

Questions on Dialectic, Class 8

1. What is the aim or function of Dialectic?
2. What is a horizon?
3. 236: 'Differences in horizon may be complementary, or genetic, or dialectical.' Explain.
4. What is the difference between a horizontal and a vertical exercise of freedom? How is this related to the issue of conversion?
5. What is intellectual conversion? Is there a way of getting to the heart of what Lonergan means by this term?
6. How do naive realism, empiricism, and idealism miss the criteria of intellectual conversion, each in its own way?
7. What would be some examples of forms of intellectual conversion in the history of theology?
8. What is moral conversion? How does it differ from moral perfection?
9. What is religious conversion? How does it differ from moral and intellectual conversion?
10. Contrast the normal causal relation of the three conversions with the order of their sublation in a single consciousness.
11. What sort of structure does Lonergan create for radical shifts in horizon in the other direction, toward 'breakdowns'?
12. What are the two tasks specific to the functional specialty 'dialectic'?
13. How does the functional specialty 'dialectic' meet these issues? Is anything of a heuristic structure offered?
14. How does this procedure yield progressive and cumulative results?
15. What is the central issue at stake in Lonergan's conversation with MacKinnon and, through MacKinnon, Wittgenstein?
16. Are there further questions that *you* have on section 8, 'The Dialectic of Methods: Part Two'? If so, please bring them to class.
17. In what would an idealist rejection of Lonergan's approach consist, and how would he answer it?