

The Notion of Development

February 9th, 2018, Phase 1, Day 5:

Progress or Decline: There's more to this than You Think

“... development is a flexible, linked sequence of dynamic and increasingly differentiated higher integrations that meet the tension of successively transformed underlying manifolds through successive applications of the principles of correspondence and of emergence” (*Insight*, p. 458).

Lower and Higher Cultures (*Method*, 1971, pp. 89-90) is a good example of development in human affairs. Lower cultures define themselves in terms of myth and magic that establishes and maintains a traditional society's world view; reality is common knowledge, but not known to itself. The Greek discovery of mind initiated a shift to a higher culture. Now meaning is controlled not through shared creation and other social myths but through the conscious efforts of coming to know. It is a shift from standing in one place to the dynamic and intentional operations of a walking person. No wonder traditional societies are both challenged and frightened by an encounter with a totally different way of being in the world. No wonder the authorities ordered Socrates death.

Details

1. *Method*, Chapter 2, Section 7: *Progress and Decline* (pp. 52-55)
 - a. Genuineness: intellectual, moral, and religious conversion (open, intelligent, reasonable, and responsible)
 - b. Positions and Counter-Positions: fleeing or facing reality; falling apart or improving; the known and unknown issues of the day
 - c. Knack of the “alienated” to obsess over counter-positions (sublation: individual power, no listening)
 - d. Relentless drive toward decline that is hard to reverse (death spiral), e.g., socialism, post-modernism, common sense bias, a shift in the ground beneath (the loss of essential conditioning factors)
 - e. The role of religion in meeting the demands of the transcendental canons (the problem of liberation)
2. *Insight*, Chapter 4, Sections 2.4 and 2.5: *Emergent Probability and Consequences of Emergent Probability* (pp. 121-128)
 - a. Shift away from common sense to the realm of theory
 - b. World process: anticipating what there is to be known via emergent probability
 - c. Recurring schemes of operations as identifiable and verifiable things
 - d. The emergence of higher perspectives
 - e. The twin integrative processes of conditioning and sublating
 - f. Developmental paths as both fluid and fixed
 - g. The importance of finality
3. *Insight*, Chapter 15, Sections 6 and 7: *The Notion of Development and Genetic Method* (pp. 452-497)
 1. Key terms: emergence, correspondence, finality, linked sequence of higher integration, increasing explanatory differentiation, minor and major flexibility, and modification of the ultimate objective
 2. Genetic method: central potency (unity); development expressed in terms of conjugate potencies, forms, and acts; occurrences, events, functioning; concerned with sequences in which correlations and regularities change;
 - a. Organic development
 - b. Psychic and intellectual development
 - c. Human development (genuineness as an ideal)
 3. What difference does this heuristic make?
 - a. Describes a complex, open-ended, non-linear systems very different from linear thinking
 - b. A reminder that there is more going on than is evident at any one level, for each level of intelligibility is simultaneously being conditioned and sublating; what you think is going on is not the full picture
 - c. Anticipation: selective attention to the critical elements involved in progress and decline

A Current Research Project in Systematics (An Example of a Case Study)

1. Working out an explanatory theory of what it means to be human: sustaining a unity of being over three levels of intelligibility
2. Where it all starts: the non-conscious or pre-conscious “brain”
 - a. The slow animalistic development involving the long process of growing from the initial interaction of sperm and ovum to a self-sustaining entity
 - b. The three fundamental intentionalities of the brain:
 - i. Maintaining unity under changing environmental conditions (homeostasis)
 - ii. Developing eye/hand coordination (manipulation in a 3 dimensional world)
 - iii. Creating an non-conscious image of what is going on (psyche, token/symbols, feelings, dramatics, biological needs, and basic intelligence)
 - c. The psyche’s two criteria/goals: fit with reality and internal consistency (learning to avoid pitfalls, and clearing away any confusion that may disorientate the subject in potentially dangerous environments)
 - d. In any case, there are symbolic forces at work within the individual, and these operate at the non-conscious “psychic” level of being
3. The first emergent property: the conscious intentional “mind”
 - a. The psychic preparation of the experiential level of conscious intentionality
 - b. Taking off from there: the mind’s four fundamental intentionalities (transcendental precepts)
 - c. The importance of the unrestricted desire to know as an expression of finality
 - d. The pivot point and its inherent operations leading to foundational conversion
 - e. Psychoanalysis as an tools to mediated between brain and mind (conditioning and sublimating, the psychic gate)
4. The second emergent property: the transcendental realm of “soul”
 - a. The shift from understanding oneself as a body to understanding oneself as a thing, with the associated idea that who we are as a complex non-linear system of recurring schemes of operation may be inscribed in different mediums, leading to the concept of entanglement between a physical and a transcendent self
 - b. Availability of resources for actualizing the transcendental realm: institutional or culturally based religions—the task being to decide upon the more fruitful suggested path to transcendence
 - c. The personal quest through prayer and other suggested practices by the “religion” to which one gives one’s allegiance and whose members one trusts
 - d. The rise of internal tension when facing two separate and opposing realities: the mundane, defined in terms of human interests, and the spiritual, the incomprehensible reality of a universal perspective flooded by love—the gradual infusion of the transcendent self by the Divine Mystery
 - e. Waking up to one’s true self: the realization that the core of one’s being is divine and that the most important thing in the world is “love”, or rather the realization that the love one experiences is not of one’s own making
 - f. Spiritual direction as the mediator between the conscious mind and transcendent soul.
5. Incarnate meaning of one’s life: determining the central core among the various conjugates of ourselves—what we stand for

They rebel against God, and in their rebellion they face madness, for of what use are the transcendental injunctions if the grace provided to meet them has been cast aside?

—RCB