

I & M Oct 7 1976

Clue to Heuristic Structure for Exegesis, History 1

Insight 6 7 8

No answer: find out for yourself & in yourself

173 Existence of common sense intelligence
in every walk of life
marked by greater readiness in catching on
distinguished by reassuring absence in obtuse

#1 Not methodical as in math sc (like genesis of math sc)
child: cascade of questions -- spontaneous inquiry
parents: you can't understand that yet
really, answers to questions can presuppose previous
answers that the child has not yet sought -
has to learn how to learn

174 Spontaneous accumulation of insights
one insight leads to further question, further insight,
still further questions
each successive insight covers a deficiency in previous,
complements old with new and further grasp
Spontaneous learning is complemented by spontaneous teaching
teaching is the communication of insights
insights communicated through clues, hints, removal of
distractinns, false trails
puts the questions that reveal incompleteness of what
has been learnt
begins from the simple (minimum presuppositions) and moves
step by step to more complex
Insight - expression - contradiction - new look - better insight

*D. O'Keefe, behavior philosophy,
reflex, imminent,
relativistic
Newman*

175 Example - imitation - failure - look again - try again
Individual discoveries pass into possession of many to
constitute the common store of a tradition
Cf Belief pp 703-718 -- Sociology of Knowledge
Berger and Luckmann The Social Construction of Reality

Doubleday 1966

175 But if CS is intellectual, what are its definitions, postulates, rules of procedure, conclusions, proofs, verification

Distinguish 'intellectual' and 'logical' and 'Methodical'
Maths is deductivist logic / *once it gets off*
Science is ongoing method

Both maths and sc thematize their achievement

tho not immediately: before Euclid, Newton, Darwin Maxwell Heisenber

Math and sc can be logical methodical because concerned with abstract universal, because they prescind from incidental concrete empirical residue

Common sense is concerned with concrete particular

It is common, not through generality, but only in its procedure which is

spontaneous -- like the emergence of science

incomplete -- a nest of insights awaiting completion and indeed a different completion from insights emerging in each concrete situation

176 Commonsense analogy: not similar_s are x similarly understood; but A understood by X plus a; B understood by X plus b; where X is common x nest; and a and b are insights derived from A and B

Proverbs are not universal principles: they are points worth keeping in mind when concrete issues arise; they do not exclude contradiction -- Look before you leap -- He who hesitates is lost

value judgment

Make your judgment, decision. Don't give reasons

177 An error for common sense to attempt universal principles, exact statement, rigorous deduction

Its incomplete nest of insights is true of no particular situation; it becomes true only through addition of further insights derived from the case in hand

Its communication is not an exercise in logic but a work of art: A wink is as good as a nod -- its speech is elliptical

it has x at its disposal not merely all the resources of language but also the support of modulated tone and changing volume - facial expression - gestures - pauses - suggestion - omission

178 CS has no theoretical ambitions & -- sc needs logic method exact expression because it is moving to the moon of abstract and universal statement

Sc has its canon of selection _ what can be settled by appeal to sensible x data

CS has its canon of selection - what is the use of it - and the answer has to be as simple as an advertisement -- what difference would it make -- and the difference has to be not a difference in theory but in practice that can be readily and concretely visualized

179 Rational choice is not between sc and CS -- one needs both, one needs CS more -- but without sc we have to be content to reduce current population of earth by a few billions

180 Differentiation of CS is endless

for every difference of x geography, of occupation, of social arrangements, of cultural legitimation, there is an appropriate variation of common sense and a consequent variation in ordinary language, if not in the words, then in the meanings; and if/in the words, more so in the meanings

also/

man of cs understands his job, his companions, his bosses, can adapt to every change in his environment intelligently and rapidly

but put him in another environment, and he cannot carry on where he left off, or he will be doing the wrong thing, saying the wrong thing, reacting in a peculiar fashion, etc

the people in the next village are a bit strange, in another state are a bit odd, in another country or continent are foreigners

Chap 6: The Subjective Field of Common Sense

Chap 7 : Common Sense as Object

Chap 7 treats subjects of common sense in their ongoing relations to one another

Chap 6, after sketching what is meant by CS, observes that the acquisition of CS is a change in us, and consequently a change in our relations to other subjects

indeed the acquisition of CS is in the main our acquisition of our historicity, of the endless differences between being a native of Boston and a native of Khartoum, Columbia, Peking

Patterns of Experience

to speak of seeing hearing tasting smelling feeling is precise enough, but very abstract

none of these acts occurs in and by itself

they are conditioned by bodily movements

they occur within an ongoing context

they are conditioned by the context: Thales and the milkmaid

Biological Pattern of Experience

Both plants and animals draw their sustenance from their environment but plants perform a slowly varying set of routines in interaction with a slowly varying set of things

carnivorous animal draws its sustenance from a floating population of other animals that move over a range of places and are more or less well equipped to deceive or elude their pursuers

plant is not conscious

animal is conscious, but only part of the time, ~~when it is~~

(for animals sleep) and only with respect to outer concerns

much unconscious process: formation and nutrition of organic

structures, the distribution and neural control of muscles,

physics of vascular system, chemistry of digestion, metabolism

of cell -- all go forward without consciousness -- only when

something is amiss does pain invite conscious attention

consciousness a part time employee, mainly for outer concerns,

basically extraverted

Aesthetic Pattern

getting beyond biological purposiveness -- experiencing in itself is a good thing -- kittens play and snakes are charmed

R G Collingwood, The Principles of Art, aesthetic experience is the experience of adequate expression | Book a masterpiece of adequate expression

H G Gadamer, Truth and Method, adds objectification ET pp 91 ff

[neurosis as cumulative misinterpretation
of one's experience]

Dramatic Bias

fits in with individual and group and general bias of chap 7
fits in with interpretation (reinterpretation) of Freud in
Fingarette's The Self, in Transformation, TB 1177

needs to be complemented by ~~xxxx~~ teleological emphasis
with which Jung complements Freud's causal (archeological)
analysis

Method in Theology

chapter 3: Meaning

chapter 7: Interpretation

These chapters on CS are the basis of the heuristic structure
for hermeneutics and for history (chapters 7, 8, 9 of Method)
Cf Dilthey, Lebensphilosophie, took Gefühl as basic idea,
and neither he nor Ernst Troeltsch escaped subjectivist relativism
By starting from intelligence, insight, possibility of cognitional
self-transcendence provided for

Common Sense as Object

Practical common sense

primitive fruit-gatherers: reach out and eat
 but hunters take time out to make spears, fishers to make nets
 acceleration of process of killing game, catching fish,
 brief extra labor -- ongoing greater bag or catch
 discovery of the ox and the plough
 large scale agriculture, temple state (the land is the god's)
 Mesopotamian Egyptian Cretan Hittite
 Indus, Hoangho, Peru, Mayan, Aztec (Toltec)
~~XXXXXXXXXXXX~~ *Lucy*
 technology economy polity

Dynamic Structure

Emergent probability
 schemes of recurrence, if X occurs, then X recurs
 technological economic political
 rise under the spontaneous conjunction of poss and prob
 manmade: insights reveal possibilities
 enterprise brings about their necessary conditions
 Schumpeter, The Theory of Economic Development, ET Harvard 1934

Intersubjectivity and Social Order

Wesen und Formen der Sympathie, M Scheler, Frankfurt a M ⁵1948
History of Political Philosophy, L Strauss & J Cropsey, Rand McNally2
Method in Theology, "The Human Good,"
 Opening sentences

The Dialectic of Community

dialectic concerned with the concrete, the dynamic, the contradictor
 "a concrete unfolding of linked but opposed principles of change"
 not a Hegelian logic but a concrete process
 in the subject: conscious and unconscious; interaction; modification
 of both by previous history
 in the social group: man as intelligent, legislator of good of
 order -- man as legislated for
 on Jungian analysis: a third dialectic of opposites in the
 emergence and construction, structuring of consciousness itself
 Erich Neumann, The Origins and History of Consciousness, 1954
 Bollingen Series XLII - Princeton/Bollingen Pb 1970 1971
 Gerhard Adler, The Living Symbol, A Case Study of the Process of
Individuation, New York Pantheon 1961 (Bollingen 63)

*expressed
 unexpressed*

Individual Bias

Egoism, altruism: self-regarding, self-transcending feelings
But even self-transcednding feelings regard the self: if one
did not desire the best things of all for oneself -- viz.,
wisdom and virtue, one could not be true friend either to oneself
or to anyone else

Norm elsewhere; authenticity: attentive/intelligent/reasonable/
responsible/be in love/remember you are not † Adam

What's in it for me? Figure that out with complete detachment
and exactitude, magnificent foresight, etc.

Further questions pushed aside

Individual egoists a lesser threat: repel more than they
attract; have imitators, but they are on their own, form
alliances only transiently; will desert for the main chance

Group Bias

good of order intelligent and reasonable

not content to be intelligent and reasonable

"The social order not only gathers men to gether in functional
groups but also consolidates its gains and expedites its
operations by turning to its own ends the vast resources of
human imagination and emotion, snetiment and confidence,
familiarity and loyalty."

Result (1) halcyon periods in which intelligence and sensibility
have a common cause (2) times of tension when intelligence
adapts to a new situation but sensibility lags, wants to
remain in its customary routines

More grave: situation/insight/new course of action/new sit/insight
creative minority: masses glad to follow

group bias: sees what is to its advantage; implements what
has backing of power influence wealth

process of development distorted

situation becomes more and more product of inattention obtuseness
irrationality irresponsibility

flow of xfresh insights dries up: what intelligence grasps in
the situation is just the absurd, the lack of intelligibility

creative minority becomes the domiant minority

emergence of contrasting opposed groups with their bias,
also with their anger over distorted situation
with their demands for justice, vengeance

General Bias

The omniscience of the man of common sense

He is a specialist in the concrete and particular; but he has no idea that he is a specialist, with a particular competence, and with marked limitations; indeed he cannot know his limitations without coming to know just what common sense is what are its strengths what are its limitations; and such knowledge pertains to cognitional theory, and cognitional theory is the most debated and obscurest field there is; why bother about that?

Group bias generates shorter cycles: when one group is splendidly comfortable and another is depressed; the second moves to group consciousness, finds leaders, organizes, etc

General bias generates a longer ~~xxxx~~ cycle

it is commonsense indifference to the long term, to the theoretical issue -- an indifference shared by all groups

Human history is under emergent probability and, as man develops, more and more man grasps imminent possibilities, and brings about the conditions that augment their probability

General bias involves sins of omission

discoveries kept under wraps; inventions not utilized; possible dirrections of economic development set aside in favor of greater profit or power in the short run social cultural political adaptation ignored, seen but only discussed studied, proposed but mangled in ~~the~~ the mill of compromise

General bias involves sins of commission

ideology: social and cultural and political criticism generate a market for the legitimation of what is criticized

what is ideology? the other fellow's defence of his wickedness with less bias: ideology is the defence of unauthenticity unauthenticity is a failure in attention or intelligence or reasonableness or responsibility

Things (Substance, endless non-sense)

253 f. "Thing" and "body" contrasted

What "body" is consciousness as the part-time employee of the animal, ie the term of its extraversion to biologically relevant occasions,

"thing" is to the subject at once attentive, intelligent, reasonable, and responsible, ie living in a world mediated by meaning and motivated by value

"Thing" is the concrete object known, not by taking a look, but by answering questions

Genus as explanatory

Mechanism levels everything down

But there are hierarchies of laws, probabilities, Their possibility seems to reside in the fact that what on the next ~~ix~~ lower level is merely o coincidental manifold becomes systematic on the next higher level

Insight p 255

Philip McShane, Randomness, Statistics, & Emergence, Dublin and London: Gill & Macmillan, 1970

Howard Pattee (ed.), Hierarchy theory, The Challenge of Complex Systems, New York: K Braziller, 1973

mechanist
determinism
19th Century
physics