

LONBERGAN WORKSHOP

Boston College

June 20 - 24, 1977

Dialogue for Discussion

June 24, 1977

express the depths
the expression

1. If the artist, in reflecting the psychological depths, goes beyond those depths, then what is the distinction between the artistic pattern of experience and the various other patterns? What would this distinction imply in terms of art criticism? How does literary criticism mediate immediacy?

→ a further process, a mediation

2. What is the connection between cognitive and affective development? How do these relate to one another as one moves toward cognitive, affective, moral, and religious conversions? How can education play a more positive role in this development and in the possibility of conversion?

3. To what extent does an aesthetic and/or affective undertow support fidelity to the intellectual pattern of experience? And to what extent does cognitive development mediate aesthetic and/or affective conversion?

praxis is

4. If praxis, is the art of living, a guide to the creation of the future, is psychic conversion a necessary constituent of authentic praxis?

if you are a monk, yes
if not, no - it's talking, inquiry

5. Please comment on the effects of the constraints imposed by the American education system on the possibility for psychic, intellectual and moral conversion?

praxis

6. Religious conversion is God's gift. In what way are moral and intellectual conversion gifts.

praxis - conversion

Nat & Ann St

7. Is it accurate to say that the Enlightenment (17th century) criterion of good theorizing (that the scientist or scholar be objective in the sense of being an impartial and value-free observer) is to be supplanted by theorizing whose criterion of objectivity is the intellectually, morally, and religiously, converted scientist or scholar?

comment?

totally

8. To what extent must a person be operating in the third stage of meaning if he or she is to develop an adequate understanding of economics? psychology? the social sciences?

9. In your view, do techniques of statistical inference have any significance or efficacy for correlating the contents of consciousness as objectified by anecdotal or verbal reports? If so, under what conditions?

techniques - were
intelligence - by praxis

10. One of the most liberating insights which I had while reading "Insight" was that which led me to discover that scientists have extrascientific opinions; and that some of these opinions are not properly disengaged from those which are (intra) scientific; all of which can lead to lengthy journeys into territories from which we are eventually invited to retreat. I believe you use Galileo's opinion on the nature of science as an example. Insofar as in "Insight," Method," etc., you are laying a foundation for science. Could it be that your defense of "free enterprise" is extrascientific? And a petition which is corollary to the spirit of the above question: can you comment on our obligation to take up your work and "Manually", as you say in "Insight," work to reverse whatever issues from inadvertent concessions to the counter positions/ (addressing in your comment the fact that your work is being taken up by a community of which some members have had a chance to work with you closely while other members of that community gain access to your work through your writings and through dialoguing with those who have worked with you closely)?

data of nature

data of consciousness + data of science

LONNIGAN WORKSHOP

Boston College

June 20 - 24, 1977

Dialogue for Discussion

June 24, 1977

1. If the artist, in reflecting the psychological depths, goes beyond those depths, then what is the distinction between the artistic pattern of experience and the various other patterns? What would this distinction imply in terms of art criticism? How does literary criticism mediate immediacy?
2. What is the connection between cognitive and affective development? How do these relate to one another as one moves toward cognitive, affective, moral, and religious conversions? How can education play a more positive role in this development and in the possibility of conversion?
3. To what extent does an aesthetic and/or affective undertow support fidelity to the intellectual pattern of experience? And to what extent does cognitive development mediate aesthetic and/or affective conversion?
4. If praxis is the art of living, a guide to the creation of the future, is psychic conversion a necessary constituent of authentic praxis?
5. Please comment on the effects of the constraints imposed by the American education system on the possibility for psychic, intellectual and moral conversion?
6. Religious conversion is God's gift. In what way are moral and intellectual conversion gifts.
7. Is it accurate to say that the Enlightenment (17th century) criterion of good theorizing (that the scientist or scholar be objective in the sense of being an impartial and value-free observer) is to be supplanted by theorizing whose criterion of objectivity is the intellectually, morally, and religiously, converted scientist or scholar?
8. To what extent must a person be operating in the third stage of meaning if he or she is to develop an adequate understanding of economics? psychology? the social sciences?
9. In your view, do techniques of statistical inference have any significance or efficacy for correlating the contents of consciousness as objectified by anecdotal or verbal reports? If so, under what conditions?
10. One of the most liberating insights which I had while reading "Insight" was that which led me to discover that scientists have extrascientific opinions; and that some of these opinions are not properly disengaged from those which are (intra) scientific; all of which can lead to lengthy journeys into territories from which we are eventually invited to retreat. I believe you use Galileo's opinion on the nature of science as an example. Insofar as in "Insight," Method, etc., you are laying a foundation for science: Could it be that your defense of "free enterprise" is extrascientific? And a petition which is corollary to the spirit of the above question: can you comment on our obligation to take up your work and "Manfully", as you say in "Insight," work to reverse whatever issues from inadvertent concessions to the counter positions. (Addressing in your comment the fact that your work is being taken up by a community of which some members have had a chance to work with you closely while other members of that community gain access to your work through your writings and through dialoguing with those who have worked with you closely)?

11. To what extent does investigation of the "black box" require the appropriation of feelings, and in what manner does successful intellectual self-appropriation transform the task of appropriating one's feelings?
12. Could you describe the transposition of Voegelin's Plato and Aristotle to the efforts of contemporary thinkers?
13. What are the consequences of your generalized empirical method and the tasks of the third plateau for departments of philosophy in particular and for ~~their~~ ^{OTHER} academic disciplines?
14. Could you give some indication of the manner in which your De Deo Trino, ^{PARS} ~~Pace~~ Systematica and your De Constitutione Christi might be transformed into the functional specialty systematics?
15. Would you find in many de-humanizing applications of technique in modern societies (e.g., Robert Moses and the Fall of New York on physical mobility versus neighborhood community, and other social planning) consequences of a massive perceptualism and conceptualism in modern cultures?
16. Could you relate the inner light and the "pull" in history that you spoke of last night to your discussion of the four graces in De Deo Trino?

1 Distinctions emerge in the measure that consciousness is differentiated

The artist produces works of art: in drawings, colors, sounds, statues, architecture, words (epic, lyric, drama)

The dramatic pattern of experience makes the work of art one's own life-style

The intellectual pattern of experience differentiates down the ages from Aristotle's physiologi to the contemporary distinction of ~~xxxxxxxxxx~~ mathematicians, scientists, students of humanities, philosophers, and theologians.

Art criticism thematizes what the artist has achieved attempted intended

~~xxxxxx~~ Shakespeare presents Othello strangling Desdemona; literary criticism helps you witness the strangling in ~~x~~ all its horror and background and overtones.

2 Initially cognitive and affective development are undistinguished simultaneous ongoing

Western education by its attention to reading writing and rithmetic and consequent arts and studies brings about a differentiation of cognitive activities

while by its attention to value-free secular coeducation leaves affective development to take care of itself

The problem of education is (1) to get the politicians out of the game (2) to get the merchants of hardware out of the game (3) to get educationalists out of the game (4) to get administrators out of the game and (5) to let teachers teach

3 Fidelity to the intellectual pattern of experience is basically a matter of seeing through the empty headedness of people who think they know better and tell what you really should be doing

keep telling you

To brush aside their nonsense and stick to one's own thing calls for self-confidence self-reliance conviction

Cognitive development is important inasmuch as it helps one brush aside the propaganda maintained incessantly by the cognitiv~~ly~~^{ly} undeveloped

4 Praxis, rather phronesis is the art of living

Psychic conversion is essential in the measure one is a kook; if one is not, one need not bother about it; if one is/in doubt, one had best find out

serious

5 Cf 2. Add get the newspapers and TV personalities out of the game.

6 Moral and intellectual conversion are consequents of religious conversion

Love reveals values generally (moral conversion)

Grasp and appreciation of values generally includes the grasp and appreciation of such values as truth (Plato Aristotle) and understanding (modern science, human studies, philosophy)

7 Read "advancing understanding" rather than "theorizing"

"Value-free" is the name of a pretense and a lie

Any serious thinker is engaged in promoting values he understands appreciates respects, eg serious thought.

8 The third stage of meaning is where we are and where contemporary problems are

To carry on as though we were living in ancient Athens or medieval Paris is inept and fruitless and misleading

Ancient thought discovered the differentiation of the true from the good (eg ~~xx~~ Athens as distinct from Israel)

Modern thought discovered the role of understanding in moving towards the truth.

9 It all depends on the degree of intelligence involved

(1) in devising and (2) in employing the techniques in question

What does count is the intelligence with which hypotheses concerning the correlation are formulated and tested.

10 In my mind the question basically is resolved by thinking through the distinction between praxis and technique.

Free enterprise is praxis: it is figuring out what one thinks can and may and should be done and taking on oneself all the risks of doing it

Free enterprise is ambiguous. If by free enterprise you mean what has been going on for the past two hundred years, I am as much ~~opposed to it and as critical of it as anyone.~~ opposed to it and as critical of it as anyone.

If by free enterprise one means praxis: a maximum use of everyone's intelligence and freedom

If by planning one means a technique by which some people decide what other ~~xxx~~ people are to do and whether they are to do it and what happens to them if they don't

Then one has to choose which one favors and by one's choice one reveals the kind of person one is ~~xxx~~ (science won't help you)

10 Very definitely I should say that the issue of free enterprise is ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ proximately scientific but ultimately existential

It is proximately scientific inasmuch as one has to refuse to mean by "free enterprise" what has been going on in the West for the past two hundred years

one has to mean what is revealed as possible by a functional analysis in macroeconomics

But the issue is ultimately existential for one has to choose between praxis and technique

x Planning is a technique by which a few people take upon themselves the office of deciding what vast numbers of other people are to do, whether they are to do it, and what will happen to them if they don't

Free enterprise is set up in which individuals are free to figure out what can be done, whether they will do it, ~~whether they~~ and if they so decide, by that very fact they take upon themselves the risks of doing it.

The issue is existential in two manners

It arises inasmuch as it is doubtful whether or not a people is totally corrupt: if totally corrupt, planning is inevitable

But it also is existential inasmuch one one's decision on the issue tells x something about the kind of person one is. Our age is an age of technique. Our behaviorists, positivists, newsmen, politicians know and think a great deal of technique and very little of praxis.

11 Obviously one cannot be suffering from anxiety neurosis and so be incapacitated ~~from~~ for serious and prolonged reflection

Successful intellectual self-appropriation transforms the task of appropriating one's feelings

(1) in the measure that Bernie Tyrrell's upper level therapy facilitates lower level therapy

(2) not in the sense that theoretical knowledge of any kind deals directly with lower level problems

12 Voegelin's Plato and Aristotle is the way people actually carry on their understanding judging deciding: it is objectified not as ongoing process but only in its ultimate decision

It is the kind of account of human knowledge that one finds in Newman's Grammar of Assent (totally incomprehensible to Henri Brémond), Polanyi's Personal Knowledge, Gadamer's Truth and Method, my ~~insight~~ account of common sense insight and judgment.

13 The consequences very simply is recovery ~~of~~ from 700 years of mistaken presuppositions.

14. Christology Today: Methodological Reflections in
Le Christ Hier Aujourd'hui Demain, Presses de l'Université Laval

15 Certainly. The logical binge came out of the Augustinian-Aristotelian controversy and it has been and still is going strong.

16 Operative grace is the pull

Unrestricted cooperative grace is transforming love

Four graces a metaphysical conceit: J C Murray wanted further development, but by that time I was more involved in personalist thinking