

00758

Announcements

1. Papers -- back Wed. (Thurs.).

SKIP

2. Grade distribution.

3. Most very good on main pts of document, what is missing in many papers is synthesis, organizing.

4. Exam: Wed. (Thurs.)

- 3 essay q's.

- Whole period, may not need

- 1 qu. quite straight forward fr. lectures,

2 demand synthesis on your part.

5. John C. will have extra office hrs. Tues. & Wed. in

prep. for exam:

Tues: 1:15 - 3:00.

Wed: 11:40 - 4:00.

I will be there

Tues. 8:30 - 9:15

3:30 - 5:00

Lecture Outline:

Changed Title,  
The 2<sup>nd</sup>  
Enlightenment

(current emphasis,  
looking to future dev's.)

1. ~~A New Convergence~~ (includes review)

2. A Second Enlightenment?: general characteristics.

3. Critiques of the first Enlightenment

4. Positive features of 2<sup>nd</sup> " "

5. Resistance to the " "

6. Toward theological correlations

1. A new convergence. (Review of last class).

Our last class dealt with the theme of liberation. We began simply by noting that the theme of liberation is in the air today, and by relating the theme of liberation to the widespread phenomenon of the sentiment that people have of being programmed, controlled, turned into objects, conditioned to respond in certain ways.

We could have extended this analysis in many ways: by investigating the advertising industry, e.g., or the various systems of rewards and punishments in business and professional life. But, I hope, the point is clear: behavioral science has discovered ways of conditioning people to fit alien specifications, ways of making us objects of others' wishes and desires. Such conditioning is an emptying of our own subjectivity. Liberation somehow has something to do with the restoration of human beings to the role of subjects. In this light we mentioned the notion of conscientization developed by Paulo Freire, which takes as its basic assumption that our vocation  $\neq$  is to be subjects who act upon and transform the world and in so doing move toward ever new possibilities of fuller and richer life individually and collectively. We then studied in an introductory fashion the contributions of Bernard Lonergan. <sup>I might mention</sup> We are focusing on Lonergan's thought in this course for two reasons:

- a. he provides the most thorough analysis of what it is to be a subject, by specifying those operations of which we are subjects in their relations to one another;
- b. he provides a set of norms that accompany these operations -- not all subjectivity is authentic

subjectivity, and so not everything that calls itself liberation is genuine liberation. Liberation is liberation for self-transcending humanity in our operations. Subjectivity is not subjectivism or egoism. A liberated person is one whose mind & heart are freed to be human.

Both of these points will be major aspects of the second two-thirds of our course.

Finally, in the last class, we examined E. Mumford's notion of alternative human futures. For M., we stand today at a crossroads. A transformation is called for in humanity that is similar to the transformation from animal to human, <sup>and</sup> from archaic culture to civilization. The alternatives are: either we reclaim our subjectivity and in so doing discover our community with all other men and women (world-cultural humanity) or we continue to go in the direction of being conditioned by various systems of thought-control and heart-control and lose forever our capacities of creative intelligence and responsible decision (post-historic humanity). The concern for the human future must be ours today in a very special way, says M. Only the liberation of subjectivity can guarantee a human future.

A point that is worth making at this point, then, is that in many ways liberation is liberation from the shortcomings of the Enlightenment. The E. has given us much, esp. modern science, and modern methods of studying history. But insofar as its scientific world view and its ideal of mastery over nature has extended to humanity and control over human responses, it is what we must be liberated from. Today we are going to investigate some of the converging critiques of the negative aspects of the Enlightenment, for there are voices from various sides that have shown that the very movement that wanted to set us free has stifled us, has made the air too thick to breathe. Ungar, Knowledge and Politics.

2. A Second Enlightenment? There are today <sup>most of them secular</sup> many voices, in contemporary thought that have yet to find their unity with one another but that are all involved in a critique of the Enlightenment. This critique is not purely negative, but is <sup>also</sup> uncovering aspects of our life in this world (the focus of the E.) that the E. overlooked. Negatively, and in general, these voices are saying things like: a. the E. recognized <sup>emphasized</sup> only an instrumental use of human reason, how reason is a means to the ends of domination over nature, of power and wealth and economic growth; it did not recognize that reason can criticize these ends and perhaps establish better ends;

b. the E. simply assumed that domination over nature and unlimited access to wealth and power, and continued economic growth and prosperity could make men happy; it did not question what was the true source of happiness; it assumed a model of self-fulfillment, when perhaps the model is one of self-transcendence; the model has resulted in social injustice;

c. the E. overlooked the fact that there is more to human beings than the ego; the ego emerges from an irrational and spontaneous psyche that must be paid attention to and negotiated; exclusive emphasis on the ego has resulted in cutting people off psychologically from the resources of psychic life.

Thus there is an emerging unity of conviction on the part of many voices that the secular humanism of the E. is not human enough, that it has overlooked much that is human, and that this oversight is the source of much of our present human misery, psychologically and socially. We have been tempted to think of the good life in terms of wealth & riches, & in the process have lost much that is human & have exploited our fellow men & women in ways

that have robbed them of their share in the earth's goods. What we have overlooked is: <sup>1)</sup> the real nature of reason, <sup>2)</sup> the need of human community, <sup>3)</sup> the depths of the psyche as an intrinsic part of our life. The rediscovery of these aspects of our humanity will constitute a Second Enlightenment. The voices involved have yet to find their unity w. one another: no one has yet appeared to synthesize the voices of the Second Enlightenment, to show the relations between rediscovering reason, acknowledging the depths of the psyche, and forming a human community governed by new economic principles. But the convergence of these three strands of contemporary thought, a convergence that may take another century to bring forth, will be a 2<sup>nd</sup> Enlightenment. This convergence will be needed if world-cultural humanity is to be a reality. There has yet to emerge a single set of insights that can unite these strands of thought into one, but when that happens there will occur a Second Enlightenment.

### 3. Critiques of the Enlightenment.

Negatively, the contemporary movements of thought I have in mind are bound together by a firm conviction that the E. has had some disastrous consequences for humanity. Some of these are:

- a. the myth of automatic progress, which has led to various forms of big-business capitalism, has resulted in social and economic exploitation on a major scale, for questions of social responsibility, the limits to growth, distribution of wealth and resources, alienating work, etc., have been overlooked; some (Frankfurt) trace all of this to a reduction of

reason to its instrumentalist capacities, concerned with means, manipulation of means to ends, rather than with the criticism of the ends themselves;

b. Freud and Jung, from the standpoint of psychology, have argued that Enlightenment reason has repressed and mangled human sensitivity and feeling, has cut itself off from the psychic depths of our being.

c. Louergan and others have argued that it is not only sensitivity and feeling that have been repressed but intelligence itself. Overemphasizing the manipulable and "objective" has led to a neglect of the subject in general: of reason as well as feeling, of intelligence as well as the dark side, the ucs. Not only is there needed a therapy for feeling, but also for intelligence and reason. (L. would emphasize that people establish a false dichotomy between reason and feeling. Both are neglected by the E., he would say. There is a dichotomy betw. Enlightenment rationality & feeling, but not between reason itself & feeling -- the problem is with the E. view of reason itself.

The general and unifying conviction here is that the E. neglected too much that truly belongs to our humanity. It is essential to grasp this: the critique is not that the E. went too far in emphasizing the human, the this-worldly, our life in this world, but that it did not go far enough in its championing of humanity, it lost sight of what is truly human, it dehumanized the human beings it wanted to free from oppressive authority. Behaviorism only shows the extent to which the dehumanization has gone, for here the human subject has disappeared completely. (~~BEHAV~~)

#### 4. Positive features of the Second Enlightenment:

The thinkers whose work contributes to a second Enlightenment have not satisfied themselves with pointing out the shortcomings of the first. They have themselves discovered some facts about humanity, about our life in this world, that the first E. overlooked:

a) the notion of authenticity: it is not enough to claim, as the 1<sup>st</sup> E. did, that it is our life in this world that counts; one must go on to the understanding that our life in this world can be either authentic or inauthentic; the moral demands of Christianity are not discarded by emphasizing the significance of our lives in this world. Associated with authenticity is objectivity. Enlightenment thinkers thought they were being objective by "looking at the facts out there." But the discovery of authenticity shows that objectivity is much more than this: it is a matter of questioning one's experience, of criticizing oneself, of being, in Lonergan's words, attentive, intelligent, reasonable, responsible. The attitude of "I'm just dealing with the facts out there" -- whether one adapts this attitude in economics or behavioral psychology or politics -- is unobjective, inauthentic. The authentic person is the objective person, the person who criticizes his understanding, who scrutinizes his decisions to see if they are really honest and self-transcending, who questions for meaning, for truth, for real value.

b) the discovery of the unconscious: Freud and Jung tell us there is much more to our lives in this world than the E. thought. There is the "unconscious" side of the human mind. To neglect it is to brutalize human feeling, to subordinate a part of our lives to the purely instrumental



use of reason, to the desires of the ego to control. Freud and Jung have also shown how this neglect results in the ultimate destruction of a person's life, in nervous disorders, breakdowns, even insanity.

c) the re-discovery of the dialectical capacities of the human mind: from Hegel, Marx, and others, we have learned that human reason is not just instrumental, manipulative, controlling. Reason is capable of much more than implementing means to well-defined ends. Reason can set up and tear down ends themselves. It can criticize, say "No" to certain ends. E.g., the behaviorists say, "We can shape you any way <sup>we</sup> want." But a reason that has discovered itself can say in response, "Not if I am aware that this is what you are doing to me, not if I disagree with the ends you have in mind, not if I am insistent on other ends that conflict with yours." Freire's conscientization is an essentially dialectical procedure: catch, perceive hidden assumptions, bring your own to light, act in accord with your own rather than being used by others for theirs.

d) Global human interdependence. Somehow connected with all this is the discovery of what all human beings have in common. Lonergan and Jung are principal contributors here. This discovery is emerging just at the time when people are beginning to realize the need for new modes of international cooperation in economics, education, and technological projects; for the transcendence of nationalism, for a new agreement to share the goods of the earth in new ways if humanity itself is to survive. Of all the attitudes of the 2<sup>nd</sup> E., this is the newest, the least developed. Vatican II -- world community. BREAK.

## 5. Resistance to the Second Enlightenment.

The themes of the " " have received a great deal of opposition. They have been viewed as threatening. Against the insistence on authenticity as the key to objectivity, there has been the fear that I cannot be objective without changing my ways, for authenticity depends on conversion, as we will see in reading Lonergan. And conversion means rooting out biases, egoism, desire for riches or power or gain.

Against the notion of the role of the unconscious side of the human mind, there has been raised the fear that a discovery of the meaning of one's dreams will expose the sham and hypocrisy of conscious life, which I want to seem respectable and nice. Also the fear of the unknown.

Against the notion of the dialectical capacities of the human mind, there has been raised the fear that a dialectically tutored mind will expose the special interests and biases that keep the present system going.

And against the notion of a world community, there are the various biases connected with nationalism, national interest, racism, cultural superiority.

The 2<sup>nd</sup> E., then, is exposing that the scientific, and for economic mind that has come from the E. is living an illusion, and that the illusion is about itself. Enlightenment man, be he psychologist or philosopher or businessman, does not know who he is, flees understanding who he is -- for that would mean changing his ways. And so he laughs about authenticity or about the unconscious or about social justice or about world community. He laughs, but deep down he hates these new emphases. They expose the trap he has gotten himself caught in, how he has tried to gain the whole world & lost his soul in the process.

## 6. Toward theological correlations.

At the end of our class on the  $\phi$  of the E., we mentioned that the challenge of the E. to theology was that theology had to find in human experience in this world foundations for the fundamental faith of Christianity. In many ways, the 2<sup>nd</sup> E. is helping theology do precisely that, for it is pushing further than the 1<sup>st</sup> E. The emphasis on our lives in this world and in so doing finds itself in many ways rejoining Christianity. In the data it is ~~discovering~~ <sup>discovering</sup> about human reason, about the ues, about authenticity and community, it is beginning to enunciate themes that are very congruent with Christianity's basic faith. Thus:

a) from studies of authenticity, Lonergan has constructed a method for theology and a notion of religion;

b) from studies of the unconscious, Jung has written a psychology that is increasingly being put to critical use by Christian theologians;

c) Christians are finding in Marx's analyses of dialectic as well as in those of neo-Marxists (Frankfurt) materials that help them form a theological critique of political and socio-economic structures;

d) the discovery of universal human solidarity corresponds with many themes in the Christian tradition: God's love for all, desire for all to be saved, mission of Church to all, etc.

Thus it may well be that the correlations between Christianity's fundamental faith and our experience in this world are being discovered by the proponents of the Second E. But if so, this means that many who resist the 2<sup>nd</sup> E. are also resisting Christianity, even if they call themselves Christian. The basic message of the 2<sup>nd</sup> E. is that the human mind is much more than the 1<sup>st</sup> E. thought it was. With this, Christianity cannot but agree. Perhaps theol. will do its task, will best meet the

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challenge of the 1<sup>st</sup> E. by promoting and engaging in the work of the 2<sup>nd</sup>. This is the thesis of this course, and we will see that it is precisely what Lonergan is doing.