

D0268

Announcements re: papers

1. This week's: bring to new building, office room 100, give to John Caradiri.
2. Next paper will be on the subject, "due April 21. Qu. will be available next Tuesday."

1. We begin today part 3 of our course.

The everyday and the super-structure

It will be continuous with Part 2.

3. 6 out of 8 papers, 4. th. 7 out of 9.

Part 1: The Modern World

" 2: The Church in the Modern World: meeting modernity at the everyday level: a study of human authenticity

" 3: Theology in the Modern Church: meeting modernity at the superstructural level: a study of human knowing, of the education of the human person today.

The shifting of gears for this final part of the course will be less dramatic than that called for as we moved from Part I to Part II.

Nonetheless, some shifting is needed. For we move in Part III from a discussion of the everyday level to a discussion of the superstructural level. N.B.: What we have been doing even in Part II was done from the superstructural level, but the subject object of our superstructural reflection was the everyday level of living. In Part III, the object of our superstructural reflection will be the superstructural edifice that a human being constructs in the course of an education: in the course of learning

Sociology

Psychology

economics

history

natural science

philosophy

theology.

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Education, the learning of these disciplines,
is ~~the~~ ^a matter of assembling a reflective body of knowledge:
reflective because it reflects in the order of knowledge
what happens in the order of everyday living, whether
it is reflected on or not.

That is, human life and natural process goes on
whether one studies sociology, psychology, economics,
history, natural science, philosophy,
theology
or not.

Thesis 1. — Nonetheless, the relationship between the everyday level of
culture and the superstructural level of culture is reciprocal.
Not only does the superstructural level objectify what
happens at the everyday level, but the ~~knowledge~~ ^{understanding} that is
formulated at the superstructural level has an impact
on the life that is lived at the everyday level. Thus, we
have already seen many times in this course that the
superstructural changes in the understanding of man and
his world that occurred during the Enlightenment have profoundly
affected the cultural meanings and values and the social
relationships of men + women in the modern world at the
everyday level. Thus, too, we have seen that behavioral

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psychology, a superstructural edifice, has profoundly affected and, unless it is convincingly and persuasively criticized, will continue to affect in largely destructive ways the everyday lives of modern men and women.

2. The Educational Philosophy of the Modern American University.

Thesis 2: The Contemporary University in America is fundamentally an Enlightenment institution. It presumes that the education of a person can take place without there being a profound change in the person's mind and heart. Thus the curriculum is constructed in such a way as to avoid studiously the question of value or at best to treat the question in a marginal fashion. It presumes that one can be a good scientist, a good scholar, a good professional (lawyer, doctor, dentist, businessman, engineer, nurse, medical technician, physical therapist, educator) without being a good person, and it makes no provision within its academic courses for the integration of reflection on basic human values with its emphases on scientific, scholarly, or professional expertise. Louergan's analysis of this situation in Insight proceeds as follows:

1. Throughout the modern period, the superstructural level of Western culture has manifested an increasing lack of concern for the integration of reason and faith, of ~~fact and value.~~

2. This disregard has had its impact on the everyday level in a disregard for the integration of fact & value.

2. This lack of concern has not been unconscious, but has been a quite conscious brushing aside of questions that, were they faced as they demand to be faced, would require that we change our ways of doing things.

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- 4.3. This brushing aside of relevant questions means that insights that could lead to a more fruitful way of doing things have not occurred.
- 5.A. Insights are needed for changing our way of doing things. When potentially fruitful insights are brushed aside in a cumulative fashion, the social and cultural situation at the everyday level deteriorates in a correspondingly cumulative fashion. The situation as it is becomes normative, rather than the questions of intelligence which ask whether the situation ought to be as it is. The social situation becomes increasingly absurd.
6. At the superstructural level, sciences are then constructed that also take as their norm things as they are, and endlessly study and analyze existing situations without raising the question as to what can or should be done to change things as they are. The further question is arbitrarily brushed aside, not only at the everyday level but also at the superstructural level.
7. A series of professedly value-free sciences is thus constructed: a sociology that analyzes social relationships as they are without asking how they can be changed for the better; a psychology that studies how people develop without asking if this is the way they should develop; an economics that studies how business is conducted without asking if this is the way business should be conducted; etc.
8. The same orientation extends over into professional training. Thus law students may be told, "you're here to learn the law, not how to change it." The scientific aspects of medicine are taught

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a concomitant concern for the art of medicine. (cf. nursing).

8.9. Intelligence has thus surrendered, not only on the everyday level of practical common sense, but also on the superstructural level of theory. The theory is increasingly adapted to meet the facts as they are, but the facts as they are, are increasingly absurd because increasingly the product of the neglect of the further question.

10. In the process, all sense of normativity has disappeared from both the everyday and the superstructural levels. What is genuinely normative for human beings is the questioning process itself whereby we question:

a. our experiences for its meaning;

b. our meanings for their truths;

and c. what we thus know for a determination of what we are to do about it.

To brush aside these questions is to neglect the only norms that are ultimately determinative of our authenticity. A spurious normativity is granted to things as they are, but an increasing uneasiness and alienation is engendered in us -- alienation from our own being, which is the basic form of all alienation -- because we continue to resist facing the questions that our intelligence spontaneously puts before us.

7. The Catholic University: Past and Present.

Thesis 3: The Catholic University in America resisted this myth of a value-free education mightily until the mid-1950's, but it did so in a classicist manner, in a manner that could provide for the education of a good person in the pre-modern culture, but

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that became increasingly unable to address itself to the questions of value that arise from modern science, modern study of the human person and society, modern philosophy, and modern cultural mores. The theology that was taught avoided modern questions just as studiously as other disciplines avoided moral and religious questions. This is not to say that this theology was all wrong because it was classicist. In many ways it was an expression of the truths of the Christian faith, but an expression that was not explicitly integrated with modern advances in the knowledge of nature or of man or of history or of society. Theology and the religion it reflected seemed in many instances to have nothing or little to do with the world of everyday modern life or the reflection of that world that students were building up for themselves on the super-structural level. Newman's theorem was validated.

Thesis 4: With the collapse of the classicist framework, ^{Catholic} ~~Christian~~ university education became itself increasingly ^{influenced} ~~secularist~~. ^{capt in an Enlightenment mode.} It now lacked even an attempt at a theological synthesis of superstructural knowledge, and this lack made religion appear even more marginal to the rest of everyday life, ^{of business + social relations, etc.} ~~Furthermore, Catholic Universities, as they desire to be modern, increasingly neglected the aspect of conversion as an integral part of the development of the student as an educated person.~~ The Enlightenment model of value-free science and value-free professional training came to characterize the education of students in Catholic Universities, and the acceptance of things as they are as normative made the University even more a training ground to enable students to fit into things as they are rather than a place & a time where

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where students could prepare themselves to engage in the world as it is with their prime concern being to change the world -- to engage in the world as human beings who have been changed to claim their humanity as their own, and to grant to the questioning spirit of human intelligence the normative status that rightfully belongs to it.

4. Theology in the Catholic University Today

Thesis 5: Catholic theology itself suffered from the collapse of a classicist framework, and in many instances fell victim to the same trap that had captured intelligence on the secular level, both superstructurally and on the everyday level: namely, the trap that would grant to things as they are a normative status. Such theology thus aimed at being "relevant," without asking whether what it was relevant to was a mind already warped by the myth of value-free education. But Catholic theology is being restructured today, and one of its architects is Lonergan, who has made the shocking statements that:

- 1) ^{reflection on} conversion is the foundation of theology;
- 2) ^{reflection on} conversion is also ^{input} the foundation of other disciplines: of philosophy, of human sciences such as sociology and psychology and economics, and even of the natural sciences. The practitioner of these disciplines is as good, as valid, as on the mark, in his or her discipline, as he or she is an attentive, intelligent, reasonable, and responsible person: and one becomes attentive, intelligent, reasonable, and responsible only through conversion: religious conversion, moral conversion, intellectual conversion, and psychic conversion.

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Point 7: ^{In} The remainder of our course ^{we} will study Lonergan's contribution and my contribution to this unification of knowledge at the superstructural level through an articulation of conversion and its significance, no longer for the everyday level, but for the superstructural level of human knowledge. We will study, first, intellectual conversion, then moral conversion, then religious conversion, and finally psychic conversion.
