

DG114

1. Three back ground presuppositions
which will provide a context
for H Whitehead & esp. Mumford.
 - a) Rel. & culture
can both be studied
as expressions of es,
↳ thus we can read back from
the expression
to the experience wh. gave rise to it,
to the es of which it is an expression.
 - b) World process, wh. has resulted
in human es,
also continues in human es,
wh. gives rise to new
unities, forms, intelligibilities
in the universe,
as it constitutes, creates
the world
and humanity itself.
 - c) Religions and cultures
are the basic
new unities
issuing from human consciousness.

2. Re: b. Beginning in the Enlightenment's thought and politics
and carried forward in the 19th century
esp. by Hegel and Marx
is a principal phenomenon of modern culture:
the rise of historical consciousness.

Historical consciousness, a complicated ϕ er
includes ~~is~~ the awareness

that we not only know the world,

but that we also constitute it, create it;

that we not only can study history,

but that we make history, by our decisions.

3. To the extent

that world process

continues in the operations

of human subjectivity,

and especially in our making

of human history,

in our constitution of ourselves

and of the human world

(consider language)

the world's unfolding

is not merely intelligible

but, potentially at least,

intelligent:

to the extent that our decisions

proceed from and are

commensurate with

an accurate understanding

of our experience.

4. The latter phrase
 allows us to
 draw up
 a preliminary and rudimentary sketch
 of the structure of human consciousness:

D	emanating from	} the metaphor of levels of consciousness
J	accuracy in our	
U	understanding of	
E	experience	

5. More fully, we must mention one other dimension that
 will be important in Mumford and especially in Jung:
 the dream. Loewgaard, The Subject, pp. 20 ff.

Thus we have

An orientation
 "reaching up to humanity" ↑

D	↗	gg. for evaluation
J	↘	gg. for reflection
U	↗	gg. for intelligence
W E	↘	recall
D E	↗	images
N P P		

levels successively sublated by
 further levels
 by means of
 operators: images
and questions.

6. Through experience,
understanding,
and judgment,
the human subject knows the world.
The world is thus mediated to us by meaning.
We don't know the world
by mere experience,
nor by experience and und^{ing} alone
(for our und^{ing} may be wrong),
but by exp., und, & j.

7. Through decision,
the human subject
constitutes the world, makes it,
makes himself, herself,
makes history,
makes humankind.

Decision, following upon E, U, & J.
means that the world is also
constituted by meaning; also
decision is the choice of a project
motivated by an apprehension
of value, of what is worth while,
in the world I have come to know
by E, U, & J.

Thus the world in which we live out
lives is both mediated
and constituted by meaning.

8. Now, our es

is capable of operating
as a unified whole,
or more or less in a condition of
splitness or fragmentation.

To the extent it operates from wholeness,
it will constitute a world
(including religions & cultures)
fit for human es to live in.

To the extent it operates ~~from~~ from splitness or fragmentation,
it will constitute
a fragmented world
(including religions & cultures).

Egs. of es operating in a condition of splitness:

a. instrumentalist reason: (thinking & e split off fr.
feeling, sensation, &
intuition)
u - j - & d split off
from DE & WE
→ technocratic, mechanized society.

b. judgment
w/o u
= rashness, prejudice

c. decision short-circuited
by passing over
u & j
→ lives w/o meaning

d. WE - u - j - D
split off from DE = divorce of intentionality from
psyche → soul-less man

cs operating
 out of wholeness
 in our making of history &
constitution of the human world
 (incl. religious & cultures)
 is cs making decisions
 based on accurate
 understanding
 of experience
 and presumably wd constitute
 a world (rel. & culture)
 fit for human cs to live in.

Such decisions wd be responsible
 based on reasonableness in the affirmation
 of an intelligent grasp of the meaning
 of the experience attentively received into cs.

9. Thus, this structure of cs would seem to provide us
 with something like normativity for our performance
 as historical beings.

Corresponding to each level of cs
 there would seem to be a norm or imperative
of our reaching up to humanity:

- D - be responsible
- J - be reasonable
- U - be intelligent
- E - be attentive, receptive