

A Short Essay on Structurization Theory

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Here is the entire text of a short paper I wrote:

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Structurization Theory is a critical realist perspective in The MarkFoster.NETwork<<http://markfoster.net/>>(tm), a sociology project. Although the similarities with Ram Roy Bhaskar's Critical Realism<<http://www.raggedclaws.com/criticalrealism/>> are obvious and intentional, the two approaches are not exactly the same.

Unities, unifying essences, or essential unities are the unknowable webs of interconnectedness between beings and things. They are the ontological (real) fabric of existence. The Essence or Unity of God, the innermost Essence of essences, is also a rational Being (the "Supreme Being"). Whether any other essences are beings appears to be unrevealed. These essences preexist, or precede, their ontological attributes or individualized attributes (beings and things).

All beings and things form and develop as individualized attributes of essences. According to the Will of God, various entities, during gestation (fetal development) or evolution, obtain or acquire the attributes of their own and lower kingdoms of existence: cohesion from the mineral, growth from the vegetable, and sensation from the animal. The attributes of essences which are manifested are relative to the capacities or limitations of particular beings and things.

Names are the designations for essences, attributes, and individualized attributes (beings and things). Physical attributes are named or described through empirical observation. Spiritual attributes are named or described through empirical analogy. People name essences, and their attributes, but cannot create them. We use either the Names found in Sacred Texts or we coin

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our own. Emancipation from oppression is the name of an attribute of human unity.

Structurization, or human agency, is an intentional relationship (connection or love) with empirical and spiritual attributes (and individualized attributes, such as particular beings and things) which have been identified by name. Through structurization we acquire, based upon our capabilities, the essential attributes manifested by a being or thing. To illustrate, while practicing meditation, we receive spiritual attributes. Through investigations of nature, we acquire the attributes of various beings and things.

The attributes of essences acquired through structurization are relative to our capacities. For example, knowledge (epistemology) is the name of an attribute of some or all unifying essences. Our indirect understandings of essences, through their attributes which have been identified by name, are limited by our capabilities, biases, perceptions, perspectives, and expectations. Therefore, human knowledge is relativist or fallibilist.

Bhaskar developed a three-tiered ontology. To Bhaskar, the Real includes both meta-Reality (cosmic envelope or non-dualism) and demi-reality (dualism, oppression, and alienation). The Actual refers to events, or patterns of events, which can be observed. The Actual is produced by the Real. The Empirical is the realm of human knowledge.

In developing Structurization Theory, I have modified Bhaskar's model:

1. the unknowable Real, which I have interpreted as unifying essences
2. the knowable Actual, which I have interpreted as the events, attributes, manifestations, representations, or signs of essences
3. the Empirical, which I have interpreted as identifying attributes by name

Bhaskar also places a great deal of emphasis on human agency or willful action. Agency is interpreted as structurization and defined as establishing relationships with attributes. Disunity and oppression (similar to Bhaskar's dualist demi-reality) are the absence of structurization.

Finally, I adopted the rarely used word, structurization, in order to

distinguish the perspective from Anthony Giddens' structuration theory (one of the rational practice theories) and from the usually anti-essentialist, or anti-realist in an ontological sense, social constructionism.

From: <http://essay.structurization.com/>

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