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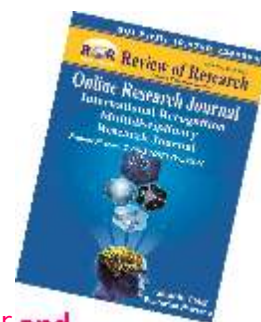
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THEORY OF KNOWLEDGE BEYOND THE LIMITS OF REASON SIMPLE: AN APPROXIMATION BETWEEN THE EPISTEMOLOGICAL UNIT AND COMPLEXITY THEORY



Diogo Gonzaga Torres Neto¹ and Iraíldes Caldas Torres²

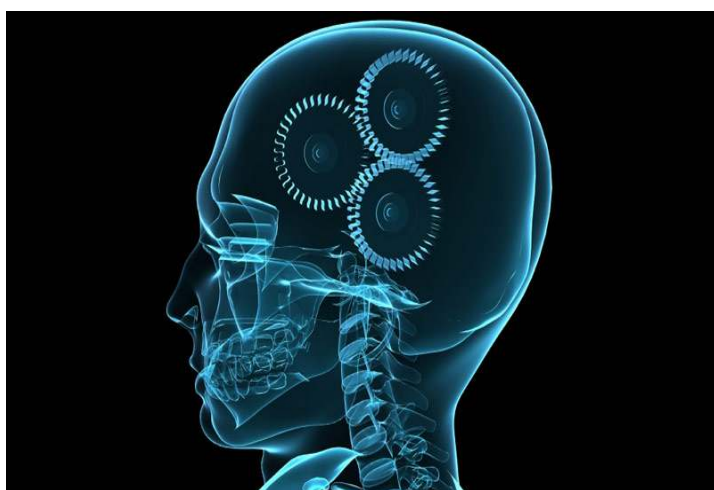
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ABSTRACT

The present article discusses the attempts of definitions of theoretical knowledge through the limits of rational being, or the simple reason. For this highlights the attempts of understanding through the elements of the process of getting to know built around the Subject and Object, as the Materialism (realism) and Idealism. It is also of the chains and the ability to know the Truth as the skepticism and dogmatism. Highlighting the pragmatism, whose concept is based on the usefulness and that serves the interests of the people. Finally, as proposed introducing the Hermeneutic Criticism developed by Paul Ricoeur and the complexity of Edgar Morin that proposes a theory of knowledge woven at the same time by Subject and Object and phenomenologically materialized or not, that is beyond the limits of reason.

KEYWORDS: *Knowledge, Skepticism, Hermeneutics.*



INTRODUCTION

Among the various philosophical problems that occupy a featured space in western thought is the problem of knowledge. Since antiquity age we are asking “what is knowledge?”. What sustains it? How do you know? What is the possibility to get to know it. I call beginning the Theory of knowledge for the proposals to search for the definition of true knowledge.

To submit the difficult subject as well as their reflections about the origin, sustaining, possibilities, I’ll run through

history records the discussion of the possibilities of knowledge or the ability to know the truth through the various proposals that are approaching the subject (idealism) now on the object (materialism) as elements of the theoretical process of knowledge.

The final part will be an approximation of the process of getting to know through the criticism hermeneutic proposal by french philosopher, Paul Ricoeur.

1. Realism, Idealism and criticism: Elements of the process of Getting To Know

An initial difficulty is the definition of "to know". The majority of the concepts found claim that knowledge is represented in another way, by means of a logical model to reality apprehended or glimpse order where there is chaos through the mental representation of the thing known (CYRINO & ROCK 1992, p. 13). Teixeira (2013) suggests that knowledge is connected to a relationship between the "Subject" (the one who wants to know) and the "Object" (which can be known).

The above definitions do not generate purposely certainties, that throughout history the search for truth or at least understand our ability to apprehend the aspects of truth within the learning process has reached the conclusion that definition, classification is an attempt to get closer to the truth and therefore Arbitrary, as the apocryphal Chinese an encyclopedist who wrote Heavenly Emporium of Benevolent Knowledge, on the occasion of the classification of animals into "strange" categories as for example:

"...A) belonging to the emperor, (b) Embalmed, c) domesticated, d) piglets, and) Mermaids (f) fabulous, (g) dogs loose, (h) included in this classification (i) those that shake like crazy, j) countless, k) the drawn with brush thin by camel, l) overdrawn, m) that have just break the vessel, n) that, from afar seem to fly" (BORGES, 1960 oxcart driver).

Michel Foucault (1966) write at the quote from the poet of Buenos Aires and its such a classification in the preface to his work *The words and the things* to emphasize that all knowledge is arbitrary, and that the ruths proposals also lasts for arbitrariness that by analogy the Study of Truth, by obedience, were called along the history under the name of Reason, Truth, Gnosiology, Critical Knowledge, Epistemology or Theory of knowledge, are permeated by various ways and means to try to answer what is the known?, which is based the knowledge?, AND what are its possibilities? Depending on The philosophical current find a that emphasized the process from the Subject (Idealism), or the Object (Materialism) or even in an attempt to harmonize the idealism and Materialism (COTRIM, 2006).

1.1 Materialism: When the object can be known

According to Materialism (or realism) the perceptions that we have of the Object are real and is in fact the reality in themselves, hence the other term by which is also known as realism, although thinkers separating the materialism of realism (BUNGE 2007).

Second Hessen (2003), the materialism emphasizes the total capacity to perceive through your senses have independent existence of the capacity of the own be perceived. In your organization more extreme, call naive materialism says that the things seized by our senses are like the realized, i.e., the colors, shapes and other categories that can sort, are really as the realized, because the subject that perceives is replaced after the experience of the senses determine the knowledge that then sets in. In variations more complex materialism presents it in her more methodical manner, since it goes to problematize relativizing the subject/object, but which maintains that the Object is crucial during the process of apprehension of knowledge, because there can be errors caused by factors or extra intra-sensory as the illusion, hallucination and other forms of errors of capacity for perception, but to realize that such errors occur the correction, predominantly again the Object in themselves.

The materialism currently cares about both the nature (physis) and science (episteme), because it provides the structure of the reality to be studied. For the materialism ontological reality is greater than the ability of seizure of science through formation of a paradigm, which will always be broken to realize that the object and its manifestation phenomena was greater than the ability to categorize it that often lapse or fall into disuse before passage of time. In this sense a progressive materialism becomes more interesting as it allows for the addition to be away every illusion, or experimentation found exceeded, approaching the current scientific practices in that it allows a better structure of reality, because reality is sensitive and objective is independent of human capacity to observe it and describes it through paradigms (Popper, 1996; Bunge, 2007).

Being the larger Object and mutable ante the ability of apprehension, it can be inferred from the metaphysical, which also truth can exist outside of the awareness of the Subject, being of pure form and fully metaphysics. In this sense it can be said that both positions Materialistic naive and Methodically are two sides of the same coin, because while there is new alternatives which are contrary to the paradigms predominates the materialistic way naive, and if point a new model showing the expiry or restriction for some phenomena of the previous, it establishes the Materialism Methodical because who ensures that all the errors and failures of perception were actually observed, i.e., it becomes a proposal metaphysics by maintaining the idea that it is the subject that determines what is known and the knowledge that sets in.

There are several other forms of materialism which demonstrate consequently different alternatives on this subject-object relation, all maintains the basic idea that the knowledge is determined by the Object.

1.2 Idealism

The idealism (or inmaterialismo) is a philosophical current developed with the advent of modernity as antithesis of Materialism, where the Subject knows prevails in relation to the Object, i.e. the perception of reality is built by our ideas (MEYERSOM, 1934).

The idealism puts emphasis on conscience that is in the Subject, because the objects would be construction of capacity of perception of the subject. What would exist as a reality it would be a representation that the subject is the object. The shapes, colors, flavors, temperatures that apprehends the object would be ideas or representations of these attributes, there is no discussion at this level if they are truly in the object, but the reality is the ideal model (construct) in the conscious of the knowing subject (BABINI, 1957).

The idealism based on the premise that the objects exist upon the conscious mind about them, i.e. you cannot have life without conscious reflection upon them. For the idealism must take into against the Conscience, ideas, subject and thought and not the object in themselves have independent existence.

Second Bunge (2007), there are two main types of ideology: the Objective and the Subjective. The Idealism Objective claims that the ideas are there for themselves same that we can only perceive them from experience. The idealism Subjective claims that the ideas that we have about the object only exists in aware of the Subject and does not exist in the external world standalone.

The main characteristic of Idealism, according to Garcia (1988) is that everything revolves around the subject cognoscente constitution in the form of a continuum. The variation more radical claims that the Subject constructs the world: things do not exist in themselves, but that there are for us (constructivism ontological), in this sense, the nature, while world, do not have independent existence. Blanche (1975) argues that the variation moderate claims that things are in the color of the lens that

you look at and understand the world, i.e., the mental state of the person, the experience of life, culture and other factors that affect the ability of apprehension of the Object, it is necessary to reason prevail over this relationship.

The great difficulty with the idealistic vision is that it seems to point to a transcendental reality in time and space, especially in research in quantum mechanics, that an ultimate reality exists and is not incorporated within the time and space (D'ESPAGNAT, 1979). The fact is that when we believe, we believe in a temporalized painting and specialized.

As the research in quantum mechanics suggest an intelligence prior to human intelligence that designed in a logical way the functioning of the universe because only one intelligence perceives the other. The chaos until the present time leads to nothing, entropy and death. The order on the other hand demonstrates existence of laws of a mechanical operation the quantum level that exists in the Universe (external reality) and within our consciousness (internal Reality) that can only be accessed through reason (Martins 2014).

It is not here discuss which of the two models is correct, because if there is only the material reality and only the Object were true will never need to use faculties of consciousness to understand or learn, enough access the data contained in the Object, who knows until by osmosis without categorize them. However, the reality shows that there is an importance in perception and the mental process of the Subject and simply, if it were not for the Subject interact and seek because of the existence of the Object, there would be no even the notion of existence. In this sense, everything is matter and all matter is composed of atoms, the atoms are in turn composed of protons, neutral, electron and a nucleus and abstract particle (subatomic level as antimatter), photons, bosons, quarks, far from the perception of the senses, but today contained in ideal models of chemistry and physics. The own Big Bang theory presupposes the need in his model of a quantity quarks free while subatomic matter and that the universe was hot and small in arche. Such possibilities are null within the best probabilistic calculations without the existence of an intelligence prior to the Cosmos that the ignition process (Smith 1990; Behe 1996).

2. The capacity to know the truth or the possibilities of knowledge

The epistemologies as noted above will from now the Subject (Idealism) or Object (Materialism) through theories that attempt to explain the phenomena in our reality sensitive or not. We observed that the true needs of the elements of Knowledge (Subject and Object), but what are the possibilities and the ability to know the truth?" In a similar way to the previous section we find two schools that respond and justify such issues. One is the dogmatism that defends the possible incompatibility of knowing the truth. The other is the skepticism that is based on the impossibility of knowing the truth or at least the whole (Hessen 2003).

2.1 Dogmatism

The dogmatism says that reason can know the objects and see how they are. For the dogmatic truth exists and can be known not only in their appearance, but also in its essence (Serrão 1962). Currently it is possible to distinguish three basic variants of dogmatism:

- Doctrinal Dogmatism: is defined as the absolute confidence in a doctrine in particular. Very common in religion (submission to authority without questioning) and ancient philosophy (philosophical doctrine that explains the truth of supernatural way, but capable of questioning).
- Dogmatism Naive: predominates in the general population, trust fully in the opportunities in our

knowledge. Believe without difficulty that we perceive the world as it is; it is the direct tract with the object is called by the philosophy of ordinary knowledge (popular).

• Dogmatic Reflection (or critical): defends our capacity to know the truth so combined, our senses and reason (intelligence). Trust that through a methodical work, rational, scientific, the human being becomes capable of knowing the reality of the world.

The epistemological dogmatism is the possibility of knowledge, but it shows us that the knowledge from this school is more an aspiration than an objective truth, because transparency see that knowledge is more a relation between subject and object, of which as far as epistemic stance of the 20th century. Thus in the 21st century is in a nuanced manner (complexus) with the dissolution of the Subject on the Object and the Object on the Subject (POPPER, 1981).

It is only possible to know if there is contact of the subject with the object, and this contact is so full and consequently, according to the dogma, it is possible to find out in its fullness (Becker 1993).

2.2 Skepticism

Contrary to the dogmatism, there is skepticism that, as previously mentioned, exposes our inability to know the truth. There is a variety of philosophical approaches within the skepticism of which we highlight two: Absolute Skepticism and the Concerning skepticism (Duayer 2003).

The absolute skepticism is completely denies our ability to apprehend the truth or if you arrive in fact the knowledge, because the man nothing you can say or say that you know with absolute certainty. One of the criticisms, and the main except better judgment, is that to say nothing is true or impossible to be true, falls into a paradox, because at least one thing is true, the knowledge that nothing is true. As soon as the absolute skepticism, from the point of view empirical, never reach-it could be to a conclusion because the sets out it already is would be nullifying it at the same time, that is, the true knowledge is in the silence of the Subject and in the absence of the Object that is in addition to the understanding, that is, the effort of the subject (Joyce 1997).

The skepticism concerning, as the term itself already sets out, partially withdraws such ability to know the truth, that is, it is a more moderate position of contemporary epistemology. The Absolute skepticism manifests through doctrines (not dogmatic) of which we highlight: subjectivism, relativism, the probabilism does not apply., and pragmatism (BHASKAR 1975).

The subjectivism considers that knowledge is a relationship between the Subject and the Object. The truth in this doctrine is a human construction from ideas or representations by the Subject by reality perceived, thus the truth for one person may be different for another even if he holds to the same object, as a result of the change of relationship now with another Subject differently. This principle was established for the first time in Greece in the fifth century BC by negotiations that said "man is the measure of all things", putting the Subject thinking as the denominator of the truth compared to the object, the truth is a representation shared human that is not in the things (BARRIO, 1965).

The relativism takes the view that the truth is not absolute and that they do not exist, because if they were it would be impossible for the man to know the truth or learn something, as we have learned and we have developed the knowledge can be inferred that the truth lasts a certain amount of time in space and as the social context. The who is right now in our society, due to the variability of time and space, can become wrong, derogatory and offensive, especially the truth with moral values. The scientific knowledge is advancing along the eras replacing models or paradigms, some taken even as dogmatic difficult to understand. Currently the truth relative, epistemologically speaking, is

approaching in many areas of human knowledge in search of a single theory, or the so-called theory of everything, as you tried to Albert Einstein and Stephen Hawking. The relativism stresses that we realized in part and therefore we conclude in part, but with the advance of time and area of prior knowledge can -moving ever closer to the absolute truth. The truth is modified to each movement of the Subject that tends to perceive it through the Object, the simple contact sensory modifies the object that modifies its data and that enables to seize a part of the truth that once outside absolute and is faster and intangible the title or atomic idealístico (Martins 2014, Rooney 2013).

The probabilism does not apply. doctrine is skeptical that proposes that our senses and reasoning are limited and that the fact that we apprehend is a probability that it will be next or not of pure truth or absolute or is the probability may be of greater or lesser credibility (Cotrim 2006).

The Pragmatism adds to the Subject thinking categories of convenience and activity, because the man does not think pra simple contemplation, but pra resolution of obstacles, as soon as the quest for truth is regarding the search for solutions to problems that arise in our life or to avoid (or delay) the chaos, what is called today the theory of chaos as the point of mutation. The truth can also be understood not as a correspondence between the subject and the object (or thought and reality), but what is useful and gives certain in life practice of persons, i.e. , serves special interests, collective or corporate (as ideology) (Cirino1992).

Thus even though various doctrines skeptical notes grace the skepticism that large corporations are increasingly changing the unprejudiced mind of people to consume more products scientifically elaborated or manipulated physically or ideologically, movement known as Big Science. In this sense it emerges as a proposal for the 21st century the likelihood of knowledge no longer be interfered with by Big Science or to serve hegemonic interests merchandise. It is proposed that a form of the same be validated by those to whom the new discoveries were taken, manipulated, neglected by being lower, traditional, common sense. Paul Ricoeur (2008), stresses that the truth needs to be built upon a hermeneutic of critical discourse and the reality from the other, giving you a voice and making translation, because the truth within the Skepticism Pragmatic needs to be translated to other realities different from him (but not exceeding) to be useful and serve the practical interests of people in any part of the world.

3. The epistemology in Paul Ricoeur and Edgar Morin: The recognition of multiple truths and the integration of knowledges

As was noted in the previous section, individual interests, collective and corporate form a system that influence in the possibility of knowing wholly or partiality. Since the expression of interest on the part of large corporations in scientific knowledge that end up in the majority of cases in products and services in a given market niche , or a war of patents where the Subject that investigates and the Object investigated are not benefitting from his seizure and pay by use of his discovery.

In this sense we propose the idea of Hermeneutics Criticism of Paul Ricoeur (2011), to break the fetters of scientific knowledge, without downplaying the scientific knowledge classic, there is a need to enhance the relationship between the Subject and the Object, between the Researcher and the Phenomenon. The researcher must seek the horizon of understanding or the limit of knowledge.

It is compared to the doctrines ceticistas which up to the present moment there is no limits of knowledge, i.e. , to each proposed knowledge part of previous knowledge scientifically established in an attempt to unify them or overcome them. Many of these knowledge does not represent the reality itself and yes a creativity. In Ricoeur knowledge walks at the same time with the Subject and the Object (RICOEUR, 2011).

The Subject perceives the phenomenon at the same time the phenomenon the also interprets, thus the knowledge in this respect it is a hermeneutic and pragmatic relativist, because it should take into account the categories of time/space, and culture because the understanding is tied to the historical aspects cultural (Abbagnano,2000; Ricoeur, 1978).

- 1.The object to be examined is autonomous: need to understand the object from its cultural context and symbolic history.
- 2.Empathy with the Object :interpret since the experiential elements that surround it and try to keep the phenomenon pure and to protest by themselves your meaning itself.
- 3.Creativity and innovation: The subject will the partial explanation to the total. The researcher must show how it articulates the phenomenon and analyze all the cultural horizon.

The Theory of knowledge in Ricoeur (2011) is a manifestation of that if you can get a type of knowledge more discharged because it makes the phenomenon a reasonable relationship and human to aggregate multiple cultural horizons, just giving voice to Another (another subject, another object) is not different, but related to the observed. It is necessary to recognize the existence of other histories and cultures and integrate them into our, i.e. integrate new knowledge to our own horizon limited to empiricism (Ricoeur, 1996).

The objective of the Hermeneutics of Ricoeur is to demonstrate that the traditional link Subject/Object is not fenomenicamente possible, but is arbitrarily constructed. We are not denying the existence of the Subject and the Object, but trying to demonstrate that the delimiting them in disciplines such as philosophy, history, art, religion and culture and etc. , we are moving away from the intelligible reality that makes no distinction between the knowledge everything is a Sofia. To Know is to understand how the human knowledge are complementary and not enemies separated by manuals of scientific procedures, and statistical yearbooks (RICOEUR, 2011).

We propose that our culture is a prior knowledge and collective, already born and it is imposed on our way of thinking and conceiving reality, as soon as we interpret the Object, as well as its concern are compromised because of the arbitrary acts subsequent to our reflection. The understanding (Verstehen) depends not only on the Subject, but of which the Object has to say and think about themselves and their relationship with the world. The interpretation (Auslegung) this is a sample of the reality that was captured in part, and in part will be understood, because it will be limited even more by a scripture limited that tries to describe the phenomenon. The truth in this relationship is a movement that occurs at the same time that Subject, upon a methodology, reveals some of the traits of the Truth is that the Object is the same movement to apprehend the Subject and leaves it to the same manifests itself, because to continue being object exists and needs to be perceived and understood at least in part by the subject (Ricoeur 2011; Ricoeur1996).

We can say, on the basis of the above, that the social sciences are beyond the limits of reason, because the simple fact that we limit our field of study makes that work only with a sample of the truth, which is changeable and that can be explained both by materialism and idealism. We have identified that both materialism and idealism are two paths (so far identified) to reach the truth. The truth is that it is working for a human collectivity, as the same supplies their physical needs, cognitive and metaphysical significance. Already stressed Shakespeare that there are phenomena than our ability to seize, in the same sense it is necessary to give voice to Object mainly in the social sciences who work with collectivities of people. We must interpret the reality experienced by the object from the object itself, as stresses Edgar Morin that:

"We need to understand the phenomenon and not espartarmos with them. I believe that this awareness is even more important by the fact that, until a recent time, we were taken by the idea that the story was going to run out, that our science had conquered the essential of their principles and their results that our reason was finally at the point, that the industrial society that is emphasized in the rails, that the underdeveloped countries would develop, that the developed countries were not underdeveloped; there was the illusion of euphoric almost end of time. Today it is not to dive in Revelation and in millenarianism; it is to see that perhaps we are at the end of a certain time and, we hope, at the beginning of new times." (Morin 2011. p. 120)

The object can contain the Subject you want to the understanding, as well as the community may contain several companies or units complex multidimensional: The subject that you want to understand is at the same time "biological, psychological, social, affective and rational". A society contains historical dimensions, economic, sociological, religious, market, economic, i.e. a multifaceted dimension of the same object, as occurs in the proposal of multiple realities found in the theory of the ropes, and applied the hermeneutics of social sciences. In this sense, the theory of knowledge in the 21st century part of the recognition of multidimensional reality and the materialization of complexity (Morin, 2011b).

An issue raised by the possibility of doing science is that it has been assumed that the persons involved in the process of getting to know have minds, although mental states different, that is why we ask if how legitimate data obtained from a memory that retains the knowledge can bring in fact something new, since it is a repeating knowledge a posteriori stored for a time and space?. In an attempt to respond to the complex problems and Teixeira (2013) stresses that "we cannot observe directly the minds of other people; everything that we are their behaviors" we can know our mental state, "but never know directly in that mental state other people are", i.e. both materialism and idealism are possibility until the phenomenon change.

Final Considerations

We observed in this text the how difficult it is to work the theory of knowledge, because there are didadicamente speaking two aspects: The Subject and the Object. Around the Object appeared several concepts that are called Materialism (or realism), where the truth is the Object is apprehended. In contrast there is the idealism, where the truth is the Subject that you want to know the truth.

Between wanting to and power there is an abyss created by centuries of attempts to look for an answer to the problems that arise or are caused by practices arising from the industrial age. During this period the idealism will reflect the interests of bourgeois classes market, while that materialism will reflect the interests of class or revolutionary proletarian.

Being that the perception that the problems are not simple, but complex and multi-dimensional, thinkers of modernity proposes a hermeneutic criticism to understand a reality that is multifaceted. Paul Ricoeur (2011) in his hermeneutics critical proposes that the Epistemology is not the dichotomy between Subject/Object, but in the relation that the traps, because the interpretation of truth is to understand how all human knowledge relate to each other and complement each other.

Edgar Morin proposes that the truth is in addition to the categories of the understanding, the history that was written, because this concept of truth is complex, i.e. is unexpected and there is no method to learn it, we must prepare for the unexpected, as already pointed out the Greek thinker Heraclitus and that was paraphrasing by thinker of complexity that we should not forget that the reality changes constantly, "don't forget that the new can arise and, in any case, will arise" (MORIN, 2011a. p.83).

Date compliments about the manuals classic, by obedience inherits these great thinkers their records of grandiose efforts stop if you know the Truth and reach a type of Theory of Everything in the Social Sciences or Harsh. However, before the plurality of epistemological possibilities cannot discard and not say in all the possibility of Knowing, being more prudent while not opens the Pandora's box in search of the Truth, or to hear the meowing of a cat of Schrödinger, all possibility of Truth and ways to perceive them are valid, all knowledge are possible to measure that we can notice them or being seized by him either by Materialism or Idealism, or yet another possibility that is beyond our mere rationality and of our era.

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