

# The ratio of the strategic theory of opportunity equality and the triple of wealth, power and knowledge

Farid Azadbakht, Mohammad Jawad Jafari, Hassan Hosseini

Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran

## Abstract

Over the past few decades, in the field of equality studies, strategic equality theory has been proposed that, despite the philosophical literature and human rights in this field, its relation to jurisprudence with triples of wealth, power and knowledge, is so much contributing to and compilation Not yet Nevertheless, two rival discourses are formed for the organization of equal opportunity in the field of economics, politics, and culture, which, due to differences in the foundations and epistemic bases, are among the structures of liberal democracy - religious democracy, Subjectivity - epistemic pluralism, the market economy - the jurisprudential economy, in the field of opinion and practice, the confusion of brokers, and the ecstasy of native ideas and ideas. The analysis of the prospect of this complex situation is the purpose of this article, Interdisciplinary, comparative and reasoning, in a way to redefine the problem from the perspective of jurisprudence and human rights, which, in the power sector, An effective policy of providing citizens; and in the welfare area, improving the status of the less well-off, and ultimately in the field of knowledge and culture of free competition, between ideas and ideas, in the light of the principle of equality of opportunity, and in a non-violent atmosphere., Distortion, imposition, audit and monopoly.

**Key words:** Equality of opportunity, Power, Welfare, Knowledge, Jurisprudence, Human rights, Democracy and pluralism

## INTRODUCTION

Each society has access to a circle of individual and collective capital flows to a core of material, spiritual and epistemic resources that, in the context of the theory of justice, the principle of equality and freedom, should place the status of the subjects and subjects of the rightful owner in relation to This set of assets, and social facilities, is illustrated and illustrated. On the other hand, the phenomenon of power, as a process of participation in the civil and political order, is relevant to citizens, unlike tribal caste, and authoritarian and totalitarian systems, the category of politics is not something related to a particular person, or a group Certain elites and aristocrats, as well as brokers and rulers, are predetermined and imposed, but

also on the grounds of the theory of civil and political equality of citizens, all participating in the reproduction of political regimes and civil opportunities in an equal position. (Azadbakht.2001: 9), in the field of knowledge, the achievement of a venerable and decisive home, both in the form of education and cultural transfer, in the creation and creation of knowledge, in the presentation and presentation of views, and in scientific approaches and cultural, dignity, and a clear, regular and predictable order awaits them. With this description, both in the field of rights and in the sphere of knowledge - culture, and the idea, both in the realm of the market, and in the field of power and policy-making, which enables the individual and collective prosperity of members of society, the theory of equality It is an opportunity that, despite the acknowledgment of a priori inequalities, including the ability and weakness of individuals, such as intelligence, creativity, and talent and motivation for growth, and in contrast to the lack of intellectual intelligence and emotion, disease and flood and earthquake, And natural and pernicious pests and infections, and seemingly natural problems, as well as unequal social status, and cultural constraints and political interventions, and civilization

### Access this article online



www.ijss-sn.com

**Month of Submission** : 01-2017  
**Month of Peer Review** : 03-2017  
**Month of Acceptance** : 05-2017  
**Month of Publishing** : 07-2017

**Corresponding Author:** Farid Azadbakht, Department of Law, College of Law and Political Science, Kermanshah Branch, Islamic Azad University, Kermanshah, Iran. E-mail: Azadbakht@iauksh.ac.ir

and outlook Religious affiliations and other causes and factors, and the status and position of human agencies, in this moral perspective and the human rights paradigm, must be redefined and redefined in a way that is not natural enslavement (Jerome 1950: 2), And the state of affairs, and not the tribal affiliations, and the domination of the idols of the community, their fundamental freedoms, on any pretext of benevolence and expediency, and public order and moral safeguards, and Congeniality and cultural and ideological convergence, and transform into an unnatural combination of empty words, and not their closeness, behind the scenes of political games and media hustle and bustle. In the power of the nakedness of politics, it serves as an instrument of the transcendent ideal, and a means of sacrificing idolatry, and fetishism, and of old and modern myths, rather than cultural emulation and not monologism and dogmatism, and No epistemic intimacy, the original mechanisms of production, and the development and transmission and expression of cultural heritages, including knowledge, knowledge, theory, idea, creativity, invention, initiative, message, media, art, aesthetics, experience, reason, civilization, ethics To distort religion and tolerance, or to forge, distort and impose it. The explanation of the theory of bar, justice in the framework of equality of opportunity, in the political thought of the West, and the hawk Human rights have led to the creation and creation of many discourses, and sometimes rivals, that, in John Rawls' first approach, and Robert Nozick's approach, as well as the philosophy of jurisprudence, and all of them in the field of economics and wealth, are analyzed and analyzed In the second and third conversations, we examine and analyze the relationship between the phenomena of power and wisdom and the theory of equal opportunity:

## **FIRST SPEECH: EQUALITY OF OPPORTUNITY IN THE FIELD OF ECONOMICS AND WEALTH**

### **The First Story: The View of John Rawls**

John Rawls, a thinker and philosopher of the United States, in his trio of political philosophy, including a theory of justice (Rawls, 1971), the rights of nations (Rawls, 1999) and justice as fairness (Rawls, 1985), the Kantian and liberal manners Stanford Encyclopedia of Philosophy 2012: 1), is concerned with this subject, because of its reliance on this approach to human being, and its belief in fundamental freedoms, and to provide a special sense of the content of human rights and their violation Which leads to the intervention of the international community (Rawls, 1999: 89); surely it is at the forefront of the twentieth century thinkers. He is designing the category of distributive justice, which seeks to redistribute and rebuild social capital; to improve and improve the status of the material and development of less privileged individuals,

and to the less developed areas; to rule the government in a fair and equitable manner; The mechanism of the market tends to modulate income and class gaps. (Rawls 1996: 12), a subject from the perspective of his student, Robert Nozick, violating the principle of justice in the process of legal acquisition, and the legitimate accumulation and accumulation of capital, and the voluntary transfer of individual assets. It seems that the mechanism of state intervention in the redistribution of assets, in the interests of the poor and the deprived, and, in this sense, equality is adjusted to fairness; the result of the revision of the liberals is in the main functions of the state, which, Following the oil crisis of the seventies of the twentieth century and the unceasing failure of the market; the mere fact that such an action was inevitably inevitable was inevitable. Equality of opportunity in the initial neglect stage, and the antecedent in the hypothetical contract Rawls (Herman 1999: 24), which leads to the selection of reasonable and reasonable standards by moral and civil servants or wise citizens, is a diluted and moderated core of The idea of socialism, and the consideration of the rights of the second generation, economic, social, and cultural, are, in spite of the focus of the rights of the generation of liberty, to liberals such as John Rawls.

Second article: Robert Nozick's View  
Nozic

By contrast, Robert Nozick believes that equality of opportunity in the sphere of capital and material resources, and the allocation of values means the universal equalization of opportunities, for all without the principles of legal acquisitions, and the voluntary transfer of the owners of capital, the right to ownership Which denies natural fundamental rights, and beyond that government intervention, in favor of the poor in the legitimate assets of the owners of capital, which is the result of the regulation of the hidden hands of the Smithy of the free market; Kantian means the word, and on the other hand, it violates the right to ownership. Of course, the government, Robert Nozick's minimum, is fundamentally of a special type of business that would replace the market with its own intervention and arbitrariness. (Nozick, 1974: 108) seems to be consistent with the theory of equality of opportunity in the liberal tradition, both in the context of justice as the fairness of John Rawls, and in the reading and reading of justice, as the justification and authority of Robert Nozick; Equality in the field of material resources and resources cannot be the equalization of opportunities, and the inclusion of positive and compensatory discrimination on a maximum scale that is not morally justified, nor the effectiveness and effectiveness of the free market mechanism, harmony and consistency That, its continuity with the present situation creates a large volume of inequalities arising from individual accumulated assets, and seemingly legitimate

Leyte percent of the population was poor majority in most Western states. However, Rawls in his redefinition of his theory considers social wealth to be the product of cooperation and cooperation between society, which, in a clear and concealed process in the context of equality of opportunity, all have contributed to the accumulation of such capital, and The morally legitimate expectation of all, in the hypothetical stage of formulating the basic structures of the society, and even the righteous choice of the agents, in the veil of negligence and ignorance of dignity, and their future position in such a society requires that, if equality of opportunity, with the influence of The principle of difference, which is necessary for the dynamism and evolution of the human society; the realization and crystallization of unequal situations, and the inequality of individuals and the situation In such a situation, it should be in the interests of those who are inferior in a subordinate position and in a less privileged position to invent inequalities. (Freeman 1999: 71), in a sociological analysis, and the metaphorical conception, the requirements of the Kantian tradition, and the neoclassical interpretations of it, require and, in line with the two fundamental principles of the primacy of the right to good, and the priority of freedom to equality In the endeavor of Western civilization, it cannot be expected that all forms of inequality, whether inferior and inalienable, and discriminatory, both inalienable and inequitable, are dispensed with in history, and ultimately, a minimalistic interpretation of equality of opportunity, Equal opportunities, both in terms of definition and in the realization stage, were pleased (Gilllan.1998: 154-173), that both individual liberty and fundamental human rights were preserved, and the Market prosperity does not fall into danger, because safeguarding these two components - individual freedom and market efficiency - which is the heart of the civilization itself, the present ritual of the West; according to the liberals, they are a respected goal, and an ethical ideal, denied to communism, Fascism and devastated Nazism of the twentieth century, and of course, in our belief, with the Kantian presuppositions, the third way is not the hegemonic culture. (Davison & Wolf.1999: 26).

### **Third Issue: The Degree of Wealth in Jurisprudence**

The dispersion and diffusion of required structures, a theory in jurisprudential sources and sources, has led to the emergence of modern and emerging issues, such as the equal opportunity and wealth ratio, with the contempt of contemporary jurists, to make such issues still uninhabited, and to Accuracy and accuracy, we cannot explore the extent of this serious issue, from the perspective of the philosophy of jurisprudence. However, in the jurisprudential schools of the two discourses of domination and neglect (Mighati, 1990: 10), and more recently, the approach of expediency in Shiite jurisprudence

has arisen, which can partly compensate for this epistemic vacuum. In the field of wealth, the jurists have explained most of the theory of property and property, using its real and credible bases, which, from the point of view of which the ghost is the real ownership of that God, - and the principle of the guarantee of legitimate wealth arises that, knowing individual and collective credit ownership is a general consequence of the consequences. But the distribution of wealth, in such a way as to ensure the equality of minimum opportunity, and the status of the poor and the less well-off, is carried out in a fair manner, requires the intervention of the ruling and the Islamic state, which cannot be limited by the mere invocation of domination and loss. Sensible and methodical, unless the intervention of the state justifies the distribution of legitimate fortune in the field of materialization in the tradition of jurisprudence and the discourse of expediency in Shia jurisprudence, which is still within the framework of the philosophy of jurisprudence, effort and effort There is no effective way to understand and execute it. For example, the ownership of the mass media can be pointed out that the monopoly and domination of the state against it is contrary to the legal principles and the basic rules of jurisprudence. Article 44 of the Constitution, due to the ambiguity and gaps that exist in the system, school and science of Islamic economics, and more importantly in the field of philosophy of economic jurisprudence, despite the identification of private property ownership, has had many problems and problems. It is confronted not with the redistribution of public and public wealth, based on the idea of expediency, which is an emergent and unconventional phenomenon, which provides a minimum of welfare to all, and not legitimate property, derived from the principle of domination Which is responsible for the efficiency of the Islamic market. Removing this issue into the future, and following the advancement and development of the discourses of philosophy of jurisprudence, is also not the solution to the problems of modernity, since any planning for wealth, and its fair distribution in the light of the principle of equal opportunity requires careful attention to Science and education are human and social, that the co-operation and participation of the philosophy of jurisprudence and the philosophy of economic jurisprudence, as a second degree knowledge in this regard, leads to the discourse of the jurisprudence of wealth which, at present, has failed its mission. Is.

### **Second Speech: Equality of Opportunity in the Field of Political Power**

In the field of power, in its broad sense, which includes rights and duties, the second main component is subject to the principles and mechanisms derived from the principle of equality; apparently the theory of democracy in the context of laticy, which “defines the relations between

religion and the world or Politics, Political Power, and Religion. "(Georgian. 1988: 40) is responsible for regulating and regulating issues of civil political relations among the activists of the field of power. The ratio of democracy and political power has opened up a number of readers with the subject of equality of opportunity (Nasr.1987: 17-22), among which two liberal democracy models, and the religious democratic theory based on the absolute rule of the Urisprudent, each of them is a special reading They have offered an interaction and a relationship of power and equality. In the pattern of liberal democracy, participatory equality, individual freedom, fundamental rights, rule of law, along with elements and elements such as collective participation, accountability, and transparency; it has broken down the institution of power and state, and its existential and functional scope Which is believed to be an institution built upon the free and natural will of the citizens, which, based on a social contract, on behalf of the main owners of the sovereignty, is only relevant to the protection of public order and the welfare of citizens. (Azadbakht.2014: 70)

This interpretation and interpretation of the rival - religious democracy - is in fact the domination of certain contradictory elements, and the heterogeneity of the modern and modern world, which is based on the consensus and convergence between them of the civil liberal order and religious politics. The credibility of society, and political relations, the priority of the right to good, the pre-social natural rights, the uncertainty of political action and political thought or epistemic pluralism, democracy, society, the bond of profit - the defeat - secularism and humanism, against the traditional jurisprudential tradition, Which focuses on nature in the explanation of society and government, the priority of goodness right, the authority of religion, the rights and duties of the religious, and jurisprudence, the epistemic monopoly and the certainty in action and social and political insights, the communion of affection - exaltation - and the exploitation (Shabrov. 2011: 6), definitely and fundamentally does not provide a single look, and does not provide a consistent representation of the ratio of power and equality. Of course, the religious pattern is mixed with some of the liberal structures in appearance and superstructures, so that at the levels of participation, and in the layers of the representation mechanism, as a common component in these two patterns of civil and religious order, but if we go back to the basics and sources, the lowest level of convergence appears between these two conjectures of the phenomenon of political power. It seems that in the liberal vision, regardless of the position of definition, but in the stage of realization, which is based on evidence and deductive evidence, and sociological analysis, and historical transformations, the idea of equal opportunity - of course,

should not, this idea with the opportunity Equal and equal opportunities, confusion and mistakes, - in the power sector, due to the maximum convergence between the elements of civil society, and the functional synergy of political institutions, and components such as: democratic participation, state-building processes, civil actions, Free and fair elections, effective sentencing, judicial review, accountability, transparency, rule of law, indigenous political experience and tradition, elite circulation The presence of the respondent parties state building, and other evidence; so true in Western societies, institutionalized. While the limited experience of politics on the circuit of religion, on this boundary and canvas (Craig 1999: 37), and the conceptual and institutional combination of the pattern of religious democracy, with some elements and components of its competing models, including liberal democracy And other conceptual models of political power; and the lack of a separation between the position of definition and the realization of the insight of many of its supporters of the theory, the assessment and judgment of the conceptual ratio, and the specificity of political power centered on religious democracy, and the principle of equality Difficult and dumbfounder, as based on the basis of pluralistic epistemology, and the monopoly of understanding the complex social phenomena, such as the idea Political power in a model of religious democracy, and judging it difficult, and sometimes impossible to be reduced. In the traditional definition, the ideal and metaphysical state, and before experiencing a conceptual model such as jurisprudent Guardianship, and its relation to the principle of equality, in the domain of power, with the methodological, complete, and philosophical constructs, explores the subject; While in the realization, it is possible to consider the pseudo-inductive method based on evidence and false assumptions, the cause of the cavern, or with the structures of hermeneutics and the credibility of the thought and the meaning, Interpreted and interpreted the experience of gravity and development, or gave its reason, validity and softness within the framework of instrumental rationality, or, in the end, the consequences. Earnings this concept, tested in practice, and realization of expansion and contraction historical and sociological dynamics of it, in the guise of a structural paradigm case (Soroush.2009: 5), In a way that ex-post case studies. However, in the most excellent political and legal document, this political power pattern is defined; equality of opportunity has been accepted in a minimal sense. In the field of rights in the chapter on the rights of the nation, with a look at the constitutional revolution, and the model The western framework is presented today, which, however, is based on the principles of the aforementioned law and the traditional way of governing it; it is so privileged that these rights are the natural and individual natural rights of the nation, and the former are on any political order; It is

not conceivable, and even the republic, which is based on the explicit passage of the aforementioned law, is one of the foundations of the legitimacy of the religious system; in some of the presentations, in the year In the light of some unconventional Jurisprudence presuppositions, Ian has been neglected since its true meaning, and the will of the people to the extent of the supply of acceptable goods has been diminished, and has become legitimated, and has a reputation for legitimizing the discourse Political jurisprudential power. (Sachedina 1997: 40)

### **Third Speech: Equality of Opportunity in the Field of Culture and Knowledge**

Reducing the resources and facilities of a society is based on the power and wealth of crude and irrevocable reductions, which fall under the category of knowledge, the knowledge economy, and the diverse and diverse human sciences, especially from the field of social and human sciences, which is the original arena Critique of power, and the base of wealth assessment; neglects with all zeal. While in contemporary civilization and contemporary social life, the importance of the category of knowledge, discourses, and narrations, if not less than other domains, such as power and wealth; No doubt more and more weighty. The question that arises in this area is whether it has a relative relation to the category of knowledge and awareness in general terms, are cultural goods in the process of creating and presenting, and competing and supplying, equal protection?, Can society and sovereignty, with the political support of some scholars, turn their ideas and discourses into formal and official expressions, and thus enclose the arena for the presence of equal rival and critical discourses? Such questions, inevitably, make the importance of designing, analyzing and exploring, at an angle of equality and knowledge. Also, the subject of pluralism, and epistemic dogmatism, are related categories that, in the epistemological sense, correctly analyze and justify the foundations of this field.

### **FIRST STORY: EPISTEMIC PLURALISM**

The foundation of truth and understanding, and the reception of multidisciplinary and multi-layered social and human issues, including the components and issues of delay, and the difficulty of complementary philosophies, the plurality of theories and the diversity of understandings, and in opposition to the domain of thoughts and ideas Sa'ab and Sadeq, in the social sciences. The plurality of understandings is both the development of human mind and language, and the multiplicity and multiplicity of social truth, and in the meantime; the lack of formal narrative, backed up by political power, and the competition of interpretations and narratives,

in the light of communicative rationality, which, not It emanates from violence, and does not appear to follow the theory of formal theory. (Azadbakht.2014: 74). This is the explanation of the principle of pluralism of social science, which, in disregard of the command and circular in its fluid and current diversity, according to Hearty Rumi in Mathnawi, the difference between the believer and the monarch and the Jehud, Slowly In the field of thought and culture, and in the field of discourses and ideas, the principle of equality is that, no cultural commodities such as theory, discourse, experience, interpretation, manifestation, reception, understanding and inference, and fatwa and diligence, and There are no formal readings, and understandings are multiplied, and one cannot write the relation between the various interpretations, and is in the process of emergence rather than the formal understanding, and the understanding of the reduced function. There is no understanding, formal understanding, and consequently no understanding, subjection to understanding; understanding whether it is nature, whether in society or in man, is rival in plurality and diversity, not the emperor and the subordinate and captive. What conceives the intellect; - the understanding or prevailing narration - not to the will of the scholars, nor to the will of the rulers, but to the mystery of this leaderboard elsewhere. Epistemological pluralism provides an opportunity for everyone to participate in the creation of cultural ideas and messages, as well as equal access to the diversity inherent in the reproductive heritage of human thought, and in another area of opportunity to be heard, and to critique and judge the value and grants the originality and value of cultural products and epistemic ideas to individuals and members of the human community. In societies which, by formalizing some of human thought, play the space of competition between ideas, thoughts, and rules of the game, and the propagation of epistemic and cultural opinions; the sharp razor of censorship and the audit of the minds and the soul It plays and talks so much that, ultimately, the representation of votes is transformed into ideologies, and the originality of the thought and the ugliness of culture, the production of ideas and the creation of ideas other than power, and the propaganda of ideology and thought-provoking games, and Susan's Thoughts; No News and No Addresses. Under such conditions, power, the apparatus of production of ideas and government, is an unrivalled actor of the field of thought and thought, which, according to the interests of the group and the party of the rulers, brings an idea and sometimes superstition, and throws up ideas through their fury and glory Makes. In this situation, it is as if power is so difficult and solvent as problems; for political thinkers and thinkers, it sets the political code. Obviously, in this situation, the unfair and imposed discrimination in the form of the formalization of some thoughts and ideas occurs, which, indifferently to the requirements of thoughts and thoughts and thoughts,

discourages society from the existence of dissent and political opponents, and any Independence of the deprived and deserted votes, and ultimately forced the scholars into seclusion and isolation, and hopes to await the change in the conditions and the advent of the sun, the freedom of thought, and freedom of speech in the darkness of authoritarianism, to condemn the condemned truths.

### **Second Question: Epistemic Propaganda**

In this model of knowledge, except for a set of deliberate and deliberate thoughts, other thoughts are nothing but a mirage of thought, and illusion, superstition and imagination. (Hick. 1986: 59-15). In other words, thoughts are divided into two categories of honest thoughts and false beliefs. Naturally, in such a state of affairs, it is defended not by the diversity of understanding, but by the plurality of interpretations and narratives, and their truthfulness, and by the main mission of the government to defend the definitive facts, and the exclusion and refutation of false illusions. It seems that social knowledge, and interpretations, narratives, experiences, and fatwas are from logical analogies, that there is no reconciliation between two thoughts and two distinct votes, while reducing the diversity and diversity of understanding, And human perceptions and perspectives, into a rational logical structure in which truth and certainty of science are achieved within them; an indication of the ignorance of the complexities of the mind and of the human language, as well as neglect, of the multiplicity and multiplicity of facts That is, they will evolve and coherently compete in constant competition. (Azadbakht.2014: 82)

## **CONCLUSION**

In spite of its privileged importance and priority, equality of opportunity, in its history, is an emerging phenomenon, and a modern category, which has been flooded with a flood of philosophical, theological, and especially human rights ideas; however, a consistent and coherent explanation of It requires attention to the strategic trilogy of power, wealth, and knowledge, in which the equivalence of opportunity with these influential and decisive categories has been analyzed and analyzed. At the level of power, the two totalitarian and democratic systems provide a fairly comparable equation of opportunity, based on the findings of this paper, due to the maximum convergence between the elements of civil society, and the functional synergy of political institutions, and components such as democratic participation State-building processes, civil actions, free and fair elections, effective commands, judicial supervision, accountability, transparency, rule of law, indigenous political experience and tradition, elite circulation, the presence of accountable governments, the existence of state-run parties

and other evidence and The evidence, in a real and relative way, has been institutionalized in some Western societies. While the limited experience of politics, on the circuit of religion in this frontier, and the conceptual and institutional combination of the model of religious democracy, with some elements and components of its competing models, including liberal democracy and other conceptual models of political power; And the lack of separation between the position of definition and the realization of the position, in the insight of many of its supporting theorists, in assessing and judging the conceptual ratio, and in particular the political power centered on religious democracy, and the principle of equality, is made difficult and dysfunctional, And yet the difference between the position of the definition and the status of realization and the bill, and the historical expansion and sociological scrutiny of it, in the form of a paradigm structure, in a later manner Not analysis. In the area of wealth, there are two models of the market economy, and state interventionism, which provides citizens with equal opportunities, the hidden hand and market regulator, and the self-interest of the sovereigns. In terms of justice, as fairness of John Rawls, as well as in the righteousness of justice, as Robert Nozick deserves; inequalities are compatible with equal opportunity theory, and the equalization of opportunities cannot be used to provide equity in the field of material and material resources. And the inclusion of positive and compensatory discrimination on the maximum scale, and entering that, it is not ethically justified, and not the effectiveness and effectiveness of the free market mechanism, which is consistent with the continuation of the existing situation, the creation of The huge amount of inequalities stemming from individual accumulated assets, and seemingly legitimate one-percent minority, from the poor findings, in most Western states. However, in redefinition of his theory, Rawls considers social wealth as the product of cooperation and co-operation of all kinds of society, which, in a clear and hidden process, in the context of equality of opportunity, all have contributed to the accumulation of such capital, And the morally legitimate expectation of all, in the hypothetical stage of the formulation of the basic structures of society, and even the righteous choice of agents, in the aftermath of negligence and ignorance of their dignity and future status, require in such a society that, if equality of opportunity with influence, From the principle of difference that is necessary for the dynamism and development of the human community; the realization and crystallization of unequal situations, and inequality of individuals and the situation The result, in such circumstances should be modified to inequality, to those who pay, lower status and less in a position to benefit, and have been replaced. In jurisprudence, in spite of the lack of a basic discourse, and the absence of the formation of the philosophy of economic jurisprudence, the confusion of

the principle of domination of legitimate wealth, and the principle of the need for transparency, the ratio of wealth in the light of the principle of equality of opportunity, does not help much, and even discourse The expediency, too, does not respond to the optimal understanding of this ratio, and the only hope is that the balanced payment is from the sciences of the intelligentsia for understanding, and the management of the problems of evolutionary and emerging, that resistance to it leads to epistemic poverty.

But in the field of knowledge, in the philosophy of jurisprudence and human rights, there are two monopolistic and pluralist models that, in accordance with the first model, have no guarantee of competition between ideas and theories, and discourses and normative implications, between them. And the power of foolishness and hegemony, in the emergence and decline of discourses, and its formalization, plays an unparalleled role. While in the epistemic pluralistic model, although the field of supply and competition of discourses and ideas is provided, it enhances the plurality, proportion and relativity, which is sometimes difficult to organize social life. Nevertheless, the realization of the equality of opportunity in the three areas of political power, wealth and knowledge of function is considered an accepted paradigm that is found in national societies. What conceives the intellect; - the understanding or prevailing narration - not to the will of the scholars, nor to the will of the rulers, but to the secret of this leadership, elsewhere. Epistemological pluralism provides an opportunity for everyone to participate in the creation of cultural ideas and messages, as well as equal access to latent diversity, in the birth heritage of human thought, and in another area, the possibility of hearing, and judgment and judgment It grants individuals and members of the community for value and originality, and the value of cultural products and epistemic ideas. In societies which, by formalizing some of human thought, play the space of competition between ideas, thoughts, and rules of the game, and the propagation of epistemic and cultural opinions; the sharp razor of censorship and the audit of the minds and the lives of It plays and talks so much that ultimately the vote is cast in the form of ideologies, transformation, and freedom of thought and ideas into oblivion.

### Passenger Steamer

1. Natural slavery, including the immortality of the Greek philosophical philosophy, has been criticized in recent history, especially in contemporary times. For details (Popper 1984) and (Krishnan, 2008: 75)
2. Essentially, the purpose of this paper is not to draw the ultimate and perfect and flawless state of the phenomenon of power in the Western tradition, and

in particular the liberal democracy, which, of course, undoubtedly, is based on the Kantian epistemological basis, the Republic element on the orbit of democracy, and human rights are one of the crucial imperatives of national solidarity and international peace. However, the understanding and critique of power in the West has a long history, and has reproduced a great literature; nevertheless, the most important point in the philosophy of politics in the West is the existence of a self-critical circle that, the society and the state in a constant process of error It makes decay, and does not deal with the sanctification of power as a heavenly good; it is an organic product, and the unproductive product of power, which is considered to be the institution of the state; In Rousseau's vision, it is necessary to forgive his gracious gift, the necessity of its necessity.

3. The religion and the state, both as rival and disturbing institutions and in the presence of two reliable and fruitful partners, have had a steady presence in the history of political thought and political philosophy and the philosophy of politics, which, this Convergence and divergence is not an emerging issue, but rather a historical experience of the Islamic Revolution in Iran, and not the final form of the relationship and interconnection of these two, today's and today's humanitarian affiliation, and limited, as it may be in the Middle East, Iraq, and Minimal talent exists for criticizing and violating this experience in the context of the true unity of religion and politics, or the legal disfocus of religion and state, which, of course, Drain current social knowledge, certainly not fundamentally decisive. Read more. See: (Craig.1999)

The case paradigm, including the foundations of the second generation of methodology, which descends from the heavenly realm of the hypothesis to the terrestrial realm of experience, and concrete understanding and understanding, and in a Previousmanner, from outside, in an epistemic object, and the consequences and its consequences are the cause of mining, mining, and occasionally mining. Read more. See you (Soroush., 2009: 6)

- 5- In order to assess critical and attitudinal views, in this area, the place of the contradictions is conceptual and exemplary (Sachedina 1997)

### ACKNOWLEDGMENT

The researchers would like to thank all participants of this study. The research also supported by grant from Islamic Azad University Kermanshah Branch.

## REFERENCES

### Persian Resources

1. Azadbakht. Farid, 2014 Articles of the Review of Philosophical Schools in International Law. Ph.D. Department of Islamic Azad University, Kermanshah Branch.
2. Azadbakht. Farid.2001. International monitoring, on national elections. Master's Thesis for International Law. Defended at Tehran University in 2001
3. Popper, Carl Raymond, 1363. Open society and its enemies. Translated by Ezatollah Fouladvand. Publishing. Khwarazmi.
4. Serpula Radha Krishnan 2008. History of Western philosophy. Volume II Translator Javad Yousefian. Scientific and Cultural Company
5. Soroush. Abdolkarim.2009 The literary power of the literary fair. Serat Publishing House
6. Shabro Aryayi, Associate Professor, Ph.D., 1998. Natural Transformation of Democracy. Shahid Beheshti University
7. Gorgy Azandariani Ali Akbar 2009. In the Conquest of Basic Law. Tehran. Jungle Publishing - Immortal, Second Edition
8. Mighati. Abdol Rahman The rule of 1990. Master's Thesis. Advice of Mohaghegh damad.
9. Hick. Jan. 2007. Topics of religious pluralism. Translate by Abdul Rahim Gavahi. Heydari print.

### Latin Resources

1. Abdulaziz Sachedina, 1997 The Just Ruler in shi'ite Islam (New York: Oxford University Press, Edward1999 Craig, "Pluralism" in Rutledge

2. Encyclopedia of Philosophy, Version, 10, London: Rutledge,
2. Brock, Gillian, 1998 'Is Redistribution to Help the Needy Unjust?', in Brock, ed., Necessary Goods: Our Responsibilities to Meet Others' Needs Lanham: MD, Rowman and Littlefield,
3. Davion, V. and Wolf, C. (eds.) 1999, The Idea of a Political Liberalism: Essays on Rawls, Lanham, MD: Rowman and Littlefield
4. Farid Esack,1987. Quran, Liberation & pluralism: An Islamic Perspective of Interreligious Solidarity Oppression (Oxford: One word, 1998) xi; Seyyed Hossein Nasr, Traditional Islam in The Modern World.London: KPI,
5. Frank, Jerome (1950) "Legal Philosophy from Plato to Hegel, by Huntington Cairns," Indiana Law Journal: Vol. 25: Iss. 2, Article 11. Available at: <http://www.repository.law.indiana.edu/ilj/vol25/iss2/11>
6. John Rawls 1999 The Law of Peoples [LP], Cambridge, MA: Harvard University Press
7. John Rawls,1993 Political Liberalism [PL], New York: Columbia University Press. Paperback edition, 1996; Second edition, 2005
8. John Rawls 1971 A Theory of Justice [TJ], Cambridge, MA: Harvard University Press. Revised edition, 1999. The page citations in this entry are to the 1971 edition
9. John Rawls1999,Collected Papers [CP], S. Freeman (ed.), Cambridge, MA: Harvard University Press
10. Lectures on the History of Moral Philosophy 1999 [LHMP], B. Herman (ed.), Cambridge, MA: Harvard University Press
11. Nozick, R., 1974, Anarchy, State, and Utopia, Oxford: Basil Blackwell.
12. Stanford Encyclopedia of Philosophy, 2012 John Rawls. First published Tue Mar 25, 2008; substantive revision Mon Sep

**How to cite this article:** Azadbakht F, Jafari MJ, Hosseini H. The ratio of the strategic theory of opportunity equality and the triple of wealth, power and knowledge . Int J Sci Stud 2017;5(4):887-894.

**Source of Support:** Nil, **Conflict of Interest:** None declared.