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Mediation

Transcription by R. Doran of 87300DTE060

Mediation

1 Mediation is a term made popular (philosophic circles) by Hegel: cf. H. Niel, *De la Médiation dans la philosophie de Hegel*, Paris, Aubier, 1945. Bibliographie.

Aristotle's logic distinguished the middle term that demonstrated conclusions and the immediate principles that were above demonstration.

Christianity, from St. Paul, conceives Christ as Mediator.

2 In general, what mediates is what exercises an intermediary function.

So development mediates between a prior undifferentiated state and a later articulated integration.

The prior undifferentiated state is immediate, without mediation; the later articulated integration is mediated.

The subject and his spontaneous operations are immediate.

The developed subject's self-knowledge, self-control, deliberate orientation in life are a mediated immediacy: mediated because of the development; immediacy because the subject as subject is ever immediate.

One development may be said to mediate another. To be a religious man, one does not have to be a philosopher. Still philosophy and religion are both concerned with the ultimate. The religious man, who also is a philosopher, will have the same characteristics in his religiosity as the non-philosophic religious man; he will not with the Hegelians absorb religion into philosophy, sublimate it; nonetheless, his religion will have been mediated by his philosophic efforts. Cf. Coreth, *Metaphysik*, Innsbruck 1961, p. 625 ss.

Similarly, one's common sense, still essentially common sense, can be mediated by one's knowledge of science, of philosophy, of theology; and vice versa.

As all desire, so all development ultimately regards God. For, as desire, so also development looks to the good and the good is good by its participation of the Ipsum bonum. I, 44, 4, 3m.

Development then mediates between man and God; it is a proximate that has a surplus of meaning, significance, value, by its essential relation to the ultimate.

Augustine, *Noverim me, noverim Te*. Development mediates between the mediated immediacy of *Se nosse* and the mediated ultimacy of *nosse Deum*.

3 Mediation, then, is a useful term.

The categories of historical thought are not eternally fixed abstractions. They are categories connected with developments.

Mediation serves to designate

- (a) the dependence of a later on a prior development
- (b) the change in one development brought about by the co-presence of another
- (c) the difference between the undeveloped, undifferentiated, immediacy of the subject and the mediated immediacy of the developed subject
- (d) the ultimate significance of all development, and so the universality of religion.

[page 2]

## Types of Development and Mediation

1 Development brings to light basic antitheses

such that distinct and separate fields of development result and their integration is by oscillation, by withdrawal and return.

2 The world of common sense and the worlds of theory

Two patterns of consciousness: Thales, milkmaid

Two fields of inquiry: new norms (universal): Socrates, Athenians

Two languages: ordinary, technical

Two societies: the learned, cultured, savant, scientist & opposites

Two worlds: Eddington's two tables; *quoad se, quoad nos*

Horizon

The ambiguity of culture: *la haute vulgarisation*; theorists just odd; defense mechanisms, resentment; only partial liberation from myth

The problem of integration: not solved by a theory alone; in the concrete subject there is oscillation; its pivot - self-appropriation of ground of both commonsense and theoretic knowledge.

3 The life of the community and inner life

The inner life: subject as subject; compunction, not as defined, not as praised, but as experienced

The operations of the subject as given in immediate experience; the subject himself as subject, in unmediated or mediated immediacy; the field of personal development and aberration, decline, disintegration:

Socio-cultural development; *Geschichte*; hermeneutics; *Historie*

4 The sacred and the profane: ultimate and proximate

5 Initial indifferenciation

Sacralization of the profane, and secularization of the sacred, because sacred and profane undifferentiated

Subjectivity of the object (personalized: Frankfurt, *Before Philosophy*) and objectivity of the subject (the group thinks, deliberates, decides, acts through its organic members)

Common sense penetrated by theoretical issues which it meets by mystery and myth

The symbol as regression to initial indifferenciation.

6 Mediation by the community

(a) of the subject

individualism can arise on any level of socio-cultural development, but the type, degree, perfection of the individualism is conditioned by the socio-cultural development; Eliade *Chamanisme*; Indian mysticism; individualism of break-down of ancient high civilizations; individualism of disintegration of the Polis (Voegelin); individualism of Xtianity; individualism of modern world

(b) of the community

the objective process of historical development: Insight VII, XVIII, XX

[page 3]

(c) of theory

the developed community provides an object for human sciences, for history as *Weltgeschichte*

(d) of religion

Varro: gods of the peoples, of the state, of the philosophers  
positive, revealed: the Word of God as Law Torah (verbum spirans  
amorem), and the Word of God as Word (ton logon didaskein, akouein)  
the development of the VT; the development of the ecclesia from the  
immediacy of the primitive Body of Christ

## 7 Mediation by theory

(a) of nature: the natural sciences

(b) of community: community known and guided by theory of history, human sciences

(c) of subject: objectification of the subject: thinking the subject as subject, his operations, their structures; cf. Aristotelian, conceptualist

(d) of religion: natural and supernatural theology

## 8 Mediation by the subject

(a) the objectification of the subject has a meaning for each subject inasmuch as he knows himself, appropriates his own intellectual and rational self-consciousness  
secus, flatus vocis, extrinsicism, inauthenticity

(b) self-knowledge (generalized empirical method) has transcendental implications that set alternatives for all subjects

hence, upper blade in knowledge of nature, in knowledge of community and history and human science, in critical grounding of philosophy, in methodical guidance of all operations

(d) the seat of integration, its pivot, what oscillates, withdraws and returns with corresponding objective integration: ens, quid sit, an sit.