

- 1) Paul Ricoeur, in The Conflict of Interpretations, says that "Consciousness is not the first reality which we can know but the last. We must arrive at it, not begin with it... Everything that we can say about consciousness after Freud seems to be included in the formula: 'Consciousness is not immediate, but mediate; it is not a source, but a task, the task of becoming more conscious.'" (p. 323, 324) Similarly, you speak of the labor of objectifying the contents of consciousness. First, I wonder why you do not speak of 'objectifying the processes of consciousness'. Is this because the processes of consciousness can only be approached or reached through the contents of consciousness? And if so, what is the precise meaning of 'contents'? Second, and relatedly, I wonder what the relation is between the contents of consciousness and the contents of the unconscious. Ricoeur says in the same article that "The first truth--I THINK, I AM--remains as abstract and empty as it is unassailable. It must be 'mediated' by representations, actions, works, institutions, and monuments that objectify it; it is in these objects, in the largest sense of the word, that the EGO must both lose itself and find itself." (p. 327) Method in Theology operates on one level as a kind of program for self-knowledge, a program founded in the notion that self-knowledge is not any kind of 'inward look'. My question is: in Insight you say that the notion of 'the real-out-there-now' is grounded in the mistaken analogy to ocular vision; is there a parallel mistaken notion of 'the-I-in-here-now'? Must not then adequate self-knowledge include objectifying the contents of the unconscious? And if so, how is this to be achieved? Does Method implicitly respond to this?
- 2) The notion of 'authenticity' recurs frequently in the chapter on "The Human Good" but seems operationally rather than explicitly defined. It is used in various contexts, such as "authentic selfhood" (p. 40), "authentic humanity" (p. 51) and so on. The content of authenticity seems to vary with different contexts. I wonder if you could clarify what in general is meant by the term, if you could provide a brief overview of the concept of authenticity.
- 3) In Insight you explicate what you call 'the law of genuineness'. In that section you state that "I don't have the passage in front of me, but I think my quotation is accurate: 'The requirement of genuineness is the necessity of avoiding conflict between the conscious and unconscious components of development'." How intimately is the law of genuineness related to the idea of authenticity? And to what extent, then, does authenticity (or a full authenticity) require an understanding of the content and processes of one's unconscious? And how is this to be achieved?
- 4) On page ten of Method it is said that "But as reflectively and critically conscious, [the subject] incarnates detachment and disinterestedness, gives himself over to criteria of truth and certitude, makes his sole concern the determination of what is or is not so..." In another context you say that "...this possibility and exigence become effective only through development." (p. 51) What do you see as the conditions (psychological and otherwise) that render this achievement of making what is or is not so one's sole concern possible?
- 5) On page 32 you state that "Personal value is the person in his self-transcendence, as loving and being loved, as originator of values in himself and in his milieu, as an inspiration and invitation to others to do likewise." I am concerned with elucidating the meaning of the phrase "as originator of values in himself". What does this mean? Is there such a thing as immanently generated values, and if not, what is the meaning of 'originator'? Are not value formations subject to the same social dynamic as belief formation? Do we not select from "a common fund of tested" values? The context of the passage seems to deal with culture as a matrix for meaning and value, ~~but~~ the relation is clearly not as simple as culture offering and man selecting. Culture conditions man's selecting. It seems important to view the idea of the originating of value in the perspective of vertical liberty, the selection of an existential stance and the corresponding horizon; but still, that selection too is not completely the work of the subject. What then does the term 'originator' mean?

THESE QUESTIONS MAY BE TOO UNWIELDY TO USE IN SEMINAR. FEEL FREE TO CONDENSE THEM OR SELECT OR FOCUS ON PARTICULAR ASPECTS, OR GIVE THEM BACK TO ME SO THAT I CAN RESUBMIT THEM IN MORE CONDENSED FORM.

QQ Sept20 '79 (Pat Brown)

- 1.1 'Conscience' as self-knowledge is arrived at: Insight XI
Consciousness as present to self: is the data for self understanding, and affirming self as a knower.
 - 1.2 Hermeneutic of suspicion and hermeneutic of recovery
 - 1.3 The content of a conscious act is awareness of the intending of the act
The content of a conscious process is the relation of one act consciously giving rise to the occurrence of another
 - 1.4 Chapters I - X of Insight, compared with chapter XI
 - 1.5 Lose itself by hermeneutic of suspicion
Find itself by hermeneutic of recovery
 - 1.6 The already in here now is a parallel blunder; it has been discovered by psychologists that ridicule introspective psychology; one wonders whether they have discovered what introspection really means: experiencing one's experiencing, one's understanding, ...
 - 1.7 Become familiar with your effective dynatypes and cognitypes.
Boh Doran: Psychology and Theological Foundations
 - 2.1 Nominal definition reveals how word is appropriately used
Essential definitions are of a set of terms and relations where the terms ~~and~~ fix the relations and the relations fix the terms. Modern mechanics drops concept of "force"
Instead of $f = ma$; read $m_1 a_1 = -m_2 a_2$
 - 2.2 As the quality of consciousness differs from level to level so the character of authenticity differs from level to level.
Authenticity consists in each act having the proper quality of its level: conscience, judgment, understanding, observation.
 3. Genuineness is the requirement of avoiding conflict between the conscious and unconscious components of development.
 - 3.2 Probably, Jungian. The unconscious component of development is the "shadow", what one represses in avoiding development and thereby becomes unconscious.
 - 3.3 Genuineness calls for the return of the repressed (Freud)
In this respect it is related to authenticity, as authenticity is related to the elimination of unauthenticity.
 - 3.4 For achievement of Doran: Psychology and Theol Foundations
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4 One has to experience oneself making a judgment of fact with full advertence to what one is doing

Discovering the conditions, is part of the full advertence.

One cannot do it for you. You are the one and only subject of your own consciousness.

This is the big lesson to be learnt in transcendental method: the criteria are immanent in ~~the~~ your questions and operations

5 There are immanently generated values and immanently generated disvalues:

the genesis of the moral person whose motives are, not what in it for me or for us, not what the law demands and enforces, but what is objectively, truly, really good, really worthwhile.

the genesis of the wicked person whose motives are pleasure power anger vindictiveness brutality

and who gradually sets aside any sense of remorse, sorrow, dissatisfaction with oneself, repentance, amendment

5.2 "Originator" means the one significant determinant: there is a first cause, God, there are conditions, circumstances, pretences, ~~is~~ etc. etc.

f Adam blamed Eve and Eve blamed the serpent

5.3 The significant shiftⁱ, the turning point, the peripeteia, is the exercise of vertical liberty

But the virtuous man is the one who perseveres until the end in his vertical liberty, in his recurrent exercises of ever more complete and thorough vertical liberty. And all of this means that the man or woman is the originator of his vertical exercise of his perseverance of his further shifts to further levels of vertical liberty.

5.4 ~~sfx~~ "Grace and Freedom in Aquinas." 1971.

Operative grace is when we begin to will the good that previously one was not willing to choose and perform.