

Outline of Topics for Biology 1140/Spring/08 PRIBOR

Pribor, Donald. 2005. *Spiritual Constructivism Basis for Postmodern Democracy*, 1st ed. Dubuque, Iowa: Kendall/Hunt Pub. Co.

**FROM THE PAIN COMES THE DREAM
FROM THE DREAM COMES THE VISION
FROM THE VISION COMES THE PEOPLE
FROM THE PEOPLE COMES THE POWER
AND FROM THIS POWER COMES THE CHANGE**

Peter Gabriel

Creative dialogue.....Millennials.....Barack Obama.

- I Evolution of Western culture: 4 enlightenments.
 - A Greek: 900 BC to 750 BC to 410 AD or 476 AD.
 - B Medieval: 1000 AD to 1500 AD.
 - C Scientific Revolution/ Democracy: 1500 to mid 1800 AD.
 - D 4th enlightenment: 1880s to present.
- II 2008 AD critical year analogous to 508 BC.
 - A 508 BC: Athens: direct democracy; adopted by many other city-states; this psychological-political transformation enabled Greeks to defeat the Persian Empire's invasion of Greece, 490 to 479 BC; if the Persian invasion had succeeded, the emerging Western civilization would have been still-born.
 - B 2008 AD: similar crisis moment in history as a result of the convergence of several cultural trends and events.
- III Trend-events
 - A 1st trend-event: 1960s breakdown of:
 - 1 Patriarchal, stereotype personas.
 - 2 Rigid societal hierarchies.
 - 3 Dogmatic college general education.
 - B 2nd trend-event: civil rights and gay rights movements.
 - C 3rd trend-event: intellectual-spiritual themes.
 - 1 Mutuality of subjective engagement and objective knowing.
 - 2 Individuation involving: Life, Death, Rebirth.
 - 3 Commitment to ultimate SOURCE understood as God or other interpretations.
 - 4 Postmodern, non-fundamentalist spiritual vision of democracy.
 - 5 Creative teaching-learning: understand abstract ideas in terms of each individual's personal experiences via use of metaphors, analogies and stories.
 - 6 Individual, personal creativity especially as expressed in creative dialogue.
 - a Creative, mindful, participatory dialogue.
 - b Creative, mindful, collaborative dialogue.

- D 4th trend-event: movement of millennials (generation Y) into the work place.
- 1 Almost as large as Baby Boomers.
 - 2 Mutuality of masculine and feminine.
 - a Masculine traits.
 - 1) Achievement-oriented.
 - 2) Well-educated in objective knowledge.
 - 3) Gadget and computer savvy.
 - b Feminine traits.
 - 1) Being sociable.
 - 2) Collaborative.
 - 3) Open-minded.
 - 4) Ethic of care.
 - 3 Eight key trends of the 90s and 00s that have had a profound effect on this generational personality.
 - a Focus on children and family.
 - b Scheduled, structured lives.
 - c Multiculturalism.
 - d Terrorism.
 - e Heroism.
 - f Patriotism.
 - g Parent advocacy.
 - h Globalism.
 - 4 Work ethic.
 - a Having confidence.
 - b Being hopeful.
 - c Goal-and-achievement oriented.
 - d Civic minded including environmental awareness and concern for global warming.
 - e Inclusive: no one should be left behind.
 - 5 Above ideas taken from: “Managing Millennials” by Claire Raines:
www.generationsatwork.com/articles/millennials.htm
- E 5th trend-event: the current U.S. culture is fragmented and spiraling down to greater chaos and is desperate for vision and hope.
- F 6th trend-event: the possibility of Barack Obama, an archetypal leader just like Abraham Lincoln, may be elected to be the president of the United States.

This course will provide key details of the unfolding story beginning with the Greeks leading to this present transformation moment of the 4th enlightenment.

- I Emergence of a primordial ego; anthropological aspects, Ch.4, pp. 216-219.
 - A Neanderthals.
 - B Homo sapiens sapiens; Paleolithic culture.
 - C Masculine versus feminine group ego.
- II Emergence of a primordial ego; emergence of Body Self = body ego; Ch.4, pp. 220-221.
 - A Baby's impossible project.
 - B Episodic experience.
 - C Episodic self-identity.
- III Emergence of Polar Self; social-psychological aspects, Ch.4, pp. 221-227.
 - A Ambiguity and Eros stress of primitive tribes.
 - B Solution to Eros stress: emergence of patriarchal polar mind self.
 - C Egalitarian patriarchy of Neolithic cultures.
 - D Pre-conventional morality of Neolithic cultures.
 - E Emergence of dominance patriarchy.
- IV Emergence of Polar Self; individual, psychological aspects, Ch.4, pp. 227-231.
 - A Eros stress of body self-awareness equal to Body Ego of self-awareness.
 - B Solution of the impossible project.

Emergence of Civilization Equal to Emergence of Persona Self

- I Participatory, embedded knowing, Ch.5, pp. 252-253.
 - A *Participation mystique*.
 - B Eros-chaos drive to participatory affinity versus Eros-order drive to separate from the "other" and exert some control over it.
 - C Ambiguity of the "other" becomes an internal ambiguity: inner self equal to Feeling center (soul) and mind self representing self-awareness.
 - D Proto-conceptual knowing of whole versus part.
 - E Non-conceptual, story knowing equal to *non-conceptual mythical knowing*.
 - F Participatory, embedded know equal to anthropomorphic, proto-conceptual, polar knowing of the "other."
- II First stages of becoming civilized, Ch.5, pp. 253-257 and figures 5.1a, 5.1b, 5.1c, and 5.1d.
 - A Knower sees similarities among several perceptions.
 - B Subjective concept.
 - C Objective, conceptual language knowing of the world.
 - D Illusion of mechanistic knowing.
 - 1 Literal concepts.
 - 2 Whole equals sum of autonomous parts.
 - 3 Idea of validity.
- III Modern theory of metaphorical, conceptual knowing, Ch. 5, pp. 257-261.
 - A Natural law, liberal education understanding of a concept.
 - B Scientific constructivism involving *nominalism*.
 - C Metaphorical concept .
 - D Literal, conceptual language knowing producing the mechanistic illusion.
 - E Civilization is a shift in emphasis from subjective, Eros-chaos to objective, control consciousness associated with Eros-order.
- IV Literal conceptual knowing leads to the idea of persona, Ch.5, pp. 261-263.
 - A Eros-stress of patriarchal, primitive tribes.
 - 1 Shadow pole of consciousness in any one mythical tribe

- 2 Competition, population density, unequal distribution of wealth.
- B Solution to Eros stress: emergence of metaphorical, conceptual myths.
 - 1 Single overarching story.
 - 2 Definition of many different types of persona.
 - 3 Good versus Evil.
 - 4 Beginning of conventional morality.
 - 5 Persona-Shadow opposition polarities.
- C Social function of myths believed to be literally true.
 - 1 Accomplish two goals.
 - a Relevance to subjective experiences.
 - b Generate unambiguous, shared rules of behavior.
 - 2 Social consequences
 - a Political order.
 - b Collective identity based on a common ruler.
 - c Pre-conventional morality was incorporated into conventional morality.
 - d Citizens could develop specialized functions.
- V Overview of emergence of persona self, Ch.5, p. 264.
 - A Mutuality of Eros-chaos and Eros-order: led to persona self.
 - B Eros-chaos leading to participatory subjectivity opened one to expression of action self, feeling self, polar self that oppose persona self.
 - C Eros-order leading to control objectivity created Individual, Collective Unconscious.
 - D Human consciousness divided into
 - 1 Persona ego consciousness
 - 2 Unconscious shadow.
- VI Persona, the core idea of civilization, Ch.5, pp. 264-266.
 - A Mechanistic way of seeing the world and human societies.
 - B Literally true religious-political myth overcomes conflict among relatively autonomous individuals.
 - C Citizens still expressed participatory subjectivity by participating in religious, cultural rituals and by creating art.
 - D Brought on turning from mutuality between Eros-chaos, participatory subjectivity and Eros-order, control objectivity to hierarchal dominance of objectivity over subjectivity.
 - E Major social-cultural double bind: creativity versus individual and social stability.
- VII Emergence of two psychic worlds, Ch.5, p. 266.
 - A External ego
 - 1 Expresses personas.
 - 2 Consensual interpretations of reality contained in the language of a society.
 - 3 Hierarchal power in society.
 - B Internal Ego equal to subjectivity
 - 1 Sometimes interacts with Inner Self that creates the possibility of creativity.
 - 2 Inner Self
 - a Soul
 - b Individual Collective Unconscious and all its contents.
- VIII Childhood of civilization, Ch.5, pp. 266-268.
 - A Age of Myth: 3300 BC to 750BC, age of Homer in Greece.
 - B Participatory subjectivity not yet constrained by logical, conceptual thinking provided for playful creativity.
 - C Two centers, the imagination and the intellect struggle for supremacy.

- D Playful and inventive time as well as play of ruthless instinctual emotions and great cruelty when humans still experienced life in terms of imagination, feelings and imagination.

Descendents of the Age of Myth: Evolution to the Persian Empire and Greek Enlightenment

I Civilizations along the Khorasan Highway

- A Map of Khorasan Highway
- B Assyria
- C Babylon
- D Aryans
- E Medes

- 1 Deioces (700-647 BC), the first Medes king and dynasty were defeated and transported by Sargon to Hamath (Hanish) in Syria in 715 BC.
- 2 Phraortes (674-653 BC) rule gained Medes their independence.
- 3 Cyaxares, son of Phraortes was defeated by Scythians who ruled Media from 652-625 BC.
- 4 Cyaxares (624-585BC) killed the Scythian chiefs and formed the first Iranian empire.
 - a 614 BC captured Ashur
 - b 612 BC sacked Nineveh (major city of Assyria)
 - c 609 BC final defeat of Assyrians
- 5 Astyages, son of Cyaxares ruled Medes from 585-550 BC.

F Formation of the first Persian empire.

- 1 559 BC, Cyrus became king of the primitive kingdom of Persia.
- 2 Astyages in 553 BC attacked Cyrus but was defeated by him.
 - a Harpagus, the supreme commander of Astyages' army avenged Astyages' murder of his son (butchered the boy, jointing the corpse, and then served it dressed as mutton to the unsuspecting father) by betraying Astyages.
 - b Harpagus thus helped Cyrus to defeat Astyages in 550 BC.
- 3 547 BC Cyrus defeated Croesus, king of Lydia.
- 4 Cyrus sent Harpagus to Lydia to take command of the Persian forces there.
 - a Harpagus, one after another brutally subdued all of the cities, that is, Greek city-states of Ionia.
 - b Many Ionians rather than submit to Persian rule, emigrated to Sicily or to the Italian peninsula.
- 5 540-529 BC. Cyrus developed the Persian Empire in which he persuaded "a host of different peoples that he understood them, respected them, and desired their love. No empire ever before been raised on such foundations [and] ... displayed such clemency, such restraint." (Holland, Tom. 2007. Persian Fire. New York, anchor Books, p. 20).
- 6 Cambyses and Bardiya, Cyrus' sons ruled for a short time.
- 7 Darius in 522 BC along with six other conspirators and Darius' brother, Artaphernes, took over the Persian Empire and expanded it in all directions, see lecture.

G Persia and Zoroastrianism

- 1 Zoroastrianism is a religion based on the teachings of Zoroaster (Zarathustra) ? 1500-1000 BC or 600 BC.
- 2 Basic beliefs.
 - a Ahura Mazda is the one universal, transcendental and uncreated Creator to whom all worship is directed.
 - b Conflict in the universe is between Ahura Mazda that generated asha equal to truth and order and druj equal to falsehood and disorder equal to chaos.

- 1) These principles of Good and Evil are purely psychological, mental and abstract and active only in the human mind, heart, and soul.
 - 2) Ethical dualism
 - 3) See lecture
- c Darius' use of Zoroastrianism dualism. (Holland, Tom. 2005. [1st anchor book ed., 2007] Persian Fire. New York, anchor Books, p. 20).
- 1) 521 BC Darius suppresses widespread rebellions and expands the World Empire created by Cyrus: "Darius' triumph was not in dispute: he had secured the throne for himself and saved the world for the Persian people. Who but a man strong in the favor of Ahura Mazda, just as Darius had always proclaimed himself to be, could have achieved such startling things." (Holland, p. 54).
 - 2) "What mattered to Darius was not the battle, but that the battle had been won; not bloodshed but that the blood had dried, and an age of peace had dawned. Yes, the victory over the liar-kings [representing druj] had been a great and terrible one, and because it had proved the truth of what he had always insisted, that he was indeed the champion of Ahura Mazda, the new king had ordered its details to be recorded and proclaimed." (Holland, p. 55).
 - 3) "Just as Lord Mazda dwelt beyond the rhythms of the world, so had his proxy, the king of Persia, transcended space and time. History, in effect, had been brought to a glorious close. The Persians' empire was both its end and its summation – for what could a dominion be that contained within it all the limits of the horizon, if not the bulwark of a truly cosmic order? Such a monarchy, now that Darius had redeemed it from the Lie [druj], might be expected to endure for all eternity, unshakable, the watch tower of the Truth." (Holland, p. 55).
 - 4) "Should a people persist in rebellion against the order of Ahura Mazda, they might expect to be regarded not merely as adherents of the Lie but as the worshippers of "daivas" – false gods and demons. Conversely, those sent to war against them might expect "divine blessings – both in their lives, and after death." Glory on earth and an eternity in heaven: these were the assurances given by Darius to his men ... the world's first holy war." (Holland, p. 56).
 - 5) "Darius, testing the potential of his religion to its limits, had promoted a dramatic innovation. Contained within it were the seeds of some radical notions: that foreign foes might be crushed as infidels; that warriors might be promised paradise; that conquest in the name of a god might become a moral duty." (Holland, p. 56)
 - 6) "... a new age was dawning – and Darius was its midwife. His vision of empire as a fusion of cosmic, moral and political order was to prove stunningly fruitful: the foundation stone not only of his own rule but of the very concept of a universal order." (Holland, p. 56).
 - 7) "... the timeless nature of Persian power. Significant as the bloody practicalities of imperial rule were to Darius, so also was their shadow, his sacral vision of a universal state, one in which all his vast dominion had been imposed for the conquered's good. The covenant embodied by Persian rule could not have been made any clearer: harmony in exchange for humility; protection for abasement; the blessings of a world order for obedience and submission ... serve very effectively to justify global conquest without limit." (Holland, p. 60).
 - 8) "If it was the destiny of the Persian people to bring peace to a bleeding world, then those who defied them were clearly the agents of anarchy and darkness. Tools of the Lie as they were, they menaced not merely Darius' empire but the cosmos that it mirrored." (Holland, p. 60).

II Greek tribes.

- A Mycenaeans, who Homer called Achaeans,
 - 1 Around 2000 BC entered Greece from the north
 - 2 1200 BC to 1100 BC, after a 10 year war, sacked and burned Troy, a city in Asia Minor
- B Beginning of classical Greek civilization, approximately 1000 BC
 - 1 Four tribes of Greeks
 - a Scattered Mycenaeans in 1100 BC became Achaeans
 - b Dorians emigrated to what became Sparta
 - c Ionians
 - 1) Displaced by Dorians emigrated to and settled in Athens
 - 2) Many Ionians in Athens migrated to the middle section of Ionia Asia Minor and island of Samos.
 - d Aeolians
 - 2 Interactions among the four Greek tribes led to a preliminary metaphorical, conceptual vision of what it means to be Greek as opposed to non-Greek based on the celebration of the story of the defeat of Troy.
 - 3 Unifying epic perspective: an emerging humanism centered on a new type of hero mythology, Ch.6, pp. 296-299.
 - a Defining features of epic poetry.
 - b Emphasis on hero expressing free will.
 - c Two aspects of a hero
 - 1) Social obligation
 - 2) Individualistic humanism
 - d Ideal of heroism led to a humanistic, patriarchal religion.

III Greek enlightenment of Ionians in Asia Minor.

- A 1000 – 750 BC: emergence of Homer’s epic poetry.
- B Greek, mythic personal meaning. Ch.6, pp. 299-302.
- C Greek innovation: Greek city-state.
 - 1 Mycenae kingdom tyrants that built grand palaces that disappeared ushering in Greek dark ages beginning around 1000 BC.
 - 2 800 BC Greeks began to emerge from the dark ages and thus began keeping written records.
 - 3 From 1000 BC migration and colonization produced independent communities that became city-states.
 - a Characteristics of city-states, see lecture.
 - b Two subsequent stages of the evolution of the city-state were dynasteia and tyranny.
 - 4 Dynasteia: a senate system ruled by an aristocracy.
 - 5 Tyranny
 - a A tyrant, called an archon, came to power in the context of the struggle between the dynasteia and non-aristocratic, economically depressed citizens who wanted more input into political decisions and who were suppressed by the aristocrats.
 - b Archon was needed to maintain the social order by force.
 - c In order to maintain his power the tyrant enacted policies that benefited the non-aristocratic citizens.
 - d Tyranny was a short-lived transition period between dynasteia and “direct democracy.”

IV Sparta democratization of the Greek hero ideal, see lecture.

V Consolidation of Greek, mythic, personal meaning, Ch. 6, pp. 301-302.

- A Arete equal to *dynamic quality* (Pirsig, R. 1991. Lili. New York: Bantam Doubleday Dell Pub. Group, Inc.), which one would acquire to some degree and increase over a lifetime.

- B Arete was celebrated at the Olympic Games, which came to include a religious celebration at which Homer's epics were sung.
 - C The classical Greek enlightenment: central moment as representing "self-realization of Greece" occurred during the tyranny of Pisistratus (560 and died 527 BC).
- VI Emergence of metaphorical, conceptual humanism.
- A Olympic games rationality, Ch.6, pp. 302-304.
 - 1 Definition of humanism: the differentiation of self-consciousness in which the individual asks and then wants to know the reasons for the answers he/she intuitively or is given by others.
 - a The non-humanistic persona self does not ask questions or believes in the truth of the answers that society gives to these questions.
 - b The emergence of epic poetry culminating in Homer answered the question for the Greeks: "Who are we and what do we believe about the world and the way humans should live?"
 - 2 Participating in competitive sports structures the way one perceives reality.
 - a The Olympic games symbolized the belief that the Homer's Olympian gods organized humans' lives in the world similar to the rational organization of a game.
 - b By the 6th century BC (500s BC), Greeks in a non-self-conscious way saw the world as "rationally knowable" in the same way as competitive games are knowable.
 - 3 Beginning with Thales (624-596 BC) several Greeks, now called "Pre-Socratic philosophers, who lived and taught in Asia Minor, Thrace, Sicily, and South Italy, began to ask abstract questions:
 - a Where does everything come from?
 - b What is the world or reality made of?
 - c How do we explain the diversity of things in nature?
 - d Why are we able to describe diverse things with a singular mathematics?
 - B Pre-Socratic arete, Ch.6, pp. 306-309 and figure 6.1.
 - 1 Greeks were the first to begin to vaguely view their epic myths and Olympian religion, not as literally true, but as fanciful stories that only symbolized the culture's anthropomorphic attitudes and values.
 - 2 Greeks first in Asia Minor created poetic philosophy, which is a metaphorical, conceptual objectification of a passionate insight after a struggle; that is, one expresses the insight in ordinary language.
 - 3 The pre-Socratics who struggled to understand some aspect of Being were like heroes of Homer's epic poems or like contestants in the Olympic Games.
 - a They exhibit subjective, proto-rational arete.
 - b They directed a person to be mindful of the spiritual qualities of choosing to create stories about reality.
 - c Instead of arete being tied to a specific battle or competition, it now was associated with a transformation of the mind.
 - d Arete of shared proto-rational stories led to the development of *pre-Socratic humanism*.
 - 4 Pre-Socratic humanism, Ch.6, pp. 306-309.
 - a Shifted the focus from provincial, anthropomorphic heroism to non-provincial, non-anthropomorphic spiritual heroism.
 - 1) This new kind of hero enters a spiritual battle to conquer an aspect of Being by comprehending it with an explanatory story.
 - 2) The hero attempts to master "the overpowering of Being" by reducing it to an ordinary language representation of it.
 - b According to Heidegger, Parmenides (501 – 450 BC) and Heraclitus (535 – 475 BC)

- 1) Gave up total mastery of Being and committed to openness to Being that implies a mutuality between thinking and Being.
- 2) Parmenides: there is a reciprocal bond between apprehension and being.
- 3) Being manifests becoming and appearances but Being in itself is not becoming or appearances.
- 4) Parmenides: Being determines thinking, that is, drives humans to metaphorical, conceptual thinking that creates explanatory stories of Being that are interpretations of Being.
- 5) Heraclites expresses the same insight in terms of paradoxical understanding of Logos, see figure 6.1.
 - a) Being as Logos is creativity.
 - b) Creativity is the mutuality of Eros-chaos and Eros-order.
- 6) Expansion of Heidegger's interpretation of the core idea common to Heraclites and Parmenides, Ch. 6, p. 309.

VII Eros stress of the Classical Greek enlightenment.

A Sequence of Features of the Greek enlightenment.

- 1 Interactions among the four Greek tribes led to a preliminary metaphorical, conceptual vision of what it means to be Greek as opposed to non-Greek based on the celebration of the stories about the defeat of Troy.
- 2 Unifying epic perspective on an emerging humanism centered on a new type of hero mythology.
- 3 New type of hero mythology led to independent communities eventually each called polis, the city-state.
- 4 Evolution in Asia Minor of Ionians to Homer's epic poetry celebrating Greek mythic, personal meaning.
- 5 Consolidation of Greek, mythic personal meaning centered on idea of *arete* equal to *dynamic ground*.
- 6 Metaphorical, conceptual humanism
 - a Olympic game rationality
 - b Game of rational discovery
 - c Pre-Socratic arete, poetic philosophy
 - d Pre-Socratic humanism mutuality of Heraclites and Parmenides

B Eros stress: individualism in opposition to community

- 1 Greek humanism led to
 - a Opposition between Greek and non-Greek.
 - b Opposition between Greek city-states, especially Sparta versus Athens.
 - c Opposition within a city-state between aristocracy and ordinary citizen.
- 2 Survival of Greek civilization/culture depended on collaboration among Greek city-states.
- 3 Survival of individual city-state depended on collaboration between aristocracy and ordinary citizens.

VIII Greek transcendence of Eros stress: democracy.

A Spartan democracy.

- 1 Instead of some among the aristocracy becoming heroes, all citizens were raised to be warrior heroes; thus eliminate opposition between aristocracy and ordinary citizens.
- 2 The ideology of Sparta became oriented around the state; the individual lived and died for the state, thus eliminating opposition between Greek individualism and Greek community.
- 3 "The Spartans, who were the masters of their own bodies and appetites as well as a vast population of slaves, were the freest men of all precisely because they were the subjects of the hardest and most unyielding code." (Holland, p. 89).

B Athenian revolution of “direct democracy.”

1 Build up to democracy.

- a In 594 BC Solon was given the archonship of Athens; he was descendant of an ancient Attic king.
- b “It was evident to Solon that the two great crises facing Athens, agrarian and military, (see lecture) both sprang from the same root: rural impoverishment was enfeebling the reserves of Attic manpower; farmers were sinking ever deeper into serfdom.” (Holland, p. 106).
- c Solon ordered a general pardoning of debts to landlords thus setting the peasantry free.
- d His constitution put forth the “middle way.”
 - 1) Wealth rather than birth was made the prerequisite of office.
 - 2) The poor could be members of a citizen’s assembly but were not allowed to speak in it.
 - 3) Solon’s watchword was *eunomia* (the personification of order):
 - a) Laws guaranteed to the poor freedom and legal recourse against the abuses of the powerful.
 - b) To the rich, the laws gave exclusive right to magistracies and the running of the city.
- e “Moved by the legends of his city [Athens], and by her claims to antiquity and to the favor of the gods, Solon had taken for granted that here was a heritage upon which every Athenian had a claim.” (Holland, p. 108).
 - 1) “Thanks to Solon, even the poorest peasant could now look down upon a slave and know himself to be as free as the haughtiest Eupatrid [one of the hereditary aristocrats of Athens and other Greek city-states]” (Holland, p. 108).
 - 2) Though the poor could not speak, he could vote to elect officials and to review their performances.
- f “As befitted a city with earth-sprung origins, it [sovereignty] lay not only with the Eupatrids, nor even with the rich alone, but with the assembly of all the Athenians, with the people – with the ‘demos’.” (Holland, p. 109).

2 Sequence of events leading to direct democracy.

- a The center of Greek culture moved from the Ionians in Asia Minor to Athens during the tyranny of Pisistratus who seized power militarily and oversaw a Solon-based democracy but run by a dictatorship of sorts from 546 to 527 BC when he died and his sons, Hippias and Hipparchus became the tyrants of Athens.
- b 513 BC Hipparchus was murdered and Hippias began to rely increasingly upon naked terror.
- c Cleisthenes, 512 BC attacked Hippias but was defeated by him.
- d 510 BC upon the request of Cleisthenes, Cleomenes, king of Sparta, defeated Hippias and as a result “In the short term, however, the tyranny was finished. Athens, dramatically, unexpectedly, was free.” (Holland, p. 130).
- e The conspiratory collaboration between Cleisthenes and Cleomenes broke down
 - 1) Isagoras, a rival nobleman, was elected to the archonship in 508 BC
 - 2) Cleomenes now aligned himself with Isagoras against Cleisthenes.
 - 3) “The character of their city [Athens] had changed forever. Authority under the tyrants had become a thing of shadow ... Now that tyranny itself was gone, it was difficult to say where precisely power resided.” (Holland, p. 131)
 - 4) In 508 BC at an assembly of citizens of Athens Cleisthenes proposed: “If the people, as Hippias, as Pisistratus, as even Solon had always claimed, were truly sovereign, very well then – let them debate policy, and vote on it, and implement it, without

regard to qualifications of class or wealth. Let power – *kratos* – be invested in the *demos*. Let Athens, in short, become a *demokratia*.” (Holland, p.131).

- a) Everyone agreed that Athens was sick.
 - b) Cleisthenes and his associates decided that the only hope for Athens was: “To break the mold: to harness the ambitions not only of the elite but of all the Athenian people; to create, from their energy, a future for Athens that would at last match the full measure of her potential.” (Holland, p. 132).
- 5) Summer 507 BC
- a) A herald from Sparta, citing an ancient curse, demanded expulsion of the Alcmaeonids, aristocratic family that included Cleisthenes.
 - b) Cleisthenes left town.
 - c) Cleomenes, with a small bodyguard of soldiers, came to Athens and ordered purging 700 families deemed to be anti-Spartan.
 - d) Isagoras and Cleomenes settled down to dictate a new – non-democratic – constitution.
 - e) The Athenian citizens rebelled and forced a truce.
 - f) Spartans were allowed to return to Sparta
 - g) Isagoras managed to slip away into exile, but his fellow conspirators were rounded up and put to death.
 - h) Cleisthenes returned in triumph.
- 3 Athenian direct democracy established in 507 BC.
- a New Athenian ideal: new *eunomia*: Equality before the law, equality of participation in the running of the state. (Holland, p. 134).
 - 1) “Any citizen, no matter how poor or uneducated, was guaranteed freedom of public speech in which policy was ... openly [debated] in the assembly.” (Holland, p. 134).
 - 2) However, only the upper classes could run for high office.
 - 3) “No measure could be adopted, no law passed, save by the votes of all the Athenian people.” (Holland, p. 134.).
 - b “The sponsors of the Athenian revolution were no giddy visionaries moved by shimmering notions of brotherhood with the poor, but rather hard-nosed pragmatists whose goal, quite simply, was to profit as Athenian noblemen by making their city strong.” (Holland, p. 134).
 - 1) “Cleisthenes also feared, with both Hippias and Isagores plotting their returns, that the city might explode at any moment into rival factions.” (Holland, p. 134).
 - 2) “Dynastic feuding, having brought Athens to the point of ruin was simply too lethal to be tolerated any further.”
 - c Cleisthenes’ solution: “to suppress a citizen’s identification with family, neighborhood and local clan chief altogether.” (Holland, p. 135).
 - 1) Cleisthenes sliced up the countryside, with its ancient tapestry of towns, estates and villages into almost 150 separate districts, called *demes*.
 - 2) The citizens of the new democracy would hence forward be obliged to take their second names from the demes rather than from their families.
 - 3) When a young man came of age, he might become a citizen of Athens only by being enrolled within a deme.
 - d Cleisthenes “ordained that demesmen should select delegates from among themselves to travel to Athens, and there prepare the agenda for the Assembly.” (Holland, p. 135).
 - e “The founders of the democracy massed a whole array of checks and balances “against the peril that an ambitious noblemen might use his deme as a springboard to tyranny.” (Holland, P. 135).

- 1) “Demes were bunched into ‘thirds’, ... was then grouped with two others to form a tribe.
- 2) “Since the thirds would all be drawn from separate corners of Attica ... every tribe, of which there were ten in all, inevitably served to snarl up ancient roots.” (Holland, p. 136).
- 3) “In place of the primal simplicities of the clan, the Athenian people could now enjoy infinitely more artificial and finely calibrated loyalties.” (Holland, p. 136); the complexities of tribes, thirds, and demes are not easily manipulable even by the best-connected aristocrats.

IX First challenge to Athenian direct democracy.

- A Now that the citizens of a democratic Athens no longer were divided among themselves, they would present a united front to their neighbors.
 - 1 The sheer size of Attica plus this united front would overnight make them a major power in Greece.
 - 2 Cleomenes by deposing Hippias had effectively become the midwife of the newly emerged power of Athenian rogue regime.
- B Summer of 506 BC: an alliance of three groups marched toward Athens to destroy the young democracy. See lecture.
- C Last minute salvation for the Athenians. See lecture.
- D Question: “Accustomed as the average Athenian was to fighting in the train of a great aristocrat, would he now feel sufficient loyalty to a novel and wholly artificial innovation, his tribe, to stand in the line of battle, to fight not for a clan lord but for an ideal, for liberty, for Athens herself?” (Holland, p. 138).
- E Answer: a resound, triumphant Yes! See lecture.

X Persian attack to annihilate the Greek civilization/culture.

- A Fate of democracy in Asia Minor: by 494 BC the Persians under the leadership of Artaphernes, brother of Darius, totally ended Ionian resistance and ended the core ideals of the Greek enlightenment for Ionia.
- B Sequence of dates and events of the Persian wars from 490 BC to 479 BC (Holland, pp. 375 – 376), see lecture.

XI Athenian democratic arête.

- A Relativity of Greek metaphorical, conceptual arete, (analogous to postmodern relativity) Ch.6, p. 310.
- B Athenian democratic tyranny, Ch.6, pp. 310-311.

XII Emergence of Greek rational individualism as the “Great Ending.” Ch.6, 310-315.

- A During the reign of Pericles (died 429 BC), there were many Athenians who rejected the tradition of Homer’s Olympian gods but also saw the need for a definition of arete restricted and specific rather than relative and ambiguous as taught by the sophists.
- B Socrates (469-399): “Socratic yoga” is the process of guiding a group of students to “see” a concept latent in the mind.
 - 1 Socratic dialogue is a creative process of converting metaphorical, conceptual ideas into exclusively logical, conceptual ideas that can be formulated into true statements.
 - 2 From a postmodern perspective: Socratic dialogue is the beginning of the creative process of producing a system of categories that can be formulated into statement that only are nominally true.
 - 3 Socratic enlightenment
 - a As a result of this logical, conceptual thinking, the aristocracy of a society could create a consensus on a set of “true” statements that would protect society from
 - 1) The dogmatism of any mythical-religious tradition.

- 2) The tyranny of some ruler or ruling class.
- 3) The tyranny of policy-making steered by public opinion.
- b Was passed on to Athenian aristocracy through Plato and Aristotle where this enlightenment became moral intellectualism in all subsequent Greek thought in which practice was completely dependent upon theory; “knowledge in and of itself is virtue.”
- c Is the “Great Ending”
 - 1) Replaced metaphorical, conceptual arete with sterile logical, conceptual thinking.
 - 2) Moral intellectualism did not prevent the fall of Athens to Alexander and the ending of the classical Greek period (750 to 323 BC, the death of Alexander).
- C Rational individualism of Plato and Aristotle, Ch.6, pp. 312 -315.
- D Inadequacy of classical Greek rationalism also called Socratic rationalism, Ch.6, pp. 314-315.

Hellenism: Expansion of the Classical Greek Enlightenment

I Definition of Hellenism

- A Time, duration: began 323 BC death of Alexander the Great and ended 31 BC when Rome defeated Ptolemaic Egypt, see lecture.
- B Macedonians, see lecture.
- C Greco-Macedonian conquerors became professional class of rulers, soldiers, and merchants, see lecture.
- D Hellenization of the “Great Ending” equal to Greek rational individualism.
 - 1 The “Great Ending” led to universalism and greater individualism linked by a common language – Greek – in new, Greek city-states, see lecture.
 - 2 Hellenistic philosophy: major philosophies.
 - a Plato and Aristotle.
 - b Epicureanism: aim of life was pleasure and the pleasure of the mind was preferable to that of the body.
 - c Stoicism
 - 1) God and nature are the same: everyone had a divine spark in them which after death would return to the divine eternal spirit.
 - 2) Source of human happiness was a life lived in accordance with reason.
 - 3) Strive for *apatheia* which is freedom from passion because passion is the source of unhappiness.
 - d Skepticism: espoused the idea that humans cannot obtain certain truth about anything.
 - 1) A nihilistic philosophy
 - 2) Includes cynicism and denounced conventional behavior and advocated a crude life in accordance with nature.
 - 3 The impact of the “Great Ending” on stratification of Hellenistic society.
 - a Only a portion of the upper class could be satisfied by Greek philosophy.
 - b The “Great Ending” produced the great spiritual-religious vacuum to most people of Hellenistic culture.
 - 4 Hellenization of Jews
 - a Hebraic conceptualization of monotheism, Ch.6, pp. 318-319.
 - b Hebraic metaphorical, conceptualization of how Yahweh relates to IT’s people, Ch.6, pp. 319-321.
 - c Hebraic, biblical individualism, Ch.6, p. 321.
 - 1) Mutuality of metaphorical, conceptual understanding and literal, conceptual understanding of revelation of Yahweh’s story-plan for the Jews.

- 2) During the time of Hellenization, the Pharisees had converted mutuality to patriarchal, control objectivity dominating participatory subjectivity and thus was similar to Greek rational individualism in several ways.
 - d Many mystery cults rather than philosophies attempted to fill the spiritual vacuum left by the “Great Ending” equal to Greek rationalism.
 - 1) Dionysian Mysteries.
 - 2) Eleusinian Mysteries.
 - 3) Cult of Isis.
- II The emergence and differentiation of Greek, rational individualism as the “Great Beginning.”
- A Transition from childhood to adolescence in the U.S., Ch.5, pp. 273-275.
 - 1 Begins between 11 and 15 years of age.
 - 2 Mental ego dissociates from literal, metaphorical, conceptual thinking defined by rules and social roles and begins logical, conceptual thinking.
 - 3 Transition as a life, death, rebirth process, see lecture as well as textbook.
 - 4 *** Some educated males in cities and city-states of the Hellenized world gradually transformed from an adolescent mentality to an adolescent adulthood mentality, see lecture.
 - a The “Great Ending” equal to adolescent rationality led to a retreat from engagement with the world as expressed in nihilistic philosophies that included cynicism; this corresponds to the death phase of the transition to adolescent adulthood.
 - b The rebirth phase was expressed by
 - 1) Philosophies: Epicureanism or stoicism.
 - 2) The Greek-Jewish patriarchal perspective, Ch.6, Table 6.2, pp. 325-326.
 - a) Nine contrasts between a masculine persona defined by control objectivity and a feminine persona defined by participatory subjectivity wherein control objectivity represses or dominates participatory subjectivity.
 - b) Expanded patriarchal perspective.
 - (1).Mind self represses/dominates the individual collective unconsciousness.
 - (2).Collective social consciousness represses/dominates the individual mind self.
 - (3).Thinking and action mind centers repress/dominate the expressive mind center.
 - (4).Eros-order associated with Will-to-control represses/dominates Eros-chaos associated with Will-to-openness.

Greek-Roman Hellenization

- I Definition and description of Greek-Roman Hellenization.
 - A Hellenization that occurs after the founding of the Roman Empire in 27 BC that lasted until 476 AD.
 - 1 Events leading to the founding of the Roman Empire, see lecture
 - 2 Augustus reestablished political and social stability that launched about 200 years of prosperity called Pax Romana.
 - 3 Sequence of some major events leading to the downfall of the Roman Empire, see lecture.
 - B Transition from adolescent adulthood to full adult, control individualism, Ch. 5, pp. 278-279 and lecture and for Hellenistic culture, failure of nerve, see quote of Gilbert Murray, Ch.6, p.333.
 - C The Christ-event that transcended the patriarchal perspective, Ch.6, p. 334.
 - 1 The Christ-event is an historical moment related to a man called Jesus who at age thirty began preaching
 - a That he was the fulfillment of the Old Testament’s promise of a redeemer for all humans.

- b This was a profound modification of the Hebraic vision so that it could be incorporated into a new vision of salvation for humans.
 - 2 The teaching of Jesus
 - a Attracted hundreds of followers and twelve apostles.
 - b Enraged the patriarchal leaders of the Jews who demanded and succeeded in having the Romans crucify him.
 - 3 Three days after the death of Jesus
 - a Many followers and apostles claimed that each of them had directly seen the resurrected Jesus as transformed to “the Christ” who nevertheless was experienced as present in the external world.
 - b Several days later the disciples of Jesus became energized to form a Jewish, Jesus Christ Mystery cult.
 - 4 The core “truth” of this Jewish Jesus Christ Mystery cult is that in some manner the life, death, and resurrection of Jesus as the Christ provides for the salvation of all humans.
 - a There are diverse interpretations of this core “truth” and of the sermons of Jesus.
 - b This central theme of the Christ-event transcends for each and all humans the alienation between the external world and the Inner self that includes the soul as a direct manifestation of God.
- D St. Paul of Tarsus transformation of the Jesus cult into a universal religion called Christianity.
 - 1 Paul’s early life and conversion to an apostle of Jesus, the Christ, Ch.7, pp. 348-349.
 - 2 Paul’s conversion involved personal transformation, see lecture.
 - 3 Rather than the Greek dualistic view of humans being pure spiritual souls each expressing mind locked in an “evil” body, Paul espoused the Jewish holistic view of each human being the all good soul, mind, and body polluted by Original Sin associated with a real spiritual being called the Devil, see lecture.
 - 4 The core idea of St. Paul’s preaching to the gentiles:
 - a In a metaphorical sense the unknowable God the Father “spoke” Christ (Christ is God’s Word) who, in turn, manifests all of nature and each individual human soul.
 - b God in union with Christ is transcendent and at the same time by means of Christ is imminent in nature and in the inner self of each human.
 - c Jesus is the promised messiah and the “second Adam” and in some manner is Christ, “the Word of God.”
 - d The historical Jesus was crucified, died, and resurrected as Jesus, the Christ.
 - e The death and resurrection to Jesus, the Christ, provides the basis for salvation for all humans.
 - 1) In order to be saved each human must consciously express faith in the death and saving resurrection of Jesus and he/she must be baptized.
 - 2) The subjective Faith also produces objective consequences: to the extent that one is saved he/she overcomes the internal conflict in all humans and is able to accomplish good works; therefore, one is saved and will be judged according to one’s Faith and Hope in Jesus, the Christ, and the Love generated by the Holy Spirit to accomplish good works.
 - 5 Core ideas of St. Paul’s vision of individual, personal salvation in terms of ideas already presented in this course.
 - a Each human chooses to negate total commitment to the mind self defining itself in terms of persona or in terms of rational individualism.
 - b This negation produces great chaos that one can endure only by looking to the Inner Self and abandoning one’s mind self to Faith in the ultimate SOURCE manifesting soul.
 - 1) Some humans may be aware that the ultimate SOURCE is Christ.

- 2) Negation of the mind self means that Faith in Christ is not belief, which is an intellectual commitment of the mind self.
 - c Faith in SOURCE (Christ) produces death of the mind self and Hope for a resurrection.
 - d Faith, death, and Hope produce new possibilities that always eventually produce resurrection to a new mind self expressing new harmony, which is Love, and power (Grace) to do good works. (For Christians the certainty of resurrection comes from belief in the universal salvation produced by the Christ-event.)
- E Secular understanding of mystical, heroic creativity expressed by mystics in this period of history.
- 1 General features of mystical, heroic creativity, Ch.6, pp. 326-328.
 - a All creativity is mysterious; that is, it cannot be rationally controlled or explained.
 - b Therefore, all humans exhibiting conscious, self-chosen creativity also are mystical.
 - c Individuation to rational individualism tends to cut one off from conscious creativity and mysticism.
 - 1) Such individuals feel safe in their socially constructed perspective of reality structured by conceptual knowing.
 - 2) Eros-order dominates Eros-chaos which is necessary for creativity.
 - d The only way a person can be creative is to break from conceptual thinking.
 - 1) The external orientation (external ego) of the mind self sees itself as an autonomous being that can maintain its internal stability and its separateness from nature and exert control over nature including other people.
 - 2) One must look to the Inner Self for guidance, but this inward glance
 - a) Confronts one with the overwhelming mystery of oneself and nature.
 - b) One can neither understand nor control this mystery.
 - c) Produces “no knowledge” and loss of control and self-sufficiency, which, in turn, is terrifying and can drive a person mad.
 - e Key feature is that one takes the risk of ego destabilization by looking to the Inner Self for guidance.
 - 1) One gives himself over to participatory subjectivity associated with Eros-chaos.
 - 2) Eros-chaos at first destroys conceptual order and confronts one with nothingness and possible madness.
 - 3) However, SOURCE (Christ) may drive some to experience an inward vision.
 - 4) The joy of this vision causes one to gain experiential faith (not belief) in whatever process brought one to the inward glance.
 - 5) Experiential faith propels people to look inward again and again each time gaining more experiential faith.
 - 6) Experiential faith is synergistic with courageous will to confront nothingness of “no knowing.”
 - f Mystical, heroic creativity produces a select few people to become the great spiritual innovators of human history.
 - 2 Mystical, heroic creativity producing personal transformation.
 - a Mystical, heroic transformation may be summarized as “no-knowledge that leads to no-self.” Ch..7, p. 346.
 - 1) Choosing no-knowledge means one commits to transcendental skepticism.
 - a) Metaphorical conceptual representations of direct perceptions of reality is a distortion of those perceptions.
 - b) Logical, conceptual knowledge is a distortion of metaphorical, conceptual knowing and therefore, an even greater distortion of perceptions of reality.

- c) Therefore, the mind self that tries to understand reality only can produce distortions.
 - d) Mind self distortions taken to be true produce illusion.
 - 2) Acknowledging mind self illusions produces the experience of reality as mysterious. This implies
 - a) Mind self's understanding of itself is distorted.
 - b) Mind self's understanding of self-consciousness is distorted.
 - 3) Mind self experiences itself as creating knowledge that even though distorted
 - a) Gives meaning and value to life.
 - b) Provides valid ways of maintaining and enhancing one's material existence.
 - c) Mind self-consciousness of creating knowledge are experienced as mysterious.
 - 4) This mystical experience may lead one to acknowledge SOURCE manifesting soul to generate self-consciousness, creating knowledge, and creativity in general.
 - 5) This vague experience of SOURCE (Christ) manifesting soul occurs by the mind self subordinating itself to the Inner Self.
 - a) This experience of subordination involves a commitment to no-knowledge producing the temporary experience of mind self death.
 - b) Mind self death produces existential fear and anguish.
 - 6) In experiencing the enduring the fear and anguish of mind self death as a result of Faith in SOURCE (Faith in the death of Jesus to resurrected Christ) leads to the fruits of human creativity such as new knowledge or rebirth to a higher level of self-consciousness.
 - 7) Thus, the choice of "no-knowledge" leading to "no-self" is appropriately called mystical, heroic creativity.
 - b [this part is not in the textbook] Continual experiences of mystical, heroic, personal transformations may eventually lead to the experience of a loss of mind self identity.
 - 1) The mind remains but no longer defines the mind self in a particular way.
 - 2) Mind self defines itself in a way appropriate to a particular set of circumstances.
 - 3) Mind self sees itself as equal to soul.
 - a) Therefore, mind self sees itself united to SOURCE.
 - b) But the human person still has individual identity due to the body self.
 - c Eventually one may experience the loss of body self identity.
 - 1) Though the mind, body ego, and body of the individual human still exist and are perceived by others, the individual human is dead.
 - 2) This is what St. Paul meant when he claimed that not me – Paul – but Christ in me that preaches to you.
- F Greek-Roman-Jewish patriarchal perspective expanding rational individualism.
- 1 Produced rational "religions" of which the most significant ones are
 - a Serapis
 - b Mithraism
 - c Manichaeism
 - 2 Produced three cultural confrontations that generated intellectual accommodations.
 - a Adult rationality in opposition to Hebraic metaphorical, conceptual, mythical think.
 - b Adult rationality in opposition to Greek and Greek-Roman mystery cults.
 - c Adult rationality in opposition to Christianity mysteries, especially as described by St. Paul.

- II Intellectualizing mythical religions
 - A Serapis
 - B Mithraism

C Manichaeism (Manichaeism)

- 1 On March 20, 242 AD Mani (206 or 210 to 276 AD) proclaimed his gospel to the crowd gathered at Gundesapor in Sassanid Persia on the coronation of Sapor I: “As once Buddha came to India, Zoraster to Persia, and Jesus to the lands of the West, so came in the present, this prophecy through me, the Mani, to the land of Babylonia.” (Catholic Encyclopedia: Manichaeism; www.newadvent.org/cathen/09591a.atm)
- 2 Mani or in the writings of St. Augustine, Manichaeus, is a title and term of respect as “the illustrious” rather than a personal name; this title was assumed by the founder of Manichaeism to completely replace his personal name.
- 3 After many years of travel and founding Manichaean communities in Turkestan and India and writing epistles or encyclical letters that explained his doctrine (analogous to St. Paul preaching to the gentiles), “It is said that Mani ... [was imprisoned by Sapro I and escaped or was released at the king’s death in 274 by Ormuzd I who was king only for one year] and Bahram I, his successor, soon after his accession, caused Mani to be crucified, had the corpse flayed, the skin stuffed and hung up at the city gate, as a terrifying spectacle to his followers, whom he persecuted with relentless severity.” (Catholic Encyclopedia: Manichaeism)
- 4 Though there is no influence of Iranian mythology or Zoroastrian dualism on Mani’s formulation of his gospel, the adaptation of Manichaeism to the Zoroastrian religion began in Mani’s lifetime.
- 5 Mani’s cosmology: (as described by Catholic Encyclopedia).
 - a “Before the existence of heaven and earth and all that is therein, there were two Principles, the one Good the other Bad. The Good Principle dwells in the realm of light and is called the Father of Majesty ... the realm of Darkness [below the realm of light], which is likewise infinite in all directions barring the one above, where it borders on the realm of light. Opposed to the Father of Grandeur [Majesty] is the King of Darkness. He is actually never called God, but otherwise, he and his kingdom down below are exactly parallel to the ruler and realm of the light above.”
 - b “These two powers might have lived eternally in peace, had not the Prince of Darkness decided to invade the realm of light.” The Prince of Darkness is the “incarnation of evil called Satan or Ur-devil...”
- 6 Theology based on Mani’s cosmology.
 - a Metaphysical dualism: The realm of light that lived in peace and the realm of darkness that was in constant conflict with itself.
 - b After the realm of darkness attacked the realm of light, the Living Spirit, an emanation of the realm of light, created the universe out of the mixture of light and darkness.
 - c Thus, there is no omnipotent good power; rather there is equal and opposite powers of light and darkness.
 - d Each human is the battle ground of the conflict between light and darkness.
 - 1) The human soul is light in opposition to the body that is darkness.
 - 2) The body dominates the soul that expresses the mind.
 - a) The soul expressing mind is eternal.
 - b) The mind expressed by soul defines the person.
 - e Humans may be saved by the mind knowing
 - 1) That it is an expression of soul which is the light and is eternal.
 - 2) That it is one’s true identity that must break from the domination of the body and matter which is darkness.
- 7 Thus, Mani proclaimed Gnosticism.
 - a He believed that he had a double, his Protective Angel or Divine Self, that brought Mani to self-realization.

- b This Twin taught Mani divine truths which he developed into the Manichaeism religion.
- c Mani after his enlightenment claimed to be the “Paraclete of the Truth, as promised in the New Testament: the Last Prophet and Seal of the Prophets that finalized a succession of men guided by God and included figures such as Zoroaster, Hermes, Plato, Buddha, and Jesus.” <http://en.wikipedia.org/wiki/manichaeism>
- d Manichaeism was an intellectual religion.
 - 1) It despised the simplicity of the non-educated.
 - 2) It professed to bring salvation through knowledge.
 - 3) Sin was ignorance.
- 8 “At its height, Manichaeism was one of the most widespread religions in the world, with Manichaeism churches and scriptures being found as far east as China, and as far west as the Roman empire.” [http:// en. wikipedia see above](http://en.wikipedia.org/wiki/manichaeism)
- 9 “The spread and success of Manichaeism was seen as a threat to other religions, and it was widely persecuted by Christianity, Zoroastrianism, and later, Islam.” See above web site.
- D Philo of Alexandria (20 BC to 50 AD)
 - 1 Philo produced a synthesis of Hebrew mythical thought and logical, conceptual philosophy, especially that of Plato.
 - a Developed a speculative and philosophical justification for Judaism in term of Greek philosophy.
 - 1) He regarded Jewish religious truths as fixed and determinate.
 - 2) He used Greek rational philosophy as an aid to understanding these truths and to teaching them to others.
 - b According to Marian Hellar writing in the Internet Encyclopedia of Philosophy <http://www.iep.utm.edu/p/philo.htm> Philo laid the foundations for the development of Christianity in the West and in the East.
 - 1) He may have influenced St. Paul and the authors of the Gospel of John.
 - 2) Philo’s works were enthusiastically received by early Christians, some of whom saw in him a cryptic Christian. <http://en.wikipedia.org/wiki/Philo>
 - a) “Philo’s primary importance is in the development of the philosophical and theological foundations of Christianity.” (Hellar)
 - b) Philo’s philosophy was the understanding of Platonism during Philo’s lifetime which was a revised version incorporating Stoic doctrine and terminology. (Hellar)
 - c At the same time, “Jewish tradition was uninterested in philosophical speculation and did not preserve Philo’s thought.” (Hellar)
 - 2 *** Philo’s synthesis was a radical break from the Platonic and Aristotelian approach to spiritual wisdom, [see lecture](#).
 - 3 The core doctrine in Philo’s synthesis is his doctrine of the Logos, [see lecture](#).
- E Plotinus (204 to 270 AD)
 - 1 Simultaneous closure to the “Great Ending” and the “Great Beginning” of classical Greek thought of Socrates-Plato-Aristotle.
 - a Modified the “Great Ending” by incorporating the Stoic idea of using metaphorical, conceptual interpretations of Plato’s [Dialogues](#).
 - b Expanded the “Great Beginning” by producing an approach to knowing Nature that is analogous to that of the scientific revolution.
 - 1) Reality is simultaneously intelligible and mysterious, [see lecture](#).
 - 2) In a manner similar to Plotinus the scientific revolution proclaimed that Reality is mysterious but *interpretable*, [see lecture](#).

- c The “Great Beginning” is expanded to the final phase of adulthood that the Scientific revolution brought to many people, not just the philosophical elite.
 - 1) Wilber’s idea of late formop (late formal operational thinking), Ch.5, pp. 278-279)
 - 2) Plotinus’ theory of knowing
 - a) Construct diverse opinions, see lecture.
 - b) But may choose to commit to dogmatic mystical, introspective philosophy; that is, one creates an objective mystical, metaphysical theory that is thought to be absolutely true, see lecture.
- d Closure to the “Great Ending.”
 - 1) Return to metaphorical concepts as a basis for forming rational opinions.
 - 2) Individuality and personality.
 - a) *** Personality involving individuality is something that develops as a result of pure soul assimilating alien elements through its assimilative contact with matter.
 - b) *** Thus, personality is a by-product of the soul’s putting order into matter, see lecture.
 - c) Each particular being is the duality of the “true self” that is the essence of the individual soul that is sustained in existence by Logos and the combination of the body ego aspects of the mind self, see lecture – one must evolve to “no-mind” leads to “no-mind-self” and eventually to “no-body-ego”, thus arriving at one’s true self, Ch.7, p.346. and I, C. “The Christ-event that transcended the patriarchal perspective, Ch.6, p.334.
 - d) Individuality plays no part in Plotinus’ metaphysical theology, see lecture.
 - e) The individual soul “gives” determinate order to the pure passivity that is matter, see lecture.
 - 3) Ethics, see lecture: “Plotinus was unable to develop a rigorous ethical system that would account for the responsibilities and moral codes of individual living a life amidst the fluctuating realm of the senses.” (Edward Moore; <http://www.utm.edu/research/iep/plotinus.htm>)
- 2 Relativity of God, Creation, and Being, which is identical to Logos, see lecture.
- 3 Matter and the problem of evil, see lecture.
- 4 Love and happiness, see lecture.
- 5 Nature.
 - a Higher Soul is fragmented into individual, material beings.
 - b But mutuality in relation to Logos imbedded in each material being produces “multiplicity that is One.”
- 6 Inner Self and the drama of individual humans returning to the One, see lecture.
- F Greek-Roman-Jewish-Christian “Great Ending” and “Great beginning” hereafter called Christian Great Ending, Great Beginning .
 - 1 St. Paul is a pivotal figure for it.
 - a Great Ending was St. Paul’s preaching that the Old and New Testaments no longer were meant only for Hebrews.
 - b Great beginning was that God’s revelation now was meant for all humans – both Jews and Gentiles.
 - 2 Many thinkers, culminating in St. Augustine, participated in it.
 - a Great Ending: scriptural revelations not necessarily literally true and no longer only understood as a story using metaphors and analogies; rather, the true stories of both the Old and New Testaments could be understood by objective Greek philosophy, especially by Neo-Platonism as represented by Plotinus.
 - b Great Beginning: Christian rational individualism.

G St. Augustine of Hippo (354 – 430 AD)

- 1 Augustine's legacy is a large body of work – more than 100 separate titles – that encompasses a “movement from a largely Hellenistic eudaemonism [a system of ethics that considers the moral value of actions in terms of their ability to produce personal happiness] to the increasingly somber eschatology [any system of doctrines concerning such matters as death, Judgment after death, the future of humans] of his later works.” (Michael Mendelson) <http://plato.stanford.edu/entries/augustine/> Thus: “The diversity contained in this body of work defies any easy or succinct synopsis.” (Mendelson).
- 2 Augustine contributed to the Christian Great Ending
 - a In his earlier works he sought for a common denominator of conflicting views of Hellenistic philosophical sects which primarily were Epicureans, Stoics, Skeptics, and Neo-Platonists.
 - b In his earliest writings (386 AD) he believed in the compatibility of Christian doctrine and Neo-Platonism.
 - c Later he saw significant points of divergence between Christianity and Neo-Platonism that contributed to the Christian Great Beginning.
- 3 As an aspect of the Christian Great Ending, Augustine modifies as he incorporates Neo-Platonistic ideas.
 - a Creator God rather than the eternal One manifesting multiplicity.
 - b Philosophical dualism situated within a unified hierarchy, see lecture.
 - c Problem of evil.
 - 1) Evil is not a metaphysical entity or a relationship.
 - a) The sensible world is not evil.
 - b) The human soul in a body is not intrinsically evil.
 - 2) Greek intellectualism: evil is due to a faulty will directing one to false knowledge, see lecture.
 - 3) There is a possible solution to the problem of evil, see lecture.
 - 4) Natural evils versus moral evil, see lecture.
 - d Linear aspect of Christian Creator God versus Neo-Platonic eternal cycle of de-evolution and evolution.
 - 1) Historical – non-cyclical – vision of Christian scriptures, see lecture.
 - 2) The One of Neo-Platonism is like a self-energizing energy coupler, Ch.1, pp. 68-71 and pp. 84-86 and figure 1.12, wherein the One couples energy form itself to itself that eternally manifests the cycle, Yang process that is de-evolution to the many and Yin process that is evolution back to the One, Ch.6, pp. 328-330.
 - e Human dualism: body versus soul.
 - 1) Soul is immaterial and immortal; body is material and mortal.
 - 2) Augustine oscillates between four hypotheses of the origin of soul, see lecture.
 - 3) Soul is superior to the body and it is intended to rule the body, see lecture.
 - 4) Intellectualism of Greek philosophy, see lecture.
- 4 Augustine was the major contributor to the Christian Great Beginning that was the emergence of a Christian, rational individualism associated with a metaphorical, conceptual understanding of the scriptures, which is a mythical story of human spiritual history starting with creation of all things.
 - a Augustine is the first Medieval man and the last Hellenistic man.
 - b He anticipates the Inquisition by advocating use of force against heretics, see lecture.
 - c He believed in Papal supremacy and promoted obedience to authority and dictates of the Church.

- d Original sin, see lecture, and *Manichaeian moral evil*: “the human will is free only to choose sin.”
 - e Pre-Socratic arete modified by divine illumination – a radical break from Greek intellectualism, see lecture.
 - f Will, see lecture.
 - g Augustine’s vague understanding of Inner Self.
 - 1) Augustine’s interrelated ideas of Original Sin, divine illumination, and will changed the ideas of soul as the true self.
 - a) Hellenism, especially Plotinus, views the soul as objective Logos that by participation is the basis of intelligibility of all material things.
 - b) Augustine’s emerging *new view* is that soul has two complementary aspects.
 - (1) Objective aspect, which is soul seen as a direct manifestation of divine Logos, which many Christian thinkers identified with Christ.
 - (2) Subjective aspect is will that has some degree of freedom of choice.
 - (a) This freedom is the basis for the justice of eternal suffering of those individual souls predestined to damnation.
 - (b) This freedom is the site where non-merited divine Grace enables the individual soul to choose to turn away from the realm of senses toward God.
 - 2) *** Modern interpretation of Augustine’s idea of soul, Ch.5, pp. 249-250, is the basis of U.S. democracy.
 - a) Spiritual equality of each human.
 - b) Basis for believing in the existence of individual soul and self-awareness.
 - c) Basis for believing in the existence of ultimate SOURCE that may be interpreted as God.
 - d) Three aspects of individual soul.
 - (1) Feeling Center (not the same as the feeling mind).
 - (2) Will.
 - (3) Collective Non-Conscious (not the same as the Individual, Collective Unconscious or Jung’s idea of the Collective Unconscious) that contains archetypes.
- H Patriarchal aspects of early Christian creativity, Ch.7, pp. 347-348.
- 1 The Christ-event became the Christ story that was passed down from one generation to the next.
 - a Apostles of Jesus and others became like Greek epic poets that evolved to Homer’s epics.
 - b There arose a set of metaphorical, conceptual narratives and interpretations of the Christ-event that formed an oral and written tradition of Christian doctrine.
 - 2 There arose a class of preachers that eventually became a priestly hierarchy of the Catholic Church.
 - 3 Individuation of Christian societies led to various logical, conceptual interpretations of the Christ-event.
 - a This led to orthodoxy versus heresies that, in turn, emphasized dogmatic aspects of Christianity.
 - b Positive aspect of Christian dogmatism: it provided a facilitation for individuation of Western culture via mystical, heroic creativity, see lecture.
 - 4 Legacy of St. Augustine during and after the fall of the Roman empire (410 – 476 AD), see previous section: “Treatment of problem of evil,” see lecture.
 - a Less emphasis on rational analysis and logical argumentation.
 - b More emphasis on

- 1) Pledged community membership.
- 2) Trans-generational authority.
- 3) Obedience to divinely-sanctioned standards.
- 4) Overt suspicion of intellectualism.
- 5) Emphasis on the necessity of divine aid for moral transformation; this view later became a “patriarchal way to salvation.”
 - a) One must believe that the Catholic Church is God’s representative and therefore
 - 1) The only institution that can truthfully interpret the Christ story and all of scriptures thus propagating dogmatic doctrine.
 - 2) The only institution that receives God’s saving Grace that is to be dispensed via the sacraments, such as baptism, to members of the Church.
 - 3) Has the ability and the right to decide who is worthy to receive Grace
 - b) One must give himself/herself over to be ruled by God’s Church.

Medieval Enlightenment

- I Dark night of Western civilization’s soul.
 - A By 200 AD the Greek-Roman-Jewish-Christian patriarchal perspective began dominating Western culture.
 - 1 See previous sections.
 - a Section “Descendents of the Age of Myth” see XII, Emergence of Greek rational individualism as the Great Ending (of metaphorical, conceptual arête)
 - b Section on Hellenism see II, The emergence and differentiation of Greek rational individualism as the Great Beginning.
 - 2 Most Christians from 200 AD to 1050 AD functioned as if they did not have an Inner Self as the spiritual center and site of one’s subjective autonomy.
 - a Because of the influence of Hellenism, especially Plotinus, the “inner self” was considered to be one’s true self that as a result of contemplative participation was the objective reality of Logos that leads one back to the One (see earlier section on Plotinus)
 - 1) Subjective autonomy was thought of as anti-spiritual because it expressed one’s connection to sensations of the realm of matter or to one’s emotions/feelings also viewed as anti-mind.
 - 2) Most people between 200 – 410 AD had not individuated to rational individualism but at the same time were disconnected from Pre-Socratic arete, and so they had no sense of an inner self.
 - 3) After the fall of the Roman Empire, most people were disconnected from rational individualism.
 - b After the fall of the Roman Empire (410 – 476 AD) St. Augustine’s idea of an “Inner Self”, which he called the *soul* involving the mutuality of mind that generated objective rational knowing and subjective will that enabled moral development and moral culpability was overshadowed by his non-Hellenic legacy, see earlier section dealing with St. Augustine.
 - B During approximately 500 to 1000 AD
 - 1 There was a great decrease in learning, literature, and art during the Germanic invasions that destroyed the western half of the Roman Empire.
 - 2 The dictates of the Catholic Church
 - a Saw books other than the Bible as heathen, pernicious, or dangerous works of the devil.
 - b Many books were burned or not copied.
- II After 1050 AD

- A Emergence of the Cathars who embraced a belief system similar to the Manichaean religion.
 - B Emergence of troubadours that celebrated the ideal of romantic love.
 - C Influence of Sufism on Thomas Aquinas. (article: “Evolution to Mystical Objectivity of Modern Science.” By D. Pribor)
- III Core of Medieval enlightenment.
- A Article: “Evolution to Mystical Objectivity of Modern Science.” By D. Pribor.
 - B Saint Thomas Aquinas’s story, Ch.7, pp. 351-357.

Third Enlightenment: The Scientific Revolution

- I Partial breaking from patriarchal, Christian creativity.
- A St. Augustine’s influence leading to the emergence of the scientific revolution.
 - 1 Negative influence
 - a For educated people the path to God and salvation involved looking inward and going beyond reason to the ground of the reasoning self, which is God.
 - b Most people influenced by
 - 1) Less emphasis on rational analysis and logical argumentation.
 - 2) More emphasis on
 - a) Pledged community membership.
 - b) Trans-generational authority.
 - c) Obedience to divinely-sanctioned standards.
 - d) Overt suspicion of intellectualism.
 - e) Emphasis on the necessity of divine aid for moral transformation: “patriarchal way to salvation,” which is submission to the dogmas of the Catholic Church, see earlier section on St. Augustine.
 - 2 Positive influence.
 - a Introduced the modern idea of individualism and corresponding equality of all humans, see section of St. Augustine’s vague understanding of Inner Self.
 - b Differentiation of Christian rational individualism, see section of St. Augustine.
 - 1) G, 2: Christian Great Ending.
 - 2) G, 3: another aspect of Christian Great Ending.
 - 3) G, 4: Christian Great Beginning.
 - B Turning from ascent to descent: Aquinas’ idea of one finding God in sensations/perceptions leading to a rational understanding of nature, Ch.7, pp. 357-358.
 - C Theoretical intellectual diversity problem, Ch.7, pp. 358-359.
 - D Historical diversity problem, Ch.7, pp. 359-362.
 - 1 Renaissance humanism.
 - 2 Religious diversity.
 - E The third enlightenment produced modern scientific knowing, Ch.7, pp. 362-366.
 - 1 Scientific constructivism
 - a Rational despair.
 - b Systematic experimentation.
 - c Characteristics of the scientific method.
 - 1) Operationally defined terms.
 - 2) Empirical observation
 - 3) Analytic-synthetic thinking.
 - 4) Scientific, public consensus of truth.
 - 2 Chaos of partial Christian enlightenment.

II Manichaeism Modern Science, handout, pp. 2-7 of paper: “Evolution to Mystical Objectivity of Modern Science.” By D. Pribor.

A Evolution toward the modern scientific perspective.

- 1 Core ideas of the Aristotelian rational tradition: the universe has a definite, unchanging structure represented by
 - a Autonomous beings (substances).
 - b Beings interact according to the laws of nature (natural law) specified by
 - 1) Essences, natures, and forms.
 - 2) Efficient and final causality.
 - c Metaphorical, conceptual thinking such as Aquinas’s analogy of being.
- 2 Neo-Platonists’ idea that the structure of reality could be represented by mathematical formalisms.
 - a Copernicus (1473-1543).
 - 1) As a committed Catholic, he believed in the Church dogma proclaiming the truth of the Ptolemaic theory that the earth is the center of the universe.
 - 2) He constructed a heliocentric (sun-centered) mathematical model that facilitated much less complex calculations to describe the movements of heavenly bodies.
 - b Galileo (1564-1642) became convinced that the Copernican model was the true representation of the universe.
 - c Descartes (1596-1650): described a feeling inspiration he experienced on November 10, 1619, that patterns subjectively recognized as similar are objective, empirical patterns that can be represented by the totally objective, logical, conceptual formalisms of mathematics.
- 3 New kind of pursuit of knowledge of nature that was simultaneously
 - a A pursuit of God thought to be immanent in Nature.
 - b A way of escaping the limitations of the body by representing perceptions based on sensations of empirical patterns reduced to mathematical patterns purified of the gross materialism of sensations.

B Newton (1642-1727).

- 1 Used Descartes’ vision to seek a mathematical description of how one autonomous substance “causes” another to move.
 - a He imagined a new kind of picture of the universe: material objects existing in an on-going duration and in absolute space which extends infinitely in three dimensions.
 - b All continuous motions could be represented by one of many possible types of mathematical relations (functions) in which each type makes distance a function of time.
- 2 Newton used Descartes’ analytical geometry, Kepler’s three laws of motion of planets circulating the sun, the further differentiation of “the calculus” carried out by Newton and Isaac Barrow (1630-1677) and Newton’s newly created “laws of motion” involving contact force interactions to formulate a limited law of gravity describing the motion of planets around the sun.
 - a This law implied that a “gravitational force”
 - 1) Causes the planet to accelerate toward the sun.
 - 2) The linear motion of the planet perpendicular to this acceleration produces the net result of the planet circulating the sun.
 - b The same type of analysis describes moons circulating a particular planet.
- 3 Newton’s metaphorical, conceptual thinking led him
 - a To generalize the limited law of gravity applied only to heavenly bodies to a law of gravity that described how objects close to the earth’s surface “fall down.”

- b The law of gravity describing a “free- falling body” was generalized to the universal law of gravity describing the force interaction between any two mass objects located anywhere in the universe.
 - 4 From a Medieval (Thomistic) philosophical point of view, Newton’s laws of gravity involving force interactions present a paradox.
 - a The idea of force developed by Newton implies physical contact and a causality in which a quantity – momentum – is lost by one object and gained by another.
 - b Newton’s force of gravity does not involve physical contact, and sometimes does not involve any loss or gain of momentum, such as when a planet circulates the sun or the moon circulates the earth.
 - 5 Newton eventually abandoned trying to resolve the paradox of gravitational forces.
 - a He embraced the idea of a validated description of any force of gravity independent of any subjective comprehension of it.
 - b Newton’s new, less ambitious approach to understanding Nature congealed into mechanistic analysis associated with a positivistic, scientific method.
- C Science after Newton became scientific humanism.
- 1 Involving fundamental dogmatic beliefs:
 - a All “legitimate” human problems can be solved by the scientific method.
 - b Legitimacy of a problem is determined by a positivistic defiant choice to completely suppress subjective, participatory consciousness.
 - c In principle, everything in Nature is knowable by means of mechanistic analysis.
 - 1) Scientific mechanism limits objective knowing to a narrow range of problems.
 - 2) Theoretically it is applicable to all of Nature.
 - 2 The third enlightenment is an order, chaos, hierarchal new order process.
 - a Old order.
 - 1) Thomistic analogical philosophical-theological perspective that included an explicit mind-body duality.
 - 2) Underground traditions of
 - a) Neo-Platonism.
 - b) Hermetic magic.
 - c) Manichaeic traditions.
 - 3) The underground traditions in different ways attempted to transcend the gap and oppositions between mind and body.
 - b Chaos.
 - 1) The Thomistic vision degenerated to a sterile, rigid scholasticism.
 - 2) The Thomistic idea that humans’ direct experience of Nature could lead to true knowledge of God immanent in Nature led to
 - a) A collaboration with a rebirth of Greek humanism of the Renaissance (14th to 17th centuries).
 - b) The intellectual diversity problem.
 - c New Order: Newton’s metaphorical, hermetic perspective
 - 1) Newton was the last magician and the first of the age of reason.
 - 2) Exemplifies rather than explicitly stating an unholy marriage between Thomistic metaphysical, analogical thinking and the Manichaeic heresy.
 - a) Drove Newton to create the paradoxical limited law of gravity that was, via metaphorical thinking, extended to the universal law of gravity.
 - b) Created the positivistic science perspective that asserted that scientifically validated objective, mathematical constructivism should replace subjective, metaphorical knowing.

- (1) Subjective knowing provides metaphorical narratives that can be represented by mathematical models that can be empirically tested for validity.
 - (2) Newton's constructivism that ends with mathematical models.
 - (a) Accomplishes the goal of the Manichaeian heresy.
 - (b) Modern science became the Manichaeian heresy of living a life of the spirit defined as the life of the mind that is totally detached from interactions with the body and the material world.
 - 3 Evolution to totally objective knowing.
 - a After the mid-1800s, Newton's implicit collaboration between subjective and objective knowing evolved to objective knowing obscuring subjective knowing.
 - b Objective knowing differentiated into two radically opposing perspectives.
 - 1) The holistic, hermetic aspect degenerated into the radical skepticism of logical positivism.
 - a) All of Nature, including humans, is unknowable.
 - b) Science only can propose theories that give humans progressively greater control over Nature.
 - c) Generates radical, utilitarian individualism.
 - 2) The Manichaeian aspect of science evolved to the objective, spiritual vision exemplified by Albert Einstein.
 - a) Rejected any truth value of the second law of thermodynamics; rather, time is reversible contrary to one's subjective experience of time.
 - b) The mind self must affirm the eternal truths now expressed by scientific constructivism and reject the subjective feeling insights about becoming that come from the body ego and affirmed by the subjective mind self.
- III Evolution (individuation) to radical, utilitarian individualism, Ch.8, pp.391-415.
- A Core idea of subjectivity double binds of science: On the one hand, scientists choose exclusive control objectivity and ignore the participatory subjectivity implicit in their theories as well as inadequacy of their theories for solving the most pressing problems facing postmodern societies; on the other hand, scientists could acknowledge and further develop the participatory subjective aspects of science, but this would undermine the perceived defining characteristic of modern science as well as undermine the power status of the specialists valued for their expertise.
 - B Consequences of scientists rejecting participatory subjectivity.
 - 1 Rejection of meaning.
 - a Rejection of traditional values.
 - b Two cultures double bind.
 - 2 Traditional values double bind.
 - 3 Knowledge fragmentation.
 - a Views of David Bohm and David Peat.
 - b Interdisciplinary double binds.
 - c Science education double binds.
 - d College education double binds.
 - C American industrial consciousness.
 - 1 Traditional values ideology.
 - 2 Traditional values—utilitarianism alliance.
 - a Bureaucracy and consciousness.
 - b Religious celebration of rational competition.
 - c The typographic mind.
 - 3 Utilitarianism.
 - a Technological production and consciousness.

- 1) Scientific positivism.
 - 2) Work/private life split (private/public split)
 - 3) Cognition/feelings split.
- b Pluralization of social life worlds.

The Fourth Enlightenment

- I The Great Ending and the Great Beginning: Individuation of radical expressive individualism, Ch.9, pp. 419-446.
- A Expressive mind center repressing thinking and action mind centers.
- 1 Romanticism becomes nihilistic self-expression.
 - a Autonomous reason absolutized to pure instrumentality in radical contrast to avant-garde artists aesthetic experiences of the autonomous self absolutized to the *other of reason*.
 - b Aesthetic experience absolutized to the other of reason is self-expression that is nihilistic in two ways:
 - 1) It embodies a kind of death and madness.
 - 2) It disrupts all social interactions.
 - c Three positive aspects of aesthetic experiences absolutized to the other of reason.
 - 1) Is a life, death, rebirth process that is an aspect of creativity.
 - 2) Is a spiritualized moment analogous to a movement toward personal wholeness.
 - 3) Is shattering willed discontinuity that also may be viewed as a gap experience exemplified by:
 - a) St. Paul's conversion, Ch.7, pp. 348-349.
 - b) Job's enlightenment, Ch.6, p. 321.
 - c) Buddha's enlightenment.
 - d) A leap into madness.
 - e) Hitler's demonic experience in which he emerged as a charismatic with a political-religious agenda, Ch.9, pp. 423-424.
 - 2 Fragmentation of social communication leading to diversity in relation to Habermas'
 - a Three life worlds.
 - b Three cultural spheres.
 - c Three types of knowledge.
 - 3 Fragmentation of social communication in relation to
 - a Its destructive effect on education.
 - b Darwin's malady: loss of taste for spiritual insights and aesthetics.

B The countercultural revolution of the 1960s.

 - 1 Preliminary definition of postmodernism.
 - 2 Avant-garde modernist's failed attempt at integration.
 - 3 Postmodernist transformation of society.
 - a Modified social fragmentation of society.
 - 1) Modified fragmentation in four ways.
 - 2) Four effects of modified social fragmentation.
 - b Modified diversity.
 - 1) Produced disruption of all differentiating systems.
 - 2) Idea of destructive creativity.
 - c American reaction against industrial consciousness.
 - 1) Ethic of self-fulfillment, Introduction, pp. 25-27.
 - 2) 1960s search for self-fulfillment is a true revolution.
 - 3) Limits of self-fulfillment ethic.

- 4) Self-contradictory psychology of demodernizers.
 - 5) Flawed but necessary rebellion.
- II Postmodernism, Ch.10, pp. 455-481.
- A Constructivism, Preface, pp. 1-2.
 - B Three core ideas of postmodernism, Introduction, pp. 5-6.
 - 1 Postmodern science, Introduction, pp. 6-7.
 - 2 Postmodern absolutized diversity, Introduction, pp. 7-10.
 - C Two new religions of the 20th century and two types of radical individualism.
 - 1 Religion of scientific constructivism producing radical, utilitarian individualism.
 - 2 Religion of subjective individualism producing radical, expressive individualism.
 - D Eros stress of postmodern societies analogous to that of primitive tribes becoming civilized.
 - E Postmodern deconstructionism.
 - 1 Inauthentic deconstructionism corresponding to inauthentic nihilism versus authentic deconstructionism corresponding to authentic nihilism.
 - 2 Inauthentic and authentic deconstruction of the typographic mind.
 - 3 Inauthentic and authentic deconstruction of traditional adulthood.
 - 4 Deconstruction of traditional community.
 - a Bellah's analysis of individualism versus community.
 - b Inauthentic deconstruction of traditional American community.
 - c Authentic deconstruction of traditional American community.

Themes of the Fourth Enlightenment

- I Constructivism
- A Evolution of scientific positivism to levels of constructivism: Handout, pp. 3-8 of paper, "Many Types of Creativity Are Evolutionary Processes" by D. Pribor.
 - 1 Hierarchal, scientific constructivism.
 - 2 Ideal heat machine implies collaboration of two fundamental drives in nature: Eros-chaos and Eros-order.
 - 3 Machine collaboration with nature implies narrative, scientific constructivism.
 - 4 Dynamic systems perspective of creating order (descriptive definitions of phase space, attractors, bifurcation, strange attractors).
 - 5 Two types of (objective) narrative, scientific constructivism.
 - a External.
 - b Internal.
 - B An ultimate SOURCE is the basis of system's self-organization, Ch.2, pp. 120-125.
 - 1 Circular (uroboric) paradox of system's self-organization.
 - a How can a system transform itself?
 - b Paradox in terms of infinite regression of strange attractors.
 - c Martyn Carruthers' reductionist, scientific constructivism solution.
 - 2 Transcending the paradox of systems self-organization.
 - a Idea of ultimate SOURCE in relation to transcendental skepticism.
 - b Transcendental, narrative, scientific constructivism.
 - C Spiritual constructivism, Ch.2, pp. 125-127.
 - 1 Radical ego constructivism: when radical constructivism leads one to reject any limitation to his/her self-validating ego.
 - 2 The middle way between dogmatic hierarchies and radical, ego constructivism.
 - D Spiritual constructivism of reformation of the Declaration of Independence, handout: "Reformation of the Declaration of Independence.

- 1 First proposition.
 - a Importance of looking inward.
 - b Three aspects of soul.
 - c Evolution to civilized self.
 - d Collaboration between mind self and Inner Self.
 - e Possibility of a civilized self becoming a hero and eventually returning to SOURCE.
 - 2 Second proposition.
 - a Possible redeemed humans with respect to a secular understanding of the Christ-event. (*possible redeemed human* is one who has not chosen total despair.)
 - b Three secular core ideas of the Christ-event.
 - 1) Mutuality of subjective, participatory individualism and objective, control individualism.
 - 2) Mutuality of subjective and objective knowing.
 - 3) Life, death, rebirth individuation of each human soul, see later section: “Subjective validation of one’s personal evolution.”
 - c Third proposition: redeemed humans with some level of spiritual constructivism have the spiritual energy to collectively decide how they are to be governed.
- II Emergence and individuation of humans are creative processes, that is, evolutionary processes, Handout on “Human Individuation.”
- A Stages of human individuation:
 - 1 Group ego called action feeling self
 - 2 Body self or Body ego
 - 3 Polar mind self.
 - 4 Persona self.
 - 5 Rational, autonomous mind self.
 - 6 Scientific, constructivism, mind self.
 - 7 Subjective, narrative, constructivism mind self.
 - 8 Empathetic, mind self with respect to one of the three mind centers.
 - 9 Empathetic, mind self with respect to two of the three mind centers.
 - 10 Integral, mind self involving empathetic, mind self with respect to all three mind centers.
 - 11 No-mind self that thereby allows the body ego to be the only center of individuality of the human individual.
 - 12 Body ego becomes the outer face of the soul that is conscious of being non-different from the Inner Witness that is the inner face of the soul that is non-different from ultimate SOURCE.
 - B Emergence of the polar mind self exemplifies seven fundamental characteristics of human individuation.
 - C Psychological-spiritual flaw of avant-garde modernism: non-hierarchical rather than hierarchical, mystical, heroic creativity, Handout: Spiritual flaw of avant-garde modernism.
- III Transcending fragmentation of knowledge, Handout, pp. 18-23 and pp. 26-27 of paper: “Many Types of Creativity Are Evolutionary Processes.”
- A The systems integration of knowledge
 - B Transformation of Laszlo’s type vision via narrative constructivism.
 - C Transformation of education.
 - 1 Opposition between liberal education and science (realism versus nominalism).
 - 2 Scientific new collaboration between subjective and objective knowing.
 - 3 The fourth enlightenment view of transforming education: narrative constructivism producing unifying themes.

- IV Subjective validation of one's personal evolution, Handout, pp. 23-25 of paper: "Many Types of Creativity Are Evolutionary Processes."
- V Diversity of human individuation, Handout: Diversity of Human Individuation.
- A Mind self is generated by two Eros drives that produce two types of differentiation that oppose one another.
- 1 Eros-order differentiates objective, control individualism.
 - 2 Eros-chaos differentiates subjective, participatory individualism.
- B 28 contrasts between subjective, participatory individualism and objective, control individualism.
- C Paradox of control consciousness and knowledge: the better we get, the worse we get.
- D Acknowledging control and participatory individualism.
- 1 Two complimentary theories of moral development: Lawrence Kohlberg for control individualism and Carol Gilligan for participatory individualism.
 - 2 Gilligan's contrast of masculine maturity versus feminine maturity; that is, control individualism versus participatory individualism.
- VI Ethical choice of mutuality rather than scientific humanism, Ch.11, pp. 493-494.
- VII Mutuality of human creativity, Ch.11, pp. 493-494 and pp. 499-500.
- A Human creativity: Eros-chaos, will-to-openness collaborates with Eros-order, will-to-power.
- B Human non-creativity: Eros-chaos, will-to-egoness collaborates with Eros-order, will-to-control.
- C Two kinds of human creativity.
- 1 Life creativity or Zen creativity.
 - 2 Death, rebirth creativity or passion creativity.
- VIII Validated, vision narrative and creative learning, Ch.11, pp. 510-515.
- IX Universal harmony via transformations wherein birth exemplifies universal creativity, Ch.12, pp. 523-525.
- X Trans-systems theory of creativity, Ch.12, pp. 526-531.
- A Transcending reductionism.
- B The creative process in terms of seven characteristics.
- C Levels of creativity in the human biosphere.
- XI Universal narrative ecology, Ch.12, pp. 534-541.
- A The partnership of Nature and Humanity.
- B Evolution of the knowledge-universe.
- C Inner Witness and mindfulness associated with self-consciousness.
- 1 Polarity of consciousness: self that defines itself.
 - 2 Becoming aware of the Inner Witness.
 - 3 Definition of mindfulness in terms of two-fold act of the will.
 - a One rejects one's subjective awareness as autonomous and self-explanatory.
 - b One acknowledges an Inner Witness.
- D Empathetic self and mindfulness of one or two mind centers.
- E Integral self and mindfulness of all three mind centers.
- F Mindfulness and dialogue between two or among all three mind centers.
- XII Creative dialogue, Ch.13, pp. 549-573.
- A Mindful, participatory dialogue.
- 1 Individuation to mindful, participatory dialogue.
 - 2 Intimate conversation as a metaphor for mindful dialogue.
 - 3 Similarities of mindful, participatory dialogue and intimate conversation.
 - a Empathetic listening.
 - b Self-awareness.
 - c Self-confidence and ethic of care.
 - d Participatory chaos.

- 4 Morality of mindful, participatory dialogue.
- B Creative, mindful participatory dialogue.
- 1 Definition of terms.
 - 2 Requirements for creative, mindful, participatory dialogue.
 - a Intent.
 - b Trust.
 - c Potential for conflict.
 - d Facilitator for dialogue.
 - e Participatory chaos.
 - 1) One acknowledges diverse perspectives that may oppose one another and there is no perspective that can resolve these oppositions.
 - 2) Empathetic listening and therefore,
 - a) Suspend social roles and status.
 - b) Suspend critical thinking applied to judging others or judging a particular perspective.
 - c) Mindfulness of one's perspective and mindful of assumptions underlying this perspective.
 - d) Choose to be vulnerable to one another thus have trust in others in the dialogue group; that is, all participants regard one another as colleagues.
- C Creative, mindful, collaborative dialogue.
- 1 Relation to creative, mindful, participatory dialogue.
 - 2 Definition in terms of objective, participatory chaos and objective knowledge.
 - 3 Requirements.
 - a 1st, 2nd, 3rd, 4th, are the same as for creative, mindful, participatory dialogue.
 - b Fifth requirement: objective, participatory chaos that has several aspects.
 - c Sixth requirement: game of Socratic dialogue: players reach consensus on definition of terms, ways of expressing ideas, rules of argumentation and debate, and the legitimacy of digression, factual information and other.
- D Creative dialogue as scientific constructivism.
- E Four styles of creative dialogue involving creative learning, see figure that integrates my theory of a modified Enneagram theory of personality types with the sixteen personality types in the Myers-Briggs Type Indicator (MBTI).
- F The four styles of creative dialogue.