

Position of Rationalism and Enlightenment in Revolutions

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Abstract :- Coincided with the Renaissance, a change was started in the order of the world that has been continued since today. Renaissance is a transformation which embraced all aspects of life in Western Europe from the late fifteenth century and it caused to prosperity in the fields of art, literature and politics. In fact, the Crusades caused to the familiarity of Europeans with Islamic civilization. During this time, by referring to the ancient Greek's ideas it was referred to the adequacy of human spirit in understanding of issues. And inability of wisdom to understand the paranormal issues diminishes the position of rationality. But in the late fifteenth century, an intellectual revolt was created. Science for the recognition of natural phenomena at the beginning of the modern era was formed by the natural sciences and tried to be the successor of philosophy. In the seventeenth century with the introduction of a new perspective in modern scientific attitude, all intellectual principles of the past and Aristotelian paradigm were under question. Francis Bacon by criticizing the Aristotelian idea poses new scientific technique such as Copernicus's theory of planetary motion and Newton's principles which are called scientific era. The world has witnessed changes and violent political revolutions. The purpose of this paper is to investigate: does rationality with its growth create revolutions and second, how much intellectuals of each era have roles in social mobility and political movements or do they have a negative role in the revolution?

Keywords: *Renaissance, rationality, social mobility and political movements.*

I. INTRODUCTION

The difference between intellect and non-intellect is not just a facial difference but also linked to the issue of truth. Detailed discussion of the relationship between intellect and truth is that, the truth is intellect and the intellect is truth. Intellect is considered as the ability of recognizing necessary connections between things and two different meanings are inferred by it. And these differences were due to the differences in the area of essential relationships. In other words, the real world itself is essential rational or it should be rational based on rational and generalities like Kant's moral law which is essential. In the political philosophy of West, intellectuality of government and policy was proposed in different historical periods. Locke and Rousseau's social contract, Plato's utopia thought, and intellectual legitimacy- Modern legal bureaucracy in thinking are basis of rationalization in government. Current governments are more intellectual than their constituents and are true embodiments of the spirit. Since Hegel wasn't specified the task of unintellectual governments and finally, the most important political philosophical issue by him is that, the institution of government is one of the supreme manifestations of the evolution and rationality in history. As a result, in the extent of his philosophy, there's no room for political and revolutionary development. It means that, rationality of Hegel is the reason of Marx' irrationality, so Bourgeois State is unintellectual and rationality is communist's government which caused to the creation of revolution in our world. Rationalism is a kind of Essentialism or essentialism. In this attitude, supreme jewelry of rationality is sought in the universe of proverb, remembrance of God or in human mind and soul. Social contract theory about the transition from natural state to civil status both in description and prescription aspects of thinking in Rousseau's theory is the first steps in political rationalization. Natural status isn't optimal even from Locke's point of view and is full of fear, danger and violence. During the Russian revolution, new forms of direct democracy were born and they were called by names such as Savit Population and Society, which caused to the creation of Constitutional Revolution in Iran, the Indian nationalist movement against British, Majy riots in Tanganya, Mexican Revolution and the Chinese Revolution.

Intellectuals who also influenced by the Russia's Revolution and show their effects on Iran's Constitutional Revolution were Mohammad Amin Rasoulzadeh and seyed Hassan Taghizadeh. In fact, affected by the German philosophical idealism school, Marxism school was grew and influenced on Russia's revolution. As a result, we can say that, philosophical and political ideas affect each other, since German's idealism grew and has emphasized the rationality of the society. Affected by German's philosophical idealism, Marx grew also and it caused to the formation of communism in the Soviet Union and China and some movements in South America. More importantly, Marxism coexists with experiences and proof of authenticity.

II. RESEARCH QUESTION

Do intellect and enlightenment play a dominant role in revolutions or their role is marginalized?

III. HYPOTHESIS

Political revolutions are the product of intellect at their time and their own world and intellectuals play the role of social mobility in revolutions that would be caused to the transformation of society in its own time.

IV. DISCUSSION

One of the most long-standing demands of all political thinkers and philosophers have been asking for rationalization of policy. This demand implies many difficulties and ambiguities. Most importantly, what does it mean by a rational and intellectual government and what tools are needed for rationalization of policy and revolution based on its nature. In the discussion of political philosophy, intellect was used against obligation and religion. In intellectual domain unlike other domains, we offer some reasons to prove our beliefs, and others based on their inner logic have to accept these beliefs (intellect in human policy, p 42). Alvin Sou pays attention to the careful investigation of three main paradigms in developmental literature, namely modernization, dependency and world system. The day after the Second World War, we were observant of the emergence and expansion of developmental theories and their main concern in appearance was description and explanation of the poor conditions in Third World countries and offering some solutions for its improvement and development. Alvin Sou against Cohen, believes to the accumulative growth of science and rationality and argues that developmental science as one of the sub-disciplines of social sciences grows in the form of accumulation and all of the initial paradigm are present. That's why he believes that the modernization paradigm continues to its own dynamism and it wasn't replaced by dependence paradigm.

Finally Alvin Sou believes to a sort of coexistence between paradigms and argues that, each of the paradigms by criticizing others paves the way for its development and perfection (Alvin Sou, social and developmental change, p 11). About the basis of movements and position of rationality in social movements, movement researchers believe that, issues of conflict between industrial classes are less successful than intellectual and enlighten classes. But differences in identifying new and main conflicts as the feature of new emerging society is defined by various names of Post-industrial, post-Fordist and technocratic (an introduction to the social movement, Dellaporta). According to the theories of Alvin Sou it can be said that paradigms don't kill each other but are also in action and reaction with each other. Also about the position of rationality in social movements the researcher believes that, the next era of revolutions will be related to fights among technocrats, so the conflicts between thinking and idea should be replaced by revolutionary violence. Since the beginning of the seventeenth century the countries of northwest Europe took the place of early colonizers namely, Portugal and Spain and with a systematic method and based on supported trade tried to conquer new territories and began to dominate former colonies. England to solve its economical problem imposed a heavy tax on the thirteen colonies of America. Part of this tax was related to stamp law and based on it, people of America used it for each economical activity related to stamp cancellation and its payment. This legislation failed in 1766, because people severely were opposed with it. This was the beginning of the violent conflicts that eventually led to America's Declaration of Independence. Congress of Deputies in America inspired by the votes of John Locke and Rousseau about the social contract, and other pro-democracy intellectuals met and inspired by Montesquieu's rules. A declaration emphasized on freedom and equality of human beings and observance of human rights was considered as a guarantee for people's prosperity. So England was forced to accept the independence of America in 1782 (Naghizadeh, the history of diplomacy and international relations, Page 45). If we believe that Hobbes's theoretical sources can be found only in his experience of revolution, it should be expected logically that, John Locke's theory regarding human nature being darker than Hobbes theory. Because he was contemporary of both revolutions and the difficult years before the revolution without bleeding was caused to the overthrow of James II, the king of England and for Lock it was priced of losing his position. It also caused to his exile for a while; and his memories about civil war was bitter than Hobbes' memories who spent his time among intellectuals of Paris with happiness (Taheri, the history of political thought in the West, p. 246). About the position of intellect in America's Revolution, liberals believe that the world has a rational structure, and by the application of human intellect and critical study it can be revealed. This belief leads them to believe in people's ability to judge wisely themselves. The judgments which in most cases are the best judgments to finance their interests. It also makes the liberals believe to people's progress and readiness to resolve differences through discussion not with bleeding and war (Androhid, politics, 68).

In understanding the revolutions in the modern era it is necessary to note that imagination of freedom, wisdom and experience of initiating should match with each other. How far are you willing to accept this point depends on our understanding of revolution as well as our imagination of freedom, which is also bad on our revolution. Based on these points the most important criteria to evaluate each country should be considered freedom not majestic and justice, so the assumption of wisdom is this (Hannah Arfet, Revolution, p. 38).

Oakeshott in the book 'Rationalism in Politics' is recognized as the most prominent conservative spokesman for specific and general people. In this book Oakeshott offers his narratives about philosophical idealism. So the reality and the truth are known when they obtained a completely integrated system and through harmony of ideas through the organization of the experience. Oakeshott says that, trying to do this work is philosophy, but philosophy alone isn't a response to experience (Michael H. Lensaf, political philosophers of the twentieth century p. 167). French Revolution, by many people was considered as the embodiment of new goals in modern culture while for others it was a sign of happening a new barbarism. Irish Edmund Burke and a member of the British parliament gave in our disposal the most famous revolutionary critique of modernity. His writing by the title of "Reflections on the French Revolution" was a letter to a French correspondent, and was written under the influence of multiple events. The arrest of the royal family of France on October 6th in 1789 and seize of their property by thugs was considered unintellectual (From modernism to postmodernism, Lawrence Kebabon, 59). Edmund Burke was a traditional conservative and conservatives demand for the maintenance of existing state. But intellectuals are critical of the current situation of the society and all the times they have revolutionary spirit. According to Kant, humans can progress based on their wisdom. Kant dare to know through himself and transmits rules from the outside to the inside. Kant practically tried to justify liberty of human based on his own pure evaluation. From his point of view, nature has taken an integrity which can be referred as intellect. So Kant internalized authority and considered it as intellect. Hegel also says in the Epistle of faith and knowledge that, faith must be understood in the context of intellect. That is why at the beginning of philosophical discourse of modernity Habermas writes that, modernity began with Hegel. Henry Corbin has referred to the intellectual tension between the German philosophers such as Kant, Fichte and Goethe who had impacts on the French Revolution (The agents' newspapers). By these documents it can be concluded that, the origins of the French Revolution must be sought in the German's Oxime philosophical school, which caused to the emergence of intellectuality in France, but why the revolution didn't happen in Germany? Because the Lotte who was the co-founder of the reformation, didn't do any reformation in Germany. These reforms prevented from the revolution in Germany. Hume's critique of morality was based on intellect. Hume believes that there is a distinction between two recognitions. Certain recognition was derived from intellect and uncertain recognition was based on moral judgments which are like aesthetic judgments and judgments based on habit and emotion not based on rational perception and Hume shows the relationships within the objects based on intellect (History of Political Philosophy, George Kolsko, 332). Along with the transformation of economical foundation of French society, ideologies also have changed. The intellectual origins of revolution should be sought in philosophical ideas. The middle classes were raised from the seventeenth century that, the proposed philosophical ideas will accelerated the trend of Great Revolution and placed a rich theoretical support in his baggage. Descartes had shown that, it can be overcome to nature by the help of science and philosophers of the seventeenth century who inherited his philosophy with intelligent outlined and presented the principles of new order. Philosophical movements of the eighteenth century were based on anti-perfection movements and signs of authority in church and state in the seventeenth century had a profound effect on the French's mentality. This movement at first tried to awaken people's mind and then gave way to develop critical thinking and provided new ideas. Enlightenment in all fields of human activities from science to faith, behavior domain or in social and political organizations, replaced intellect instead of authority and tradition. After 1748, the greatest works of the century were released quickly and one after another (History of Civilization, Will Durant, 178). Montesquieu's Spirit of Laws in 1748, Emile and Social Contract in 1762, discourses about the inequality of human origin in 1755 by Rousseau, Buffon's Natural History in 1749, article about the customs and spirit of Nations by Voltaire in 1756, and most importantly in 1751, the publication of the first volume of Encyclopedia were based on this perspective.

Individualism is the result of equality and antidote of equality is liberty. Many people in France believe that, equality of conditions is the first and political freedom is the second pest of society. When they are forced to tolerate a person, they try to escape from the hands of another. If a person doesn't accept unqualified power of a person, if one accepts that her equality with others is based on freedom and not in obedience of a tyrant, if a person decides to found a peaceful and feck empire this is rationality and the revolution is the same as rationalization (Great works of political, Jean-Jacques Chevalier, 255).

Rousseau in Chapter VIII of Book IV of social contract commented about religion and said that the existence of church leads to the establishment of two legislating powers, two governors and two homelands. And this result was considered as two opposite tasks and said that sooner or later everyone will have to choose between faith and loyalty to the state one of them, so secularism is created in society and this rationality causes to the creation of revolution in the country (History of political philosophy, the universe, 367).

GantanyMosca believes that, all occurred political revolutions of the nineteenth and twentieth century are the results of Montesquieu's writings about Spirit of the Laws. In Montesquieu's Spirit of the Laws by a definition which reminds Descartes' philosophy, he starts the issue. He says that, rules are achievements which are resulted from human intellect from natural issues (History of ideas and political institutions of Mouskayi,

26).Bronophsky believes that the industrial Revolution caused to the advent of French and America's Revolution. Revolutions form historical generalities (Intellectual tradition in the West, 411, Bronophsky).

V. CONCLUSION

Voltaire, Rousseau, Diderot and all Encyclopedias and economists have joined each other and despite the differences of opinion they encouraged the growth of philosophical thoughts. In the first half of the eighteenth century two great intellectual currents had enjoyed wide support. One was a current of thought that was inspired from feudalism and some of them are reflected in Montesquieu's Spirit of the Laws and another current of thought was impinged clergy. In the second half of the eighteenth century while the two trends were in continuation, some new ideas were proposed which were more democratic and egalitarian and philosophers turned to political and social issues. The eighteenth century was witnessed the triumph of rationalism and rationalism later influenced all aspects of human activity. From the belief of centrality of the individual, belief in progress was born and gradually intellect shows its intellectual effect on revolutions. Thus, the French Revolution with the massive support of pure thoughts by philosophers and scientists of its day was dubbed the Great Revolution. Revolution of America won with the division of Montesquieu's power and social contract of Hobbes and Rousseau. The Russian Revolution won by Marx's thoughts, Chinese Revolution by Mao's thoughts, the Constitutional Revolution of Iran by Ayatollah Naini's open-minded thoughts and the Islamic Revolution of Iran with enlightened thoughts of Imam Khomeini, Jalal Al-e Ahmad and Ali Shariati had won. So hypothesis of this article was confirmed.

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