

Review

The genealogy of cultural knowledge and its requirements

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The genealogy of fact by Michel Foucault presented to the knowledge of humankind from a historical perspective. In his view, human understanding as an existence have ontological characteristics. It is also inspired with and follows of an extra-discursive order which causes the dialectic between power and knowledge. In this article, Michel Foucault's theory of genealogy of knowledge explicated from strategically perspective to explanation the arena of cultural issues. The power -knowledge dialectic; epistemological break and power micro-physical design were the main elements of theory which were considered as critical in the initiatives of cultural policies and relevant strategies. The article considered the previous mentioned order which shaped discursive, meaning and power with special attention to the cultural developments of Iran. The article first studied the history of epistemology in the West, after which it described a genealogical model which is based on the understanding of facts as the product of a historical and imaginary institutionalized order. Then the problem of identity is discussed and it is claimed that Iranian culture has three components which include modernity, nationality and religion. The main criticisms made on the theory of Michel Foucault on cultural public policy were the challenge of man's conscious choices and the impractical interpretation of an ideal society.

Key words: Cultural genealogy, cultural public policy, Michel Foucault theory, epistemology, Iranian cultural identity.

INTRODUCTION

Culture means patterns and common understanding of human actions (Schneider and Barsoux, 2002). According to philosophical hermeneutics discussions, this understanding as an existence has ontological characteristics (Stevenson, 1997). For making culture, knowing the characteristics and their relations is necessary for any kind of analysis and designing new models (McGuigan, 1996).

Today identity and entrepreneurship are critical issues of human in the virtual world. In the days that software products and service were more important, instead of physical productions, innovation was followed not via personality genius but through pursuing opportunities with the aid of science and technology (Glorya, 2010). According to chaos theory the changing and uncertainty in cultural arena have ordered patterns so we can predict cultural events by knowing them. Primarily convergence and non-convergence are predictable theories of cultural phenomenon (Shayegan, 2009). "Deleuze describe rhizomic growth" theory and argued that finally, the

cultural phenomenon grows based on similarity.

Rhizomic systems are including "communication" and "heterogeneity" and, liking brain memory produce possibility of creating the abundant networks (Shayegan, 2009). Huntington contrariwise recognized the irreconcilable nature of cultural tensions and notified of "tree-root growth" theory. In this article, cultural phenomenon from historical and epistemical perspective are reviewed and afterwards by applying Foucault's fact, genealogy theory and his extra-discursive theory, some issues of cultural public policy in Iran are discussed and evaluated strategically.

LITERATURE REVIEW

One of the most important issues in making policy is the cultural discussions and explanation of their current models in the history of West philosophy thought. In this part, we discuss some of the famous issues which effect

on the genealogy of cultural knowledge.

Kant believes that mental reconstruction of objective phenomenon as man understanding of realities makes cultural knowing (Kant, 1987). In his opinion evolution of cultural identities resulted from practical experiences of man and applying transcendental ideas in action (Kant, 2009).

According to Hegel (2011), the critical and philosophical nature of Western culture reflects dialectic thinking. Opposition between thesis and antithesis caused new identity of culture as synthesis. The endless repetition of this process presents infinite spirit and absolute phenomenon especially in cultural occurrence.

Hegel captures a characteristic tension in his philosophical approach and, in particular, in his approach to the nature and limits of human cognition (Hegel, 2009). On the one hand we can clearly see in the phrase "its own time"; the suggestion of an historical or cultural conditionedness and variability which applies even to the highest form of human cognition, philosophy itself.

The contents of philosophical knowledge we might suspect, will come from the historically changing contents of contemporary culture. On the other, there is the hint of such contents being "raised" to some higher level, presumably higher than other levels of cognitive functioning; those based in everyday perceptual experience, or those characteristic of other areas of culture such as art and religion. This higher level takes the form of "thought," a type of cognition commonly taken as capable of having "eternal" contents (Hegel, 2011). This antithetical combination within human cognition of the temporally-conditioned and the eternal, a combination which reflects a broader conception of the human being as what Hegel describes elsewhere as a "finite-infinite," has led to Hegel being regarded in different ways by different types of philosophical readers.

Hegel (1977) discusses "culture" as the "world of self-alienated spirit". The idea seems to be that humans in society not only interact, but that they collectively create relatively enduring cultural products (stories, dramas, and so forth) within which they can recognize their own patterns of life as reflected. We might find intelligible the idea that such products "hold up a mirror to society" within which "the society can regard itself," without thinking we are thereby committed to some supra-individual social "mind" achieving self-consciousness. Furthermore, such cultural products themselves provide conditions allowing individuals to adopt particular cognitive attitudes. Thus, for example, the capacity to adopt the type of objective viewpoint demanded by Kantian morality — the capacity to see things, as it were, from a "universal" point of view — is bound up with the attitude implicitly adopted in engaging with spirit's "alienations" (Hegel, 2009).

Habermas's (2004) notion led him to a series of philosophical studies and critical-social analyses that appeared in his "Toward a Rational Society". Habermas

(1991) uses this conception in his social theory of modernity to show the ways in which modern culture has unleashed communicative rationality from its previous cultural and ideological constraints.

In modern societies, social norms are no longer presumed to be valid but rather are subjected to critical reflection, as for example when the ethical life of a specific culture is criticized from the standpoint of justice. In a sense consistent with the enlightenment imperative to use one's own reason, the everyday "life world" of social experience has been rationalized, especially in the form of discourses that institutionalize reflective communicative action, as in scientific and democratic institutions (Foucault, 1980).

The rationalization of the life world in Western modernity went hand-in-hand with the growth of systemic mechanisms of coordination already mentioned previously, in which the demands on fully communicative consensus are relaxed. If large and complex modern societies can no longer be integrated solely on the basis of shared cultural values and norms, new no intentional mechanisms of coordination must emerge, which take the form of nonlinguistic media of money and power action (Foucault, 1972).

Since its beginnings with Socrates, philosophy has typically involved the project of questioning the accepted knowledge of the day. Later, Locke, Hume, and especially, Kant developed a distinctively modern idea of philosophy as the critique of knowledge. Kant's great epistemological innovation was to maintain that the same critique that revealed the limits of our knowing powers could also reveal necessary conditions for their exercise.

Foucault (1972), however, suggests the need to invert this Kantian move. Rather than asking what, in the apparently contingent, is actually necessary, he suggests asking what, in the apparently necessary, might be contingent. The focus of his questioning is the modern human sciences (biological, psychological, social). These purports to offer universal scientific truths about human nature that are, in fact, often mere expressions of ethical and political commitments of a particular society. Foucault's "critical philosophy" undermines such claims by exhibiting how they are just the outcome of contingent historical forces, and is not scientifically grounded truths.

ARCHAEOLOGY AND GENEALOGY

'Discipline' and 'Punish' marks the transition to what commentators generally characterize as Foucault's "genealogical" period, in contrast to the preceding "archaeological" period (Flynn, 2003). In 1969, he published *The Archaeology of Knowledge*, a methodological treatise that explicitly formulates what he took to be the implicit historical approach (Archaeology) (Hoy, 1986). He deployed in "The History of Madness", "The Birth of the Clinic", and "The Order of Things"

(Flynn, 2003).

The premise of the archaeological method is the systems of thought and knowledge (episteme or discursive formations, in Foucault's terminology) are governed by rules, beyond those of grammar and logic, that operate beneath the consciousness of individual subjects and define a system of conceptual possibilities that determines the boundaries of thought in a given domain and period (Rajchman, 1985). So, for example, "The History of Madness" as Foucault maintained, should be read as an intellectual excavation of the radically different discursive formations that governed talk and thought about madness from the 17th through the 19th centuries (Admittedly, his archaeological method was only adumbrated in this early work, but it was fully developed in *The Order of Things*) (Foucault, 1980).

Archaeology was an essential method for Foucault because it supported a historiography that did not rest on the primacy of the consciousness of individual subjects; it allowed the historian of thought to operate at an unconscious level that displaced the primacy of the subject found in both phenomenology and in traditional historiography (Davidson, 1997). However, archaeology's critical force was restricted to the comparison of the different discursive formations of different periods (Gross, 2009). Such comparisons could suggest the contingency of a given way of thinking by showing that previous ages had thought very differently (and, apparently, with as much effectiveness) (Gutting, 1989). But mere archaeological analysis could say nothing about the causes of the transition from one way of thinking to another and so had to ignore perhaps the most forceful case for the contingency of entrenched contemporary positions. Genealogy, the new method deployed in "Discipline and Punish", was intended to remedy this deficiency (Foucault, 1980).

Foucault intended the term "genealogy" to evoke Nietzsche's genealogy of morals, particularly with its suggestion of complex, mundane, inglorious origins which is, in no way, part of any grand scheme of progressive history. The point of a genealogical analysis is to show that a given system of thought itself uncovered in its essential structures by archaeology, which therefore remains part of Foucault's historiography (was the result of contingent turns of history, not the outcome of rationally inevitable trends) (Foucault, 1980).

The Foucault/Habermas Debate is a dispute concerning whether Michel Foucault's ideas of "power analytics" and "genealogy" or Jürgen Habermas's ideas of "communicative rationality" and "discourse ethics" provide a better critique of the nature of power within society. The debate compares and evaluates the central ideas of Habermas and Foucault as they pertain to questions of power, reason, ethics, modernity, democracy, civil society, and social action.

The debate was a dialogue between texts and followers, Foucault and Habermas did not actually debate

in person, though they were considering a formal one in the US before Foucault's death. Habermas' essay, "Taking aim at the heart of the Present" was respectfully altered before release in order to account for Foucault's inability to reply. Habermas finds that the base of cultural maturity is in the communication rationality. He believed that the most problem in cultural arena is the deficiency in human relational action (Habermas, 1991). According to Foucault, growth of cultural knowing is completely non-continuous and it is due to an imaginary structure which the governance of episteme frame determined its period time. The extra-discursiveness order includes three elements: meaning, discursive and power, which have interaction (Figure 1). In his opinion, for replacing the new episteme frame, it is necessary to produce another epistemological break in our thinking about the world. This break is usually hidden and violence. It generated new power networks based on the new episteme frame. Dialectical relationship between power and knowledge is an endless process (Figure 2).

FIELD REVIEWS

Today explaining the Foucault's thought has basic applications especially for cultural challenges of the man. Structural-oriented mental approach to the cultural phenomenon, dialectic of knowledge – power and its epistemological break, and aesthetic discussions causes complete explanation of the cultural systems.

Iranian culture has three components which include modernity, nationality and religious. According to Shaygan (2009) allegorical transformation and mutation are the main consequences of encountering between Iranian culture and West (Shayegan, 2009). Allegorical transformation occurs in the spiritual tradition that has the similarity of metaphysical experiences. A basic concepts and symbols easily transfers from one culture to another culture. Whereas mutation transformation as occurred that will transform the main essence of a culture (Shayegan, 2009).

According to author in "encountering between Iranian culture and West", the allegorical transformation occurs as encountering Iranian nationality and religious identity with west but mutation transformation occurs in modern identity of Iran.

Foucault's thought has basic applications for Iranian cultural system from side of finding epistemological breaks and the power -knowledge dialectic. Author believes that institutionalization process of Iranian cultural identity has five epistemological breaks as dialectic of knowledge – power and power micro-physic analyzes and resulted of them.

The main epistemological breaks in institutionalization process of Iranian culture includes: the Islamic Revolution in 1979; the occupation of the United States embassy in Tehran on November 4, 1979; the elections of the fifth

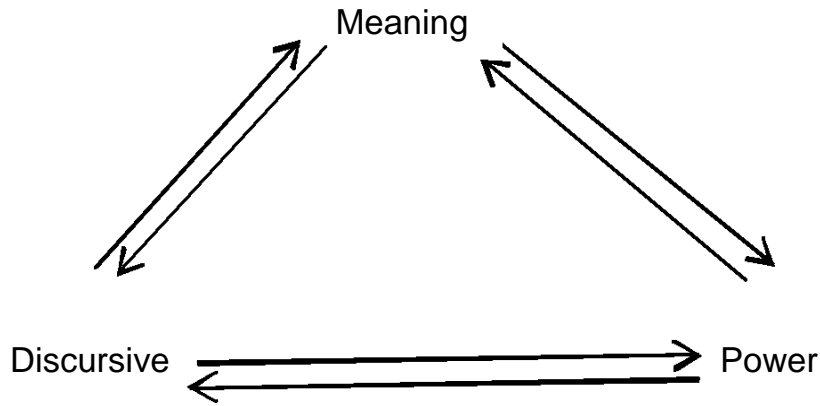


Figure 1. Foucault's extra- discursive elements.

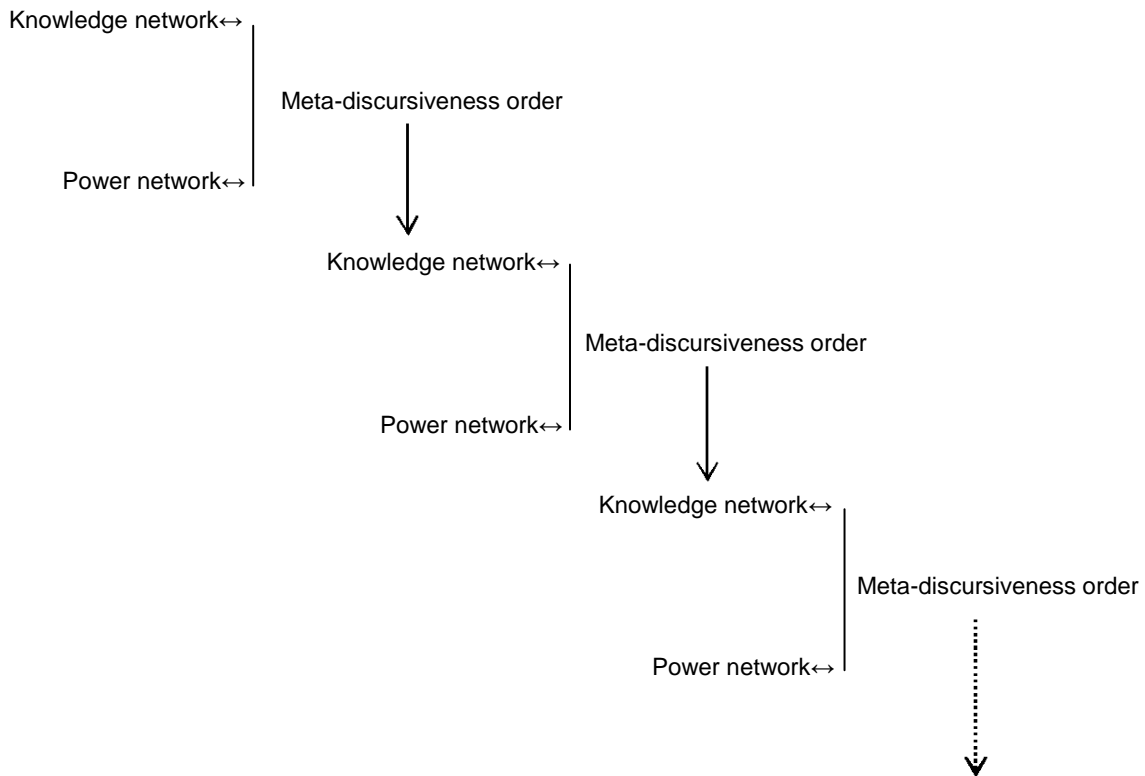


Figure 2. Foucault's endless design of dialectical relationship between power and knowledge.

president of the Islamic Republic of Iran on May 23, 1997; the September 11 attacks and the seventh elections of Presidential on June 24, 2005. These five epistemological breaks that had been shaped to cultural occurrences based on the allegorical transformation and mutation transformation are the institutional process and identity heritage of Iranian culture.

The Islamic Revolution in Iran caused prevailing of religions in economics and other societal affairs, and in pursuance of it, the occupation of the United States

Embassy in Tehran caused an extra-regional discursiveness. The Elections of the fifth President of the Islamic Republic of Iran as a referendum produce the idea of dialogue among civilizations and caused international discursiveness. The September 11 attacks replaced fight against terrorism and the Elections of the seventh President of the Islamic Republic of Iran on June 24, 2005 as another referendum notified justice and equity as the new idea in international arenas. These occurrences as institutionalization process factors effect on identity

linguistic patterns in encountering between Iranian culture and western culture.

DISCUSSION

Five epistemological breaks derived from this research as institutionalization process of Iranian cultural identity affected by methods of identity linguistic patterns games. To author creation and identity as basic concept of institutional and public policy process of Iranian culture; as two major cultural challenges of contemporary human and two symbols of aesthetic have ontological and epistemological basis (Chitsaz, 2009). These concepts as two strategic approaches are gift from Kant's transcendental philosophy and Hegel's phenomenology of mind in dialectical philosophy. According to Habermas's rationality and his theory of communicative action for effective response to Iranian challenges of identity and creation is necessary applying optimum model of communicative action and avoiding extremes cultural behaviors of purely technical or purely reactive as the relations are essential to cultural genealogy and public policy process. As such, Foucault utilizes the concept of Genealogy instead of Archaeology for cultural public policy and technology based on emphasis that seeks to establish a French feminist philosophy. Mental structural-oriented approach to cultural phenomena; the dialectics of power-knowledge and epistemological breaks have basic alternatives for responsive to demand of identity and creation as challenges of contemporary man.

CONCLUSION

Since the theory of epistemological gaps is considered a convenient instrument for explaining Iranian cultural events after the Islamic revolution, the author while studying the theory of Genealogy of knowledge proposed by Foucault in the scope of cultural phenomena, analyzes some objective cases in the field of cultural public policies.

Genealogical model is based on understanding of fact as the product of historical and imaginary institutionalized order. The article considers discourse, meaning and power as causal factor of the institutionalized order and claimed that Iranian culture has three components including modernity, nationality and religious that caused identity challenges. Lack of attention to man's conscious choices and the impractical interpretation of an ideal society are the main criticisms made on the theory of Michel Foucault on cultural public policy.

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