in promoting societal welfare under changing conditions.
  - **Working Public Goodness – Governance:** The influence of the community's evolving perception of public goodness on shaping governance structures. It underscores the role of current, effective public welfare measures as a foundation for developing and adjusting these governance structures.
- **Coherence**
  - **Public Belief—Working Public Goodness:** The logical alignment of communal beliefs with effective governance strategies, ensuring that policies fit within the broader framework of public values.
  - **Working Public Goodness—Public Belief:** The foundational role of effective governance in forming and justifying Public Beliefs, ensuring that policies are consistent with public values and result in tangible community welfare.
- **Realization**
  - **Governance—Public Belief:** Observing the congruence between the outcomes of governance and the initial communal values, reflecting on the practical realization of political aspirations.
  - **Public Belief—Governance:** The anticipation of collective values' impact on governance, predicting the outcomes of policies based on these values.

Through this new relationship, both constituent signs are equipped with the tools to continually adapt and evolve their Belief Systems, sustaining their relevance and effectiveness through their relation to new knowledge and experiences, hence inclusivity and maintaining their exclusivity. At this moment, it's worth mentioning how this transformative process illustrates a crucial insight into the nature of cause and effect, as understood in Peircean philosophy. The effect and cause dichotomy that has persisted, in which the effect cannot influence the cause, is no longer an issue as the effect and cause both influences each other, both evolving in relation to each other, so Knowledge, Civility, and Power are all influencing each other's evolution, this completely resolves the dichotomy of what is the cause and what is the effect, as both influence each other in relation to each other, this mind-blowing insight challenges traditional notions of static governance and unilateral truth-making, advocating for a model where subjective experiences are objectively integrated into the broader socio-political framework.

The fourth moment - Culminating a Purposeful New High Culture Belief System of Sign – is the result of the ongoing perpetuating process of all three moments actively playing out, with the continuous refinement of Beliefs and notions of Public Goodness for all involved parties, the experience that would result in this process would result in signifying a body of Synergy Public Goodness. This integration involving the evolving perspectives of each group would cement the Synergy Belief System in which it is not superior to the constituent elements, as both constituent Belief Systems are within are exclusive, but also produces a new Belief System that is a space between both Constituent elements. Figure 10 below visualizes the perpetuation of all four moments moment.

**Figure (10)**

*Fourth Moment of Socio-political Relationalism Evolution, Culminating a Purposeful New High Culture Sign*



This process then crystallizes the synergy sign into a new high culture sign that encapsulates the continuous process of evolution among the three parties. In this new moment, no experience is negated or neglected; instead, every contribution is evolved and integrated at one level yet remains traceable. This mode of evolution ensures that the new high culture sign – Synthesis – not only represents the culmination of exclusive growth but also serves as a living testament to Relationalism's adaptive and inclusive nature.

Throughout this thesis, one of my core objectives was to bring forth metaphysics as a constituent element of logic (see methodology) that has been buried from our analysis for centuries, if not more; in doing so, we have demonstrated the dramatic scenes of our social evolution that aligns with the logical outcome of it, what is based on irreconcilable metaphysics can only produce irreconcilable dichotomies. Due to the thesis guidelines, most notably the size it, I focused on explaining this mode of socio-political evolution using logical outcomes, expressions, and arguments without many tangible examples non the less; this breakthrough represents only a door to a whole new world of intellectual exploration and potentially giving us the tools to influence the very nature of socio-political evolution systematically unimaginable before.

## **Conclusion & Recommendation: Reflecting on Our Journey and Pathways Forward**

As we come to the end of this thesis, Absolutism has confined us in a cage as Max Weber described, a prison of our own makings, made of hypothetical realms, this insights I have attempted to convey is like the tool of our ship allegory, I have demonstrated the potential of such a tool by making a small hole in this hypothetical prison although small but very profound as from this hole, we can see an entire world outside of it we never thought even existed, the following represents the key insights, conclusions and recommendations this thesis offers:

### 1. Emphasizing the massive impact of Metaphysics on Socio-Political Inquiry

- This thesis introduces metaphysics as a constituent element in Logic – Reasoning - by demonstrating its profound effects on social evolution and how it is distinct from Ontology and Epistemology, as such, must be clearly distinctly identified in any inquiry, as opposed to its complete collapse as a dogma and given into ontology and epistemology. By establishing metaphysics as a distinct constituent element, we open a universe of potentiality in understanding and shaping reality.
- Recommendation: Just as we identify the ontology and epistemology for any socio-political inquiry and analysis, we also need to define clearly and distinctly the metaphysics being used. This means that we are conscious of the metaphysics we are adopting.

### 2. Absolutism in Irreconcilable Conflict with Human Nature and the Purpose of Political Science

- Socio-Political Absolutism is rooted in Greek metaphysics and is represented by any framework, thought, or structure founded on dyadic-binary logic characterized by irreconcilable dichotomies and hypothetical realms. Absolutism as a mode of evolution perpetuates a pre-destined deterministic outlook that can only accompany dramatic scenes of conflict. In addition, we found that it is creating irreconcilable dichotomies between high cultures, evidently in the Arab world case — Pre-Modern vs. Modern commitments —; such a model is unsuitable in the nuclear age and unsustainable given the vast body of social knowledge we possess, which creates an increasingly irreconciled dichotomies. As a result, Socio-Political Absolutism

fundamentally contradicts the primary goal of political science, which is to reconcile socio-political belief systems; you can't reconcile what is ultimately based on irreconciled characteristics.

- Recommendation: We need to reconstruct Political Sociology—and, more broadly, all domains of knowledge—to adopt a logic that is aligned with our nature. We must synthesize and reconcile by completely abandoning the hypothetical realms of Absolutism that conflict with our nature and instinct, producing only irreconcilable dichotomies.

### 3. Adopting Relationalism as an Alternative Framework

- Relationalism, rooted in Pierce's triadic logic and Scientific method, offers a dynamic, open-ended, and integrative alternative to Absolutism; it perpetuates looking at the logical consequences of a socio-political evolutionary model that is continuous, accommodating for diversity and divergence of belief systems and integrating regularities and novelty in relation to each other. Relationalism logically resolves the dichotomy of inclusivity vs. exclusivity as it seeks to systematically synthesize by acknowledging and celebrating the emergence of dichotomies but removing the opposing irreconcilable characteristics from the equation; it's a mode of evolution that potentially removes the dramatic scenes of conflict, allowing socio-political belief systems to evolve dynamically through interaction and integration creating new high-level cultures, as a framework it offers the following:
  - A unified framework of analysis for accommodating all Socio-political Belief Systems.
  - Triadic Logic and Metaphysics.
  - A new Mode of evolution.
- Recommendation: The following represent the main shifts recommended to reconstruct Political Sociology—more broadly, all domains of knowledge—by adopting Relationalism as a foundational framework that represents its logic, habits of thought, metaphysics, and a conception of evolution.
  - Shift from a binary conception of reality consisting of hypothetical realms, to an interconnected one realm of reality
  - Shift from fixed or collapsed hierarchies to inclusive contextual hierarchies.

- Shift from a deterministic conception of evolution to a potentiality-based conception of evolution.

“Our knowledge is never absolute but always swims, as it were, in a continuum of uncertainty and of indeterminacy. Now the doctrine of continuity is that *all things* so swim in continua.” (Peirce, 1931).

## References

- Aquinas, T. (2005). *Summa Contra Gentiles*. (J. Rickaby, Trans.) The Catholic Primer.
- Dahl, R. A. (1998). *On Democracy*. New Haven, CT, USA: Yale University Press.
- Dewey, J. (1916). *Democracy and Education*. New York, NY, USA: Macmillan.
- Dewey, J. (1920). *Reconstruction in Philosophy*. New York, NY, USA: Henry Holt and Company.
- Habermas, J. (1984). *The Theory of Communicative Action: Reason and the Rationalization of Society* (Vol. 1). (T. McCarthy, Trans.) Boston, MA, USA: Beacon Press.
- Habermas, J. (1984). *The Theory of Communicative Action: Reason and the Rationalization of Society* (Vol. 1). (T. McCarthy, Trans.) Boston, MA, USA: Beacon Press.
- Habermas, J. (1987). *The Theory of Communicative Action: Lifeworld and System: A Critique of Functionalist Reason* (Vol. 2). (T. McCarthy, Trans.) Boston, MA, USA: Beacon Press.
- Handelman, D. (2007). The Cartesian Divide of the Nation-State: Emotion and Bureaucratic Logic. In H. Wulff (Ed.), *The Emotions: A Cultural Reader* (First ed., p. 121). Berg.
- Hegel, G. (2010). *The Science of Logic*. (M. a. Baur, Ed., & G. di Giovanni, Trans.) Cambridge, England, United Kingdom: Cambridge University Press.
- Hodgson, M. G. (1974). *The Venture of Islam: Conscience and History in a World Civilization* (Vols. 1, The Classical Age of Islam). Chicago, IL, USA: University of Chicago Press.
- Hofstadter, D. R. (1979). *Gödel, Escher, Bach: An Eternal Golden Braid*. New York: Basic Books.
- Khaldun, I. (1967). *The Muqaddimah: An Introduction to History*. (F. Rosenthal, Trans.) Princeton, NJ, USA: Princeton University Press.
- Koshul, B. B. (2014). From the Weberian to the Peircean Integration of Belief, Action, and Thought. In *Max Weber and Charles Peirce at the Crossroads of Science, Philosophy, and Culture* (pp. 102-120). Lanham, MD: Lexington Books.
- Koshul, B. B. (2014). *Max Weber and Charles Peirce: At the crossroads of science, philosophy, and culture*. Lanham, MD, USA: Lexington Books.
- Koshul, B. B. (2019-2023). Arisbe Foundation Workshop.

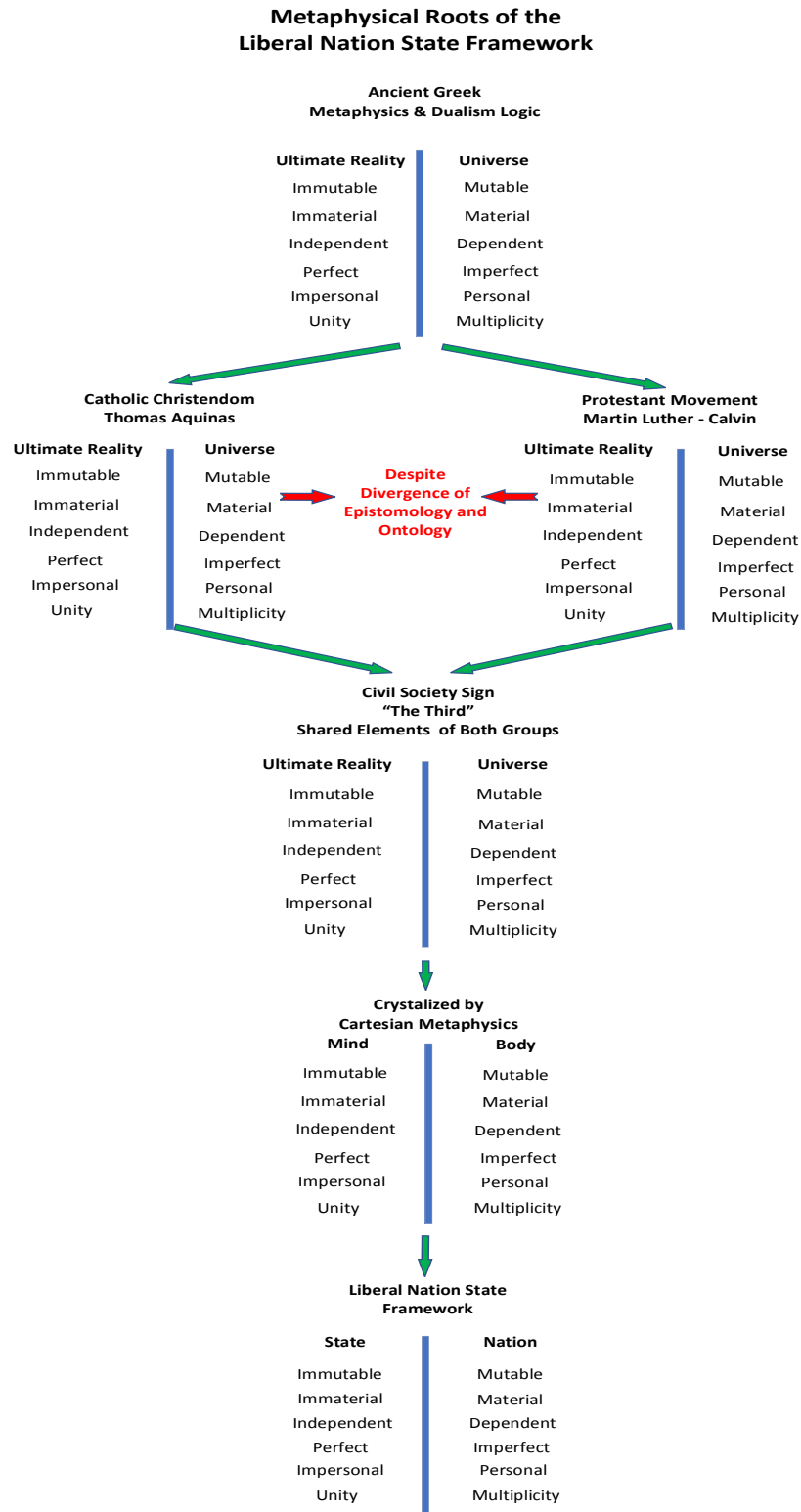
- Koshul, B. B. (2023). Max Weber's Work and Our Times: The Sociological Significance of Weber's Methodological Insights. In A. Sica (Ed.), *The Routledge International Handbook on Max Weber* (pp. 103-117). New York, NY: Routledge.
- Landemore, H. (2020). *Open Democracy: Reinventing Popular Rule for the Twenty-First Century*. Princeton, NJ, USA: Princeton University Press.
- Levitsky, S. a. (2018). *How Democracies Die*. New York, NY, USA: Crown.
- Mabrook, A. (2008). The Ash'arite Dogma: The Root of Arab/Muslim Absolutism. *Al-Jami'ah*, 46(1).
- Mansbridge, J. J. (1983). *Beyond Adversary Democracy*. Chicago, IL, USA: University of Chicago Press.
- Mearsheimer, J. J. (2021). *The Inevitable Rivalry: America, China, and the Tragedy of Great-Power Politics*.
- Mill, J. S. (2001). *Considerations on Representative Government*. (P. Gutenberg, Producer) Retrieved April 6, 2024, from <https://www.gutenberg.org/files/5669/5669-h/5669-h.htm>
- Pateman, C. (1970). *Participation and Democratic Theory*. Cambridge, England: Cambridge University Press.
- Peirce, C. S. (1931). The First Rule of Reason. In C. a. Hartshorne (Ed.), *The Collected Papers of Charles Sanders Peirce* (Vol. 1, p. 1.135). Cambridge, MA, USA: Harvard University Press.
- Peirce, C. S. (1932). The First Rule of Reason. In C. a. Hartshorne (Ed.), *The Collected Papers of Charles Sanders Peirce* (Vol. 5, p. 5.265). Harvard University Press.
- Peirce, C. S. (1934). The Fixation of Belief. In C. a. Hartshorne (Ed.), *The Collected Papers of Charles Sanders Peirce* (Vol. 5, pp. 5.358-387). Cambridge, MA, USA: Harvard University Press.
- Peirce, C. S. (1935). Consistently with the Doctrine Laid Down in the Beginning of This Paper. In C. a. Hartshorne (Ed.), *The Collected Papers of Charles Sanders Peirce* (Vol. 6, p. 6.158). Cambridge, MA: Harvard University Press.
- Peirce, C. S. (1935). Evolutionary Love. In T. C. Peirce, & C. a. Hartshorne (Ed.). Cambridge, MA: Harvard University Press.
- Peirce, C. S. (1935). The Law of Mind. In C. a. Hartshorne (Ed.), *Collected Papers of Charles Sanders Peirce* (Vol. 6, p. 6.13). Cambridge, MA: Harvard University Press.
- Peirce, C. S. (1958). *Collected Papers of Charles Sanders Peirce*. In C. Hartshorne, & P. Weiss (Eds.). Cambridge, MA, USA: Harvard University Press.

- Peirce, C. S. (n.d.). Pragmatism. In C. a. Hartshorne (Ed.), *The Collected Papers of Charles Sanders Peirce* (Vol. 5, p. 5.407). Cambridge, MA, USA: Harvard University Press.
- Percy, W. (1990, January 1). The Fateful Rift: The San Andreas Fault in the Modern Mind. *Design for Arts in Education*, 91(3), 2.
- Rawls, J. (2001). *Justice as Fairness: A Restatement*. (E. Kelly, Ed.) Cambridge, MA, USA: Belknap Press of Harvard University Press.
- Salvatore, A. (2016). *The Sociology of Islam: Knowledge, Power, and Civility*. Hoboken, NJ, USA: Wiley.
- Shaikh, A. (2016). *Capitalism: Competition, Conflict, Crises*. Oxford, England, United Kingdom: Oxford University Press.
- Sheldrake, R. (2013). Setting Science Free from Materialism. *Explore (NY)*, 9(4).
- Smolin, L. (2013). *Time Reborn: From the Crisis in Physics to the Future of the Universe*. New York, NY: Houghton Mifflin Harcourt.
- Talisso, R. B. (2005). *Democracy After Liberalism: Pragmatism and Deliberative Politics*. New York, NY, USA: Routledge.
- Weber, M. (1946). Science as a Vocation. In H. H. Gerth, & C. W. Mills (Eds.), *From Max Weber: Essays in Sociology* (H. H. Gerth, & C. W. Mills, Trans., pp. 129-156). Oxford University Press.
- Weber, M. (2023). *The Protestant Ethic and the Spirit of Capitalism*. (T. Parsons, Trans.) New York, NY, USA: Routledge.
- Whitehead, A. N. (2010). *Process and Reality*. New York, NY, USA: Free Press.
- Yakushik, V. (2018). *The Timeless Value of a Pluralistic World*. Free Market Foundation.
- Zarebski, T. (2007, June 6-9). How is Dissensus Possible in Consensual Theories? Habermas and Brandom. 2. University of Windsor, Windsor,, ON, Canada: OSSA Conference.

# Appendices

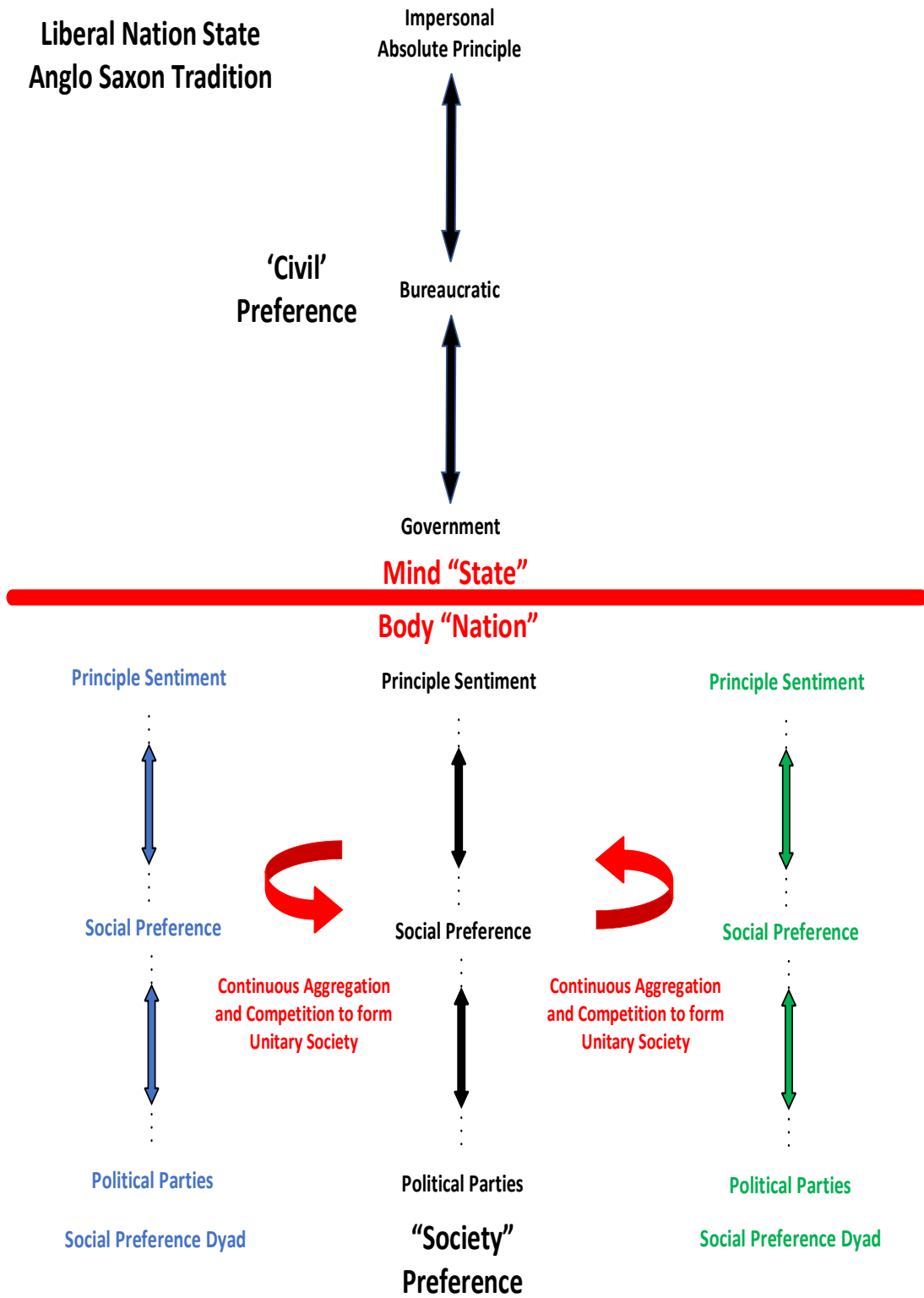
## Appendix (A)

### Metaphysical Topology of the Liberal Nation-State Framework



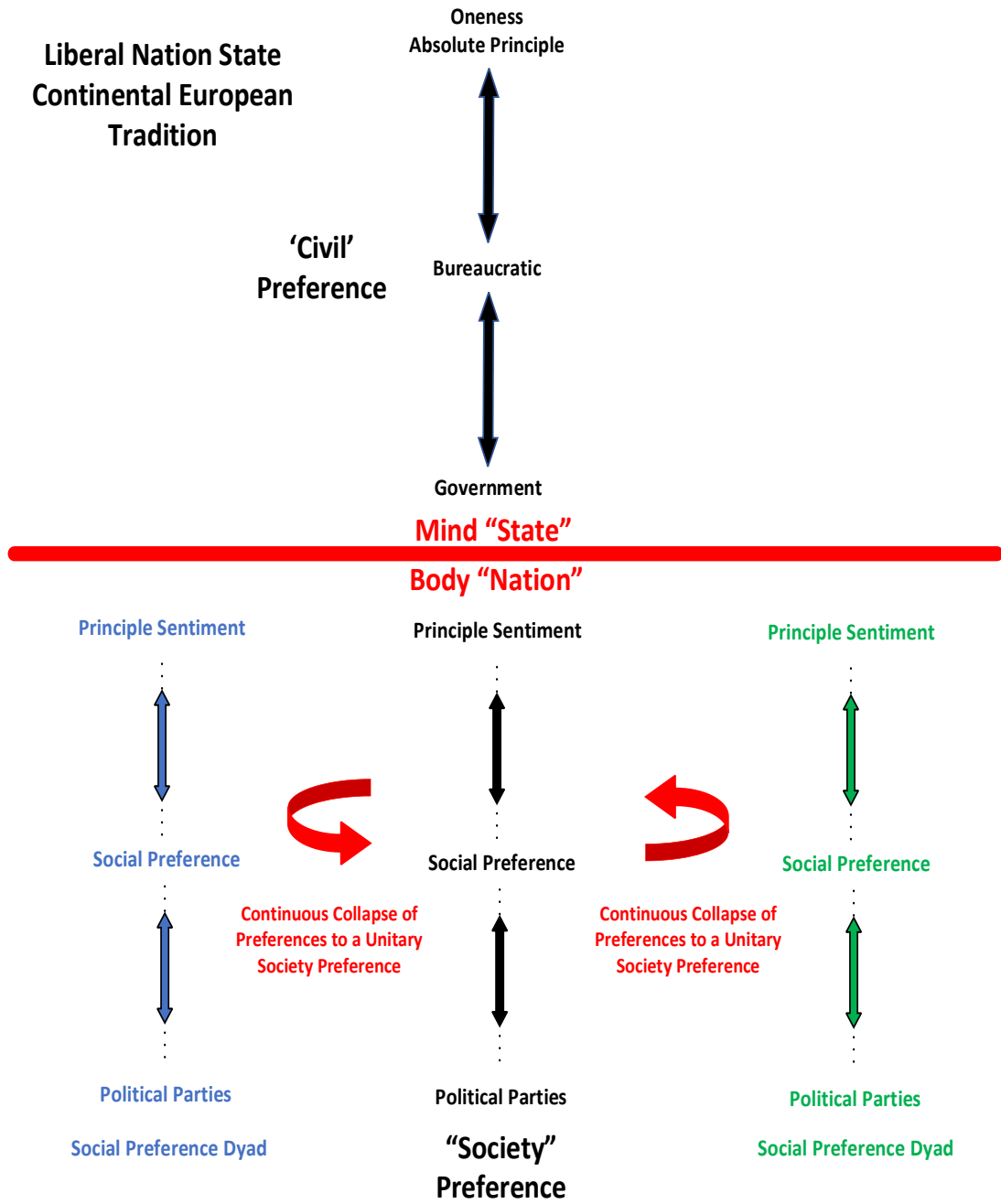
## Appendix (B)

### Anglo-Saxon Liberal Nation State Tradition Absolutism



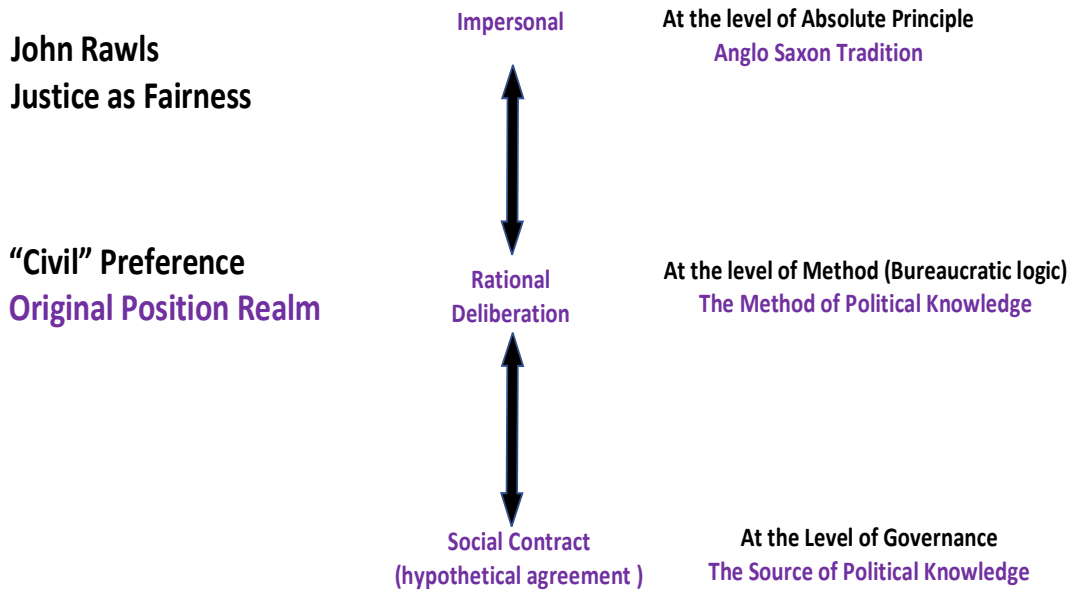
## Appendix (C)

### Continental European Liberal Nation State Tradition Absolutism



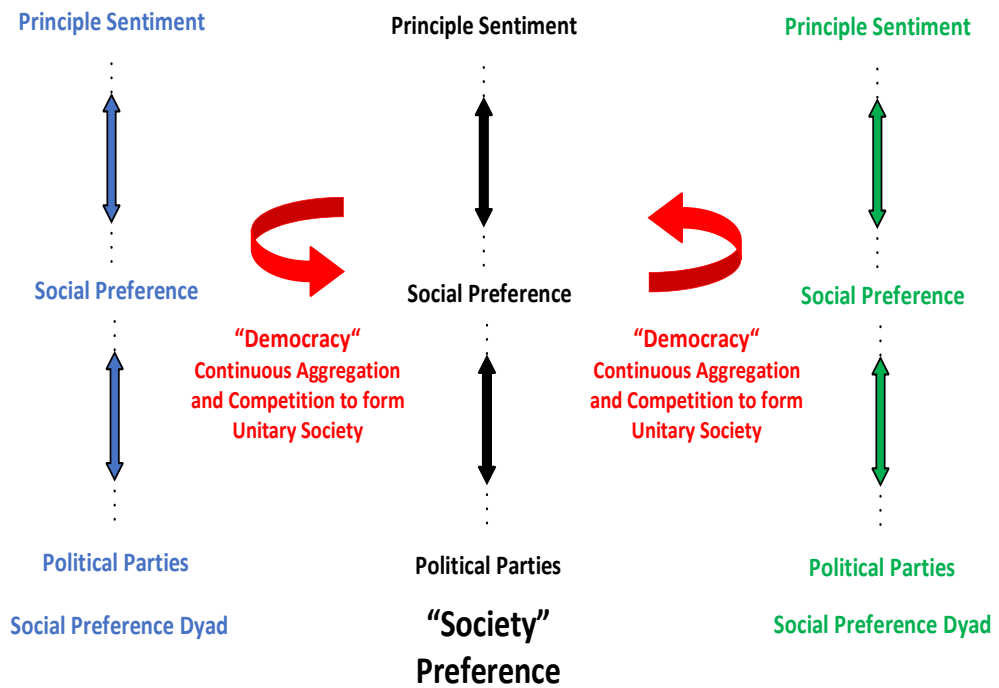
## Appendix (D)

### Rawls Justice as Fairness Logical depiction



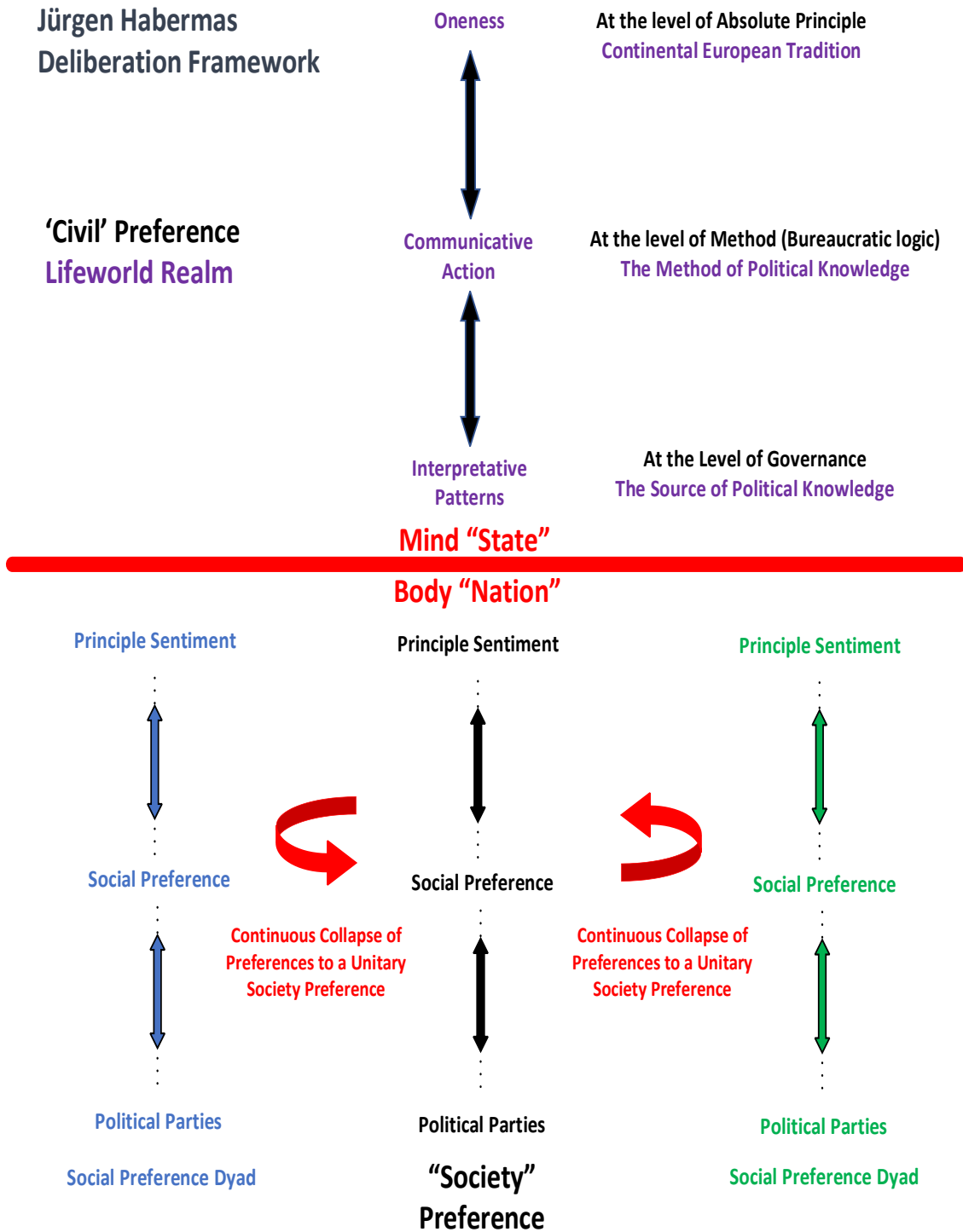
**Mind “State”**

**Body “Nation”**



## Appendix (E)

### Habermas Socio-Political Framework





جامعة النجاح الوطنية

كلية الدراسات العليا

من المطلقة الاجتماعية - السياسية إلى العلاقاتية الاجتماعية -  
السياسية: استكشاف تداخل المنطق والميتافيزيقا والسيموطيقا  
في إعادة بناء علم الاجتماع السياسي

إعداد

محمد هشام درويش

إشراف

د. حسن أيوب

قدمت هذه الرسالة استكمالاً لمتطلبات الحصول على درجة الماجستير في التخطيط والتنمية السياسية،  
من كلية الدراسات العليا، في جامعة النجاح الوطنية، نابلس - فلسطين.

2024

# من المطلقية الاجتماعية - السياسية إلى العلاقاتية الاجتماعية - السياسية: استكشاف تداخل المنطق والميتافيزيقا والسيموطيقا في إعادة بناء علم الاجتماع السياسي

إعداد

محمد هشام درويش

إشراف

د. حسن أيوب

## المخلص

العلم والدين والفلسفة هي مجالات من التجربة التي شكّلت جميع الثقافات البشرية والظواهر الاجتماعية، بما في ذلك الحياة الاجتماعية والسياسية. من خلال دراسة تاريخ التطور الاجتماعي والسياسي، نرى تكرار الانقسامات التي لا يمكن التوفيق بينها — الثابت مقابل المتغير، المعرفي مقابل الإجرائي، الشمولية مقابل الإقصائية، الوحدة مقابل التعددية، وهكذا — مما ينتج بيئة من التفاعل الاجتماعي العنيف غير القابل للتصالح حيث يصبح الحوار المتبادل والتطور المشترك مستحيلين. هذه التوترات كانت القوة الدافعة لمشاهد من التطور المرافق للعنف والإكراه، بالتالي يصاحب عملية خلق آيات اجتماعية تدمير آيات أخرى، مما يؤدي إلى فقدان المعرفة الاجتماعية والنمو المحتمل.

هناك ازدواجية كبرى في جوهر علم السياسة غابر قابل للتوفيق تتمثل من ناحية في وظيفتها الأساسية وهي السعي لتحقيق التوفيق والمصالحة بين الأنظمة العقائدية الاجتماعية-السياسية وتجنب مشاهد الصراعات المرافقة للعنف والإكراه، ومن ناحية أخرى المفهوم السائد للتطور الاجتماعي باعتباره عملية محددة مسبقاً وحتمية — دائرية خطية — تتضمن مشاهد حتمية للعنف والإكراه، وهو نمط من التطور الاجتماعي-السياسي الذي أشير إليه بـ"المطلقية".

على الرغم من الاختلافات بين الأنظمة العقائدية الاجتماعية-السياسية عبر التاريخ ناتج عن اختلافات في الأنطولوجيا والإبستمولوجيا التي تشكل أساسها، فإنها جميعاً تشترك بشكل صادم في نفس نمط التطور (المطلقية)، الذي سأجادل بأنه متجذر في الأساس بميتافيزيقيا مشتركة تعود الى الفلسفة اليونانية القديمة —

معتقد ديني — التي تعتمد على رؤية ثنائية للعالم لا يمكن التوفيق بينهما، تتسم بالثوابت المطلقة والعالم الافتراضية.

لقد تم التغاضي تماماً عن الميتافيزيقا في تحليلنا وفي سياق هذا البحر التحليل الاجتماعي-السياسي، وتم إخفاؤها كأمر مسلم به ودفنها بعمق في أطرنا البحثية إلى أن أصبحت عقيدة لا تناقش ولا تسأل؛ وقد أصبحت غامضة الفهم إلى درجة أن يتم ربطها عادة بالأساطير وغير ذات صلة بالعالم الحقيقي. سوء الفهم لدور الميتافيزيقيا أدى إلى إسقاطها في الأنطولوجيا والإبستمولوجيا، مما جعلها غير مرئية في تحليلنا. من خلال أعمال باسط كوشل وتشارلز بيرس، سأعيد تقديم الميتافيزيقيا كعنصر أساسي ومكون ثالث للمنطق، متمايز عن الأنطولوجيا والإبستمولوجيا. وبالقيام بذلك، سوف أتمكن من اقتراح منظومة للإجتماع السياسي بديلاً عن المطلقية الاجتماعية-لسياسية ونمط جديد للتطور الاجتماعي-السياسي أشير إليه بـ"العلاقاتية الاجتماعية-السياسية" قائم على المنطق والميتافيزيقا الثلاثي لتشارلز بيرس من أجل إعادة بناء العلوم الاجتماعية والسياسية ليتجاوز الحتمية، وفتح الأبواب لواقع يمكننا من خلاله التأثير على طبيعة التطور الاجتماعي بطرق لم يُتخيلها من قبل.

**الكلمات المفتاحية:** علم الاجتماع السياسي؛ السيميوطيقا؛ العلاقاتية السياسية.