

D014⁴/₂

For both sections, Jung and religion
(experiential religion)

Recommended: David Furrrell, Exercises in Religious Understanding
(For Sec. 2, comment briefly on reservations re: Jung)

April 28, 1983, 1
Mumford, Ch. 7-9

1. Our attempts to understand our present cultural situation from the perspective of depth psychology, and to try to disengage what light depth psych. will throw on the nature of religion and our understanding of religion in an overall view of humankind puts us in a good position to comment, however briefly, on the possible futures before us as these are conceived by Mumford.

As we mentioned a number of times early in the course, M. presents two alternative futures: post-historic humanity and world-cultural humanity.

There is no denying the interpretation that the difference between these two depends on the presence or absence of the quest for wholeness, and a principal value I find in M's analysis is that wholeness is conceived by him historically as well as psychologically.

I.e., at our point in history, the goal is to reorganize and integrate into our elements from all of the previous epochal moments in human history that M. has dealt with: the archaic, the civilized, the axial religions, and the modern scientific mentality.

143, April 28, 2

What I will briefly do is indicate how we can conceive post-historic humanity in terms of our analyses of depth psychology, and then speak of the kind of organization of the other factors that M. counsels.

2. First, then,

post-historic humanity.

In the terms that we have used for the last month or so,

post-historic humanity

will (would) result from furthering the schizoid split already so pronounced in a humanity that has discovered the powers of manipulation, prediction, and control that accrue to the human intellect,

w/o taking into account the roots of human intelligent projects

in the rhythms & processes of energy's unfolding in nature.

This direction, M. says on p. 120,

would simply "give increasing emphasis to the practices originally brought in by capitalism,

machine techniques,

the physical sciences,

bureaucratic administration,

and totalitarian government. . . .

[Thus] all human purposes

would be swallowed up in a mechanical process immune to any human desire that diverged from it."

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An intelligence no longer concerned with
the instinctual, the purposeful, and the organic,
but focused on the causal and the mechanical,
would move this focus
into a control not only of physical activities
and environment,
but also of biological and social reality.

An environment will be established
where survival depends on
adaptation to the controlling machine.

The spontaneity of the artist, the poet,
the saint, will be eliminated.

121: "To become more human, to explore further into the
depth of man's nature, to pursue the divine,
are no longer goals for machine-made man."

What this means in psychological terms
is that, like instinct,
even intelligence, in its native spontaneity
as restless questioning, incalculable creativity,
will become unconscious.

The direct cause of this "culture"
will be the inflation of instrumental reason
to superhuman dimensions,
and the corresponding displacement of
everything else.

"Sympathy and empathy, the ability to participate with
imagination & love in the lives of other men,
have no place in the post-historic methodology; for post-historic
culture demands that all men should be treated as things." 129

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The result would be,
not life,
but "a mechanically engineered coma," (135)
the last act in the history of human tragedy.
Energy's experiment with self-transparency would
have proven a failure,
and it is best to return to darkness.

3. World-cultural humanity

is the contrary possibility.

Something quite different.

World cultural humanity

will be the result of another great transformation,
similar in import and radicality

to the transformation of animal into human, (biological self)
archaic into civilized, (social self)
and to that wrought ~~ident~~
by the axial religions. (ideal self).

What is the self that must be brought into being in our time?

It is, p. 138,

a self that can take as its province the entire world
and seek to make of this world an organic unity
based on the fullest utilization of all the
resources of nature and history.

A self that can understand and co-operate with the whole.

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The assumption behind this call for a new reef
is given on p. 142:

"the destiny of mankind, after its long preparatory period of separation
and differentiation, is at last to become one."

Not by totalitarian uniformity,
as in post-historic humanity,
but by enriching & enhancing the human values already brought
into existence in the history of human differentiation.

None of our part, says M., can be left behind,
yet none of it can enter world culture in the form
it took independently in an earlier situation.

Each part must die to its old form,
in order to be born anew w/ a larger whole.

This will happen as human ex
moves to wholeness & balance.

In this movement,

the highest elements in the personality
must be singled out, accepted, & treated.

144: "The integration of the person begins at the top,
with an idea, & works downward till it reaches
the sympathetic nervous system, where organic
integration in turn probably begins & works upward,
till it emerges as an impulse of love or a vital image."

Dreams

[The last section of Ch. 8
speaks of economics,
wh. is absolutely crucial to this whole thing.

Schumacher's Small is Beautiful:

Economics as if People Mattered.

How, he
shows in
pp. 162.
Re: religious --
"passing over" of
Dreams is relevant.

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Finally, in Sec. 1 of Ch. 9,

M. speaks of the need for an ideological base
for this transformation:
a new picture of the cosmos & the nature of man,
a rational framework

capable of reconciling persistence with change,
unity with variety,
the internal w. the external,
the causal w. the teleological,
process w. purpose.

This vision cannot be

a single watertight system,

so complete that it cannot be changed or enlarged.

Rather than a system,

it must be,

in Lonergan's terms,
dialectically open
a horizon,

capable of synthesizing new findings

into an ever expanding explicit point of view,

of integrating every aspect of human experience:

the common sense, scientific, scholarly,

modern philosophic, artistic, & religious.

Generalized empirical method.

It must be founded

on the capacities,

not only of human knowledge,

but also of human love.

It must respect the main attributes of life:

balance, growth, freedom, continuity & change,

adaptation, self-actualization,

self-transcendence.

It must, finally, be rooted in a ϕ of the human person.

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In this philosophy,
the increase of creativity
will become the measure of human success.
The main focus of the person
will be,
not that of the spectator of a drama of life,
but that of its main actor,
and, in a sense, of its author and director,
recognizing the dependence of the ego
on forces which transcend it,
and integrating into itself
all previous forms of human existence
even while transcending them.

f. 185 - what is ideally desirable.

Our attempt in this course
has been to suggest a model for this
of the person,
a model heavily dependent
on an integration
of the thought of Louergan & Jung.
Potentially contains
the universal structure of the human self:
appropriation of this structure
is what allows for the cross-cultural
and cross-religious
understanding
that will make for
or at least render feasible
the emergence of world cultural humanity.

Wherever there are human beings, they dream, experience, understand,
reach for truth, and want to love responsibly. Let us each start there.