

Subject and Horizon.

I. The Notion of Horizon.

1. Human knowledge is in process
Intellect: quo est omnia facere et fieri; but though unlimited in range, it begins from tabula rasa.
Process is raising and answering questions: Quid, Propter quid, An, Utrum. Or, manifestation of process is...

2. Hence at any stage of development, a threefold division.

Known: the range of questions I can raise and answer.

Known unknown: the range of questions I can raise, find significant, worthwhile, know how they might be solved, but de facto cannot answer and know I cannot answer. Docta ignorantia

Unknown unknown: Indocta ignorantia; the range of questions that I do not raise; if raised, I would not understand nor find significant nor judge worthwhile nor know how to go about solving.

3. - The horizon is the limit, the boundary between docta and indocta ignorantia.

What is x beyond my horizon consists not merely of answers but also and principally of questions that are beyond me, meaningless-to-me, insignificant-to-me, not worthwhile-to-me, insoluble-to-me. "I haven't got a clue."

As defined, the horizon is a relative term: what is meaningless-to-me may or may not be meaningless absolutely.

By way of contrast, we shall also speak of the field: what is beyond the field is meaningless absolutely, insignificant absolutely, insoluble absolutely.

The field is the universe, but my horizon defines my universe.

Both are relevant to metaphysics: for metaphysics deals with ens, with omnia, with the universe.

The field regards metaphysics as such, but the horizon regards metaphysics as possible-to-me, relevant-to-me.

4. The existence of the horizon comes to light not directly but indirectly.

Not directly: it can be sharply defined only by going beyond it, by reaching a wider horizon in which the old appears as a part. From within any given horizon, its limits are not clear and sharp and in focus, but obscure, hazy, distant: for what is beyond the horizon is what we pay no attention to, and what is at the horizon is what we pay very little attention to

Indirectly: for we can study instances in ~~xx~~ ~~xxx~~ which the recession or contraction of the horizon occurs.

II. The Horizon in Science (or Mathematics).

1. The scientific (or mathematical) horizon recedes if there occurs a a crisis: existing theories, methods, modes of thought cannot handle the facts, ~~is~~ satisfactorily.

results,

b a fundamental revision of concepts, postulates, axioms, methods

c the development of a radically new scientific structure
Copernicus Darwin Freud

e. g., non-Euclidean geometry, calculus, Galois, Einstein, Quanta, ^

2. Recession of the horizon meets with resistance.

Max Planck on what makes a scientific theory accepted: not clarity of observation, exactness of measurement, coherence of hypothesis, rigour of deduction, decisiveness of verification, but retirement of present generation of professors.

3. Eventually the resistance is overcome

Universally: scientific results are equally accessible to all; at any time, roughly, contemporary scientists are abreast

Permanently: the new theory covers all the old facts, and many more; there is no tendency to revert to earlier positions, to revise old views

4. Hence, science is characterized by such universality and permanence, by the contrasting absence of permanent division into opposed schools of thought, by the survival and revival of what to others seems to be definitely superseded.

of

Resistance to scientific advance is a subjective phenomenon; it is eliminated by a new generation of professors

The old have intellectual habits without the suppleness needed to develop new habits; they have invested their intellectual capital in a point of view, and they are not prepared to declare themselves bankrupt.

5. Still the universality and permanence of scientific achievement has in fact no more than a pragmatic foundation
Bronislaw Malinowski: no myths no magic or planting crops, tending them, reaping harvest
Science does not conquer mythic consciousness; it finds techniques to broaden the field in which myths and magic and superstitions were ground any foothold

Hence, scientists cannot give an account of foundations of science; their science is or is not ultimately a superstition by the amount of philosophy the individual may have; human science owes man; scientists exhibit utter stupidity & silliness once outside their specialty.

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III. The Horizon in Human Science, Philosophy, Theology.

1. In these fields there occurs recessions of the horizon in the same fashion as in natural science or mathematics.
I.e., crisis, radically new viewpoint, radically new structure

Plato: aisthnta vonta; the vonta are ovtws onta
Aristotle: the vontov is the aitiou tou eivai immanent
in the material object; extrapolation to immovable movers
Augustine: real is body; real is true.
Aquinas: a transformation of existing theology (Gilson: Scotus was the traditionalist, augustinisme avicennisant)
Descartes: philosophy as an independent and separate subject; not merely distinction but separation from theology.

2. In these fields the recession of the horizon does not result in a straightforward universal and permanent difference.

Not universal: per se, an original philosopher founds a new school; he changes philosophy only secundum quid; he gives rise to new topics, new approaches, new techniques, but the basic differences remain -- there is a family resemblance between different realizations of the materialist, idealist, realist tendencies respectively, from 4th century Athens to today

Not permanent: the original thinker founds a new school, but the school splinters
further, there occur periods of decadence, loss of vigor, of influence
as there occur insensible changes with changing times, in which the original message can be lost; devaluation of meanings
so also there occur revivals, second spring, recoveries of vigor and influence

3. The difference between the phenomena of the horizon in maths and natural science, on the one hand, and in human science, phil., theol., on the other is not too difficult to account for.

In the latter case the new horizon on the object involves a new horizon on the subject; for the subject is one of the objects

And a new horizon on the subject involves not merely new concepts, postulates, axioms, methods, techniques, but also a conversion of the subject, a reorientation, a reorganization

A new concept of oneself, new principles to guide one's thinking, judging, evaluating, all that concerns oneself, is a conversion.

without the conversion, the new ideas not only are inoperative in one's own living, but also they are insignificant, without real meaning, without any vital expansiveness, in the domain of objects.

The original thinker founds only a school, because he cannot effect the conversion of ~~all~~ subjects, he can only promote conversion in

His school splinters, is subject to periods of decadence and revival, because even his followers can succeed in subjective conversion only up to a point.

for the
those ready

IV. The Existential Gap.

1. The existence of philosophical and theological schools, the possibility of decadence and revival within any given school (the words of the master are repeated but his meaning is lost), the fact that human science tends to be science systematically tends to omit what is human, reveal the fundamental significance and importance of horizon in studies concerned with man, directly or indirectly.

This significance is: The reality of the subject can be beyond the horizon of the subject.

The subject can suffer from an indocta ignorantia with regard to himself.

This indocta ignorantia is not a matter of what the subject might very well be excused from knowing: depth psychology, social conditioning, history, biology, biochemistry

It is a matter of the subject's own intelligence, his own reasonableness, his own freedom and responsibility

On the one hand, he is intelligent, reasonable, free, responsible; he manifests these characteristics in many fashions; he would be insulted if told he was stupid, unreasonable, irresponsible, a victim of catch-words

Yet at the same time in a very true sense his own intelligence, his own reasonableness, his own freedom and responsibility stand beyond his horizon

2. The existential gap is the difference, greater or less, between one's horizon on oneself and what really one is.

Again, the existential gap is the gap between what is overt in what one is and what is covert in what one is

what Hume asserted human knowledge to be the knowledge Hume manifestly employed in stating proving his assertion

3. The existential gap is not eliminated by affirming the propositions that are true and denying the propositions that are false.

The decadent school repeats the propositions of the master, but it has collapsed the master's meaning into something less that will fit into a contracted horizon.

The problem of the existential gap is the problem of a conversion that is proportionate to the objective development: it is not the problem of agreeing with Augustine that the real is the true; it is the problem of meaning as much as did Augustine when he spoke of veritas

4. Hence study of the existential gap is concerned with immediacy: not a matter of true or false props, but of conversion obnubilation: movement from covert to overt genuine authentic norms: there is something normative; conversion should occur; freedom, responsibility: else norms really meaningless Transcendent: the norms involve an absolute value; the subject takes his stand by them even against the world, against himself, finds in them a symbol, an indication of God Existenz: the subject becomes himself in his relation to Transcendent

every self has
to claim property for
psychology - mind
is a self-reflective activity

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Existential gap is a
gap in meaning; man
is not just an animal in
a habitat; he is a response
to a world that is not
human existing in just himself
meaning is not complete
only meaning is definitive