

Prepared Questions

1. Sorting out Reality?

- Why exploring Lonergan's Critical Realism as an epistemology well grounded in the cognitive operations of the human mind is a necessity.
- *Method in Theology*. "Now we are not discussing a merely technical point in philosophy. Empiricism, idealism, and realism name three totally different horizons with no common identical objects" (pp. 239).
- Heightening awareness is the key, especially when it comes to being aware of one's own epistemological criteria for "truth" and how that relates to Lonergan's Critical Realism.

2. Are productive "dialogs" even possible?

- Requires a conscious shift to the third level of the human good where reflective consciousness and personal relationships are brought to bear on the question of sound terminal values.
- Requires a shift to a metalanguage capable of placing all possible epistemologies into a higher level perspective, e.g., Lonergan's transcendental method that lays out the cognitive operations of the human mind as the proper ground for a sound epistemology that in turn leads to a sound metaphysics. *Method*, p. 25.

3. Should novels be treated as serious anthropological studies?

- Doris Lessing maintained that good novels sought through dramatic narratives to lay bare the reality of the human condition.
- Cannot produce an insight in another person, but can clarify the situation so that another can get the point without being distracted by extraneous material.

White-board Notes

Sorting out reality? (Why this matters.)

Are "dialogs" even possible? (Living in an age of multicultural relativism and easy communication.)

Has the issue of "truth" become an culturally existential question? (Why do such YouTube videos exist?)

1. **Need for a differentiated mind.** One of the major confusions among the three positions lies in a failure to clearly and distinct separate different realms of understanding from each other. There no realization of specialized areas of intelligence differing from each other, e.g., the common sense relating of the world to human interests, the empirical heuristic structure concerned only with the relations of things to each other, or the realm of interiority with its heightening of awareness into the cognitive operations of the human mind in coming to understand..
2. **Encountering the reality of another's orientation in life.** The pervasive reality of electronic communications rings with it a mass of confusions involving issues of truth. Resolving these issues requires a metalanguage that can put each person's perspective into a higher perspective of what it means to understand.
3. **Trained incapacity.** Any specialized area of inquiry carries with it a number of unconscious assumptions that are so pervasive within the field that they are never questioned (this includes the realm of common sense intelligence whose practitioners suffer no long term interests, philosophical or theological concerns, or scientific inquiries to hinder their task in carrying out the never-ending work of the world).
4. **Terminal value.** That which the individual considers of terminal value sets the conditions within which he or she will exercise their intelligence. If it is, as the general Darwinian world view suggests, the "survival of the fittest" then truth becomes those ideas that foster survival. If scientific truth dominates all, than what is real is only that which is scientifically verifiable.

5. **Conversion in critical.** All this gets sorted out once the persons works through the long process of intellectual conversion. This is a shift to a metalanguage transcendental method that allows for a critical realism grounded in the mind's cognitive operations. But shifting to this epistemology is not an easy task, since we bring to it our existing epistemological criteria that will eventually need to be set aside. This is the individual's personal appropriation of their own coming to know. The intellectually unconverted will continue to stumble around in darkness, becoming ever more frustrated in their attempts to communicate.
6. **Functional specialty of Foundations.** Intellectual, moral, and religious conversion are the primary conditions in setting the foundational reality of the person's orientation in life. Horizon: the known knowns, the known unknown, and the unknown unknowns. Concepts: anthropological with theological From these fundamental statements of reality are established (doctrines) that are accepted as ultimate truths.
7. **Oversights** Human beings have acquired too much power to live with the consequences of oversights, be they deliberate (bias) or otherwise (unconscious motivations). Yet how to correct this requires the most delicate of touches if the very roots of intelligence is to be preserved.
8. **Survival.** Any human created world mediated by meaning must first pass the criteria of survival, for it the individual or group ceases to exist than nothing else matters. But survival cannot be the ultimate terminal value for human living.
9. **Proportionate being.** Our very being is limited to our physical existence. Our senses cover only a limited range of a flood of signals surrounding us; our minds are preoccupied with survival, status, and other distinctly human concerns. Only the Divine Mystery has a truly universal perspective on all that is or could be.
10. **Guides to action.** The worlds mediated by meaning that humans create when exercising their specialized skills in symbolic manipulation are in effect guides to action. Each contains within it a method of evaluating and diagnosing problems as well as estimating what can and can't be done in any unique time-and-space-specific situation.

Takeaway: An in-depth analysis of this video would be a most useful tool in understanding intellectual conversion.

The Emergent Cosmopolis Project
Brainstorming markers for progress/decline
March 28th, 2018, Russell C. Baker

Rationality Rules, (YouTube Channel) February 26, 2018
Jordan Peterson's Truth—Debunked (16:51)
https://www.youtube.com/watch?v=AwXAB6cICG0&index=29&list=PLo-1Jq23H_s5XVxAseMKYJA4aH3cOI07si&t=0s