

BEYOND OBJECTIVISM AND RELATIVISM (BERNSTEIN, 1991)

MOST CONTEMP. \emptyset - REVOLT AGAINST CARTESIAN FRAMEWORK.

- FREUDIAN: DETHRONE FATHER

x1 DIVERSE CLARKS: RADICAL CRITIQUES OF METHOD.

- DEIFICATION OF SCIENCE (FEYERBEND).

E.g.

- CONCEALED UNDERSTANDING (GADAMER).

EXPERTISE

- POST 17th: CATEGORIES, DISTINCTIONS: SHAPE CULTURE.

xiii OBJECTIVISM / RELATIVISM DICHOTOMY = PERNICIOUS.

HEGEL: GEIST: DYNAMIC MOVEMENTS OF THINKING.

- MOVEMENT = BEYOND OBJ. / REL.

*-> XV DIALOGICAL CHARACTER: COMMUNITIES.

IN NET

*-> - GREEK \emptyset : FRIENDSHIP + ETHICS

I. OVERVIEW:

ARISTOTLE: PRACTICAL KNOWLEDGE = DIFF FROM THEORETICAL.

2 GROWING SENSE OF UNEASE: WAYS ISSUES = POSED.

CONVERSATION ABOUT HUMAN RATIONALITY.

- EARLY PERIOD OF CONFIDENCE: DESCARTES, RUSSELL, HUSSERL

- CONFUSION: EXTENDS TO ALL

- RELATIVISM - NOW POPULAR.

7 COMING TO END OF (RORTY) CARTESIAN - LOCKEAN - KANTIAN.

BUT = NEW TELOS.

BOTH OBJ. / REL. - SHIFTING MEANING.

OBJECTIVISM: PERMANENT, AHISTORICAL MATRIX.

- \emptyset : DISCOVER STRUCTURE.

- ELSE = RADICAL SKEPTICISM.

8 RELATIVIST : DENIES OBJECTIVITY

- RELATIVE TO SPECIFIC, CONCEPTUAL SCHEME

SINCE ORIGINS OF WESTERN PHILOSOPHY. (PLATO v. SOPHISTS)

- RELATIVIST : SELF-REFERENTIAL PARADOX : NO TRUTH TRUTH.

11 RELATIVIST ≠ SUBJECTIVIST (E.G. HUSSERL)

- NON-REDUCIBLE PLURALITY.

DOMINANT TEMPER OF AGE : FALLIBILISTIC.

- Absolutism ≠ LIVE OPTION.
- Subjectivism - " "

13 KANT : EMPIRICIST TRADITION : TEND TO UNDERMINE OBJ.

*→

- EXTENDS TO Ø / MORALITY.
- BUT: CATEGORICAL IMPERATIVE = QUESTIONED.

WEBER : SCIENCE CANNOT EASE MORAL RESPONSIBILITY.

NIETZSCHE : RELATIVISM = Nihilism.

CARTESIAN ANXIETY :

16 - SEARCH FOR ARCHIMEDEAN POINT.

- RELIANCE ON GOD; EITHER / OR

19 - GROWING APPREHENSION - NO ULTIMATE CONSTRAINTS.

- NEED TO EXORCIZE CARTESIAN ANXIETY.

*→ - ONLY BY ACCEPTING CART. DISJUNCTION REL. / OBJ = ANXIETY.

POSTEMPIRICIST Ø / HK OF SCIENCE :

UNIVOCAL MEANING OF RATIONAL -

KUHN :

- FINDINGS - ANTICIPATED.

22 - paradigm disputes: NO logical criteria TO RESOLVE.

22 GESTALT SWITCHES: DISPUTE OVER MOB PSYCHOLOGY

NO NEUTRAL ALGORITHM OF THEORY CHOICE.

≠ CLAIM SCIENTIFIC = IRRATIONAL. = BROADER

- 25
- IMPORTANCE OF TRADITIONS: hx DYNAMIC CONTINUITY.
 - IMPORTANCE OF DEVELOPMENT / DEGENERATION OF.
 - NORMS, SOCIAL PRACTICES

Winch: IDEA OF SOCIAL SCIENCE (1958)

ERROR IN CONFUSING NATURAL W/ SOCIAL.

- IMPORTANCE OF WITTGENSTEIN - LANGUAGE GAMES.
 - LINGUISTIC TURN IN ANALYTIC ϕ .
 - LINK TO WEBER.
- 27
- UNDERMINES TRADITIONAL LINK TO NATURAL SCIENCES.
 - "SOCIAL": NEW FORM OF RELATIVISM.
 - SUSPEND WESTERN STANDARDS.

CARTESIAN ANXIETY: CHALLENGE UNIVERSAL RATIONALITY

HERMENEUTICS:

31 - KUN: EFFECT ON SCIENCE.

- GADAMER: BUILT ON HEIDEGGER

34 - UNDERSTANDING = PRIMARY MODE OF BEING

36 - DIALOGUE, CONVERSATION, QUESTIONING.

X -> - REASON: NOT FREE FROM HX. CONTEXT

- ALWAYS SITUATED: IN LIVING TRADITION.

- ROOTED IN HUMAN FINITUDE.

PRAXIS: ARISTOTLE'S REASON AND MORAL ACTION.

all INTERD. REQUIRES APPLICATION - NOT DISTINCT.

* 39 ARISTOTLE: ANTICIPATED SCIENTIFIC CULTURE IMPASSE.

PRACTICAL REASON - DISTINCT FROM THEORETICAL / TECHNICAL.

(REFUSED LAWMAKER - "EXPERTS")

*>
*> MODERN LONGING FOR ORIENTATION / NORMATIVE INVESTS
EXPERT W/ AUTHORITY.

- EXPECTS EXPERT TO PROVIDE SUBSTITUTE FOR PAST MORAL
+ POLITICAL ORIENTATIONS.

HERMENEUTICS: HEIR TO PRACTICAL \emptyset ; CORRECTS SCIENTIFIC

IDOLATRY + ANONYMOUS AUTHORITY OF SCIENCES

- RETURN D-M TO CITIZEN.

41 RESTORATION OF PRACTICAL \emptyset .

GADAMER'S PARTICIPATION IN HEIDEGGER'S NICOMACHEAN ETHICS.

- HABERMAS: CRITICAL OF UNIVERSALIST CLAIMS.

*> - NO LONGER ABLE TO DISTINGUISH PRACTICAL / TECHNICAL POWER.

*> DEFORMATION - PRACTICAL QUESTIONS W/ TECH. / STRAT. ISSUES.

CORDLESS
PHONE

Political Judgment / Practical Discourse:

44 ARISTOTLE: VIA ACTIVA - PRAXIS.

METHOD: NOT INNOCENT / NEUTRAL.

*> - AVOIDS FUNDAMENTAL CRITICISM AND COMMITMENT.

LIFE IS JUDGMENT.

- CONTEXT, ELUSIVE, DISTRUSTFUL OF RIGOR.

HERMENEUTICS: REACTION TO SCIENCE.

46 CARTESIAN DISTINCTION: SUBJECTIVE BECOMES SYNON. W/ PRIVATE.

ARISTOTLE: HAPPINESS - CONTEMPLATION - RESULTS REACHED W/ TRUTH.

48 translated: moral / political = SOFTER.

II. SCIENCE, RATIONALITY AND INCOMMENSURABILITY:

52 KUHN: Paradigm disputes - NOT logical / observable.

- PERSUASION, CONVERSION
- REASONS CONSTITUTE VALUES

54 - LANGUAGE OF PRACTICAL DISCOURSE.

ARISTOTLE: PHRONESIS - ARGUMENT, (VALUES), DELIBERATION.

E.g. KUHN.

- PHRONESIS: NUTURED BY COMMUNITY. (KUHN).
- KUHN: FORCIBLY RESOLVED BY COMMUNITY ARGUMENT.
- SUBJECTIVE: AS CONTRASTED W/ JUDGMENTAL.

* > - JUDGMENT - REQUIRES EXPLANATION.

56 - CHOICES OF THEORY = JUDGMENTAL.

- REASONS ≠ PROVE, = SUPPORT.

- ≠ UNDISCUSSABLE.

MACINTYRE: RULE - TRANSCENDING

- NOT TOTALLY EXPLAINED BY PRECEPTS

* > - ALSO: CASE-HISTORIES, PRECEDENTS.

- METHOD = KIND OF HISTORY.

58 KUHN: PROBLEMATIC - INTERP. V. FIXED.

- NATURE + STATUS OF VALUES.

BUT: SEES SCIENCE ON WHOLE AS 'RATIONAL.'

COMMON SHIFTS IN UNDERSTANDING.

60 - ATTACK NEUTRAL, PERMANENT LANGUAGE (CARTESIAN)
FOR EVALUATION.

RORTY: ILLUSION OF COMMENSURABILITY.

64 FEYERABAND / Lakatos - similar

- EVOLUTION OF THEORY + PARTICULAR MOMENT.

66 Lakatos: RATIONAL RECONSTRUCTION OF GROWTH.

Rorty: Galileo: SUPERSTITION V. RATIONAL.

FEYERABAND: NO FREE-FLOATING RATIONALITY. (+ KUHN).

68 FALSE DICHOTOMY: EITHER PERMANENT OR ARBITRARY (Rorty).

- SCIENTIFIC EVOLUTION.

PEIRCE: MULTIPLE STRANDS, RATIONALITY, INTUITIONS

- COLLECTIVELY = RATIONAL
- COMMUNITY.

POPPER: KUHN = RELATIVISM.

- WORLD 3 - IRREDUCIBLE TO SUBJECT. OR PHYSICAL.

70 - PRIMARY PURPOSE: RATIONAL GROWTH OF KNOWLEDGE.

- CRITICISM: KNOWN IN ADVANCE - STANDARDS.

*> (BUT - STANDARDS ALSO = DISPUTED).

COMMON FEATURES: POST-EMPIRICIST SCIENCE

1. demise of CARTESIANISM: ie. clear + distinct.

- TOWARDS - EXAM. OF HX. PRACTICE.

72 2. ≠ 'ANYTHING GOES'

- NO NEUTRAL MATRIX.

3. HX. = VITAL

- NO PLAUSIBLE CLAIM OF RELATIVISM

74 - CAUTION RE: HX. INTERP.

4. EMPHASIS: PRACTICAL RATIONALITY: JUDGMENT, DELIBERATION, ETC.

77 - FOCUS ON HISTORICAL DEVELOPMENT.

*> - COMMUNITY DYNAMICS

- rationality: DIALOGICAL AND INTERSUBJECTIVE.

- MEANS OF DISTINGUISHING THEORISTS.

79 INCOMMENSURABILITY: MOST EXOTIC, VAQUEST THEME.

NATURAL SCIENCES:

NO SINGLE DEFINITION

KUHN: PROBLEMS, RELATIONSHIPS, PARADIGMS

*> - EMPHASIS = PROBLEMS + STANDARDS. 'lo THEORY.

E.g.
EXPERTISE

83 - 'lo INCOMPATIBILITY = WHOLLY LOGICAL.

- HEGEL: DESTRUCTION + SYNTHESIS.

*> 85 - EXPLODES MYTH OF RULES.

- MULTIPLE WAYS TO COMPARE RULES RATIONALLY.

88 FEYERABEND: COSMOLOGIES / HERMENEUTICAL

89 Kuhn / Feysraband ≠ practising physicists = hermeneuticians.

- UNLIKE ART, SCIENCE DESTROYS PAST.

92 INCOMMEN. - OPENNESS, NOT RELATIVISM. (CARTESIAN ANXIETY)

Social disciplines:

94 ANTHROPOLOGY: TRADITIONALLY = INSIDE OR OUTSIDE.

GEERTZ: HOW TO BE NATIVE.

- EXPERIENCE - NEAR V. EXPERIENCE DISTANT.

- NO PSYCHIC UNITY.

= ANALYSIS OF TERMS, SYMBOLS, ETC. [HERMENEUTICS]

96 NATIVE SELF CONCEPT = INCOMMENSURABLE W/ OURS.

WINCH: PROVOCATIVE, AMBIGUOUS

- INSENSITIVITY TO DIFFERENT BELIEFS / CUSTOMS.

98 - DENIES RELATIVISM

RATIONAL ≠ DEFINED ONLY BY SCIENCE.

101 SCIENCE - MAY DISTORT

105 PERVASIVE: FIRST SPECIFY UNIVERSAL RATIONALITY.

- RATHER: LIMITING NOTIONS: DELIMIT 'ETHICAL SPACE.'

- E.G. BIRTH, SEX, DEATH

- EACH = DISTINCTIVE WAYS TO DEAL WITH.

- MOVEMENT AWAY FROM RELATIVISM AND OBJECTIVISM.

- WHAT MAN = FOUND IN VARIETY.

BUT: WINCH ≠ CRITICAL STANDARDS.

PART II: HERMENEUTICS TO PRAXIS

109 HERMENEUTICS: RECENT TO ANGLO-AMERICAN THOUGHT.

biblical hermeneutics

- 110 - bridge CONTINENTAL - Anglo divide.
 - DOUBTS AS TO SOCIAL SCIENCES AND POSITIVISM.
 - DOUBTS: SOCIAL SCIENCE AS NATURAL SCIENCE.
 - 19th C. LINK TO HISTORY.
 - RORTY: (1979) - SERIOUS CONSIDERATION. - DEATH OF EPISTEMOLOGY.

- 112 - challenge of religious skepticism = ORIGINS.
 - later: REACTION TO POSITIVISM / SCIENTISM.
 - historical CONSCIOUSNESS; RHETORIC; JURISPRUDENCE;
 ARISTOTLE: PRAXIS AND PHRONĒSIS; REFORMATION.
 - ENTIRE HISTORY OF HUMANISTIC STUDIES.

Heidegger: BECOMES CENTER OF CONTINENTAL

- THROWNNESS: WORLD REQUIRES INTERP.

- 114 Gadamer: beyond OBJECTIVISM + relativism, ESCAPE CARTESIAN.

CARTESIAN LEGACY: MIND / body SEPARATION.

- ULTIMATE DEPENDENCE ON GOD.
 - METHODOICAL DOUBT: TO FIND ARCHIMEDIAN POINT.

- 117 - TRUTH ASCRIBED TO JUDGMENTS.
 - INDIV. MAKES FALSE JUDGMENTS.

∴ FOLLOW STRICT RULES AND METHODS.

- ONLY APPEAL = REASON.
 - FOCUS ON EXPERIENCE - EPISTEMIC DIMENSION.

GADAMER:

- 118 CARTESIAN: ERROR IN WHAT = BEING.

TRUTH + METHOD - DENIGRATION OF TRUTH + ART.

KANT - AESTHETICS: FREE play - COMMUNAL, SUBJECTIVE.

discredits Theoretical knowledge APART FROM NATURAL SCIENCES.

- REQUIRES HUMAN SCIENCES TO ADOPT NATURAL METHOD.

120 e.g. ART = ISOLATED ∴ ABSTRACT.

- EASY TO REVERT TO RELATIVISM : TASTE.

GADAMER : ALTERNATIVE TO CARTESIAN SUBJECTIVISM.

- play : LOSS OF SELF: HAPPENING.
: OWN ESSENCE.

122 : CARRIED ON by dialogue.

- DYNAMIC INTERACTION: REQUIRES INTERPRETER.

124 - TRANSFORMED TO LIVING MEANING.

≠ RELATIVISM; DIFFERENCE FROM COMMON ACCEPTANCE.

126 KANTIAN SUBJECTIVISM : NOT RESTRICTED TO ART / KANT.

- HUMAN SCIENCES - DISJUNCTION. : OBJECTIVE OR NO KNOWLEDGE

128 GADAMER : ALL KNOWLEDGE INVOLVES SOME PREJUDICE.

- ✓ NO KNOWLEDGE W/O PRECONCEPTIONS / PREJUDICE
- NO CARTESIAN PURE SELF-REFLECTION.
- MUST MAKE DISTINCTION. - dialogical ENCOUNTER.

≠ MEAN COMPLETE CARTESIAN TELOS.

AUTHORITY :

≠ blind obedience, = KNOWLEDGE, PREJUDICES FREE FROM EXTREMISM.

ENLIGHTENMENT : CONTRASTS - REASON v. PREJUDICE / AUTHORITY : WRONG.

- TRADITION / REASON : tradition AS part OF hx.

131 - e.g. KUHN

- REQUIRES background KNOWLEDGE. e.g. history.

133 CIRCLE : ESCAPE - NOT BRUTE DATA : COMMUNITY.

- deeper INSIGHT.

135 NOT VALUE-FREE / IDEOLOGY-FREE.

SELF-KNOWLEDGE - ARISTOTLE.

HEIDEGGER: USE OF FORE-SIGHT / FORE-CONCEPTIONS.

137 CIRCLE OF UNDERSTANDING.

INTERPRETATION = UNDERSTANDING.

*-> NO TRANSLATION w/o highlighting = INTERPRETATION.

- BUT ≠ ARBITRARY / DISTORTIVE.

139 = ONGOING

TIMELESSNESS : NEVER COMPLETED - ALWAYS OPEN TO FURTHER INTRP.

*-> 141 FUSION OF HERMEN. - PRAXIS.

TASK OF FINDING LANGUAGE w/o blinding PREJUDICE.

143 HORIZONS : LIMITED BUT OPEN.

- MEDIUM = LINGUISTIC.

145 - ONTOLOGICAL AND HISTORICAL.

- PHRONESIS : PRACTICAL ∅.

- MEDIATION : UNIVERSAL + PARTICULAR.

- NON-TECH. (NON-CARTESIAN) - BEING + KNOWLEDGE.

*-> 147 TECHNE (TECH. KNOWL.) v. PHRONESIS (ETHICAL)

LEARN v. UNLEARNED; NO PARTIC. END TO PHRONESIS

MEANS = KEY TO PHRONESIS ('/o TECHNE).

ARISTOTLE + FRIENDSHIP

*-> LAW: JUDGE ≠ FIXED : PRECEDENT TO NEW SITUATIONS.

= CODETERMINATION - LAW / CASE.

DOMINATION OF TECHNOLOGY : EXPERTISE, SPECIALIZATION

149 - DEFORMATION OF PRAXIS

- ARISTOTLE v. LAWMAKERS (EXPERTS)

149 PRACTICAL WISDOM: NO LONGER PROMOTED BY CONTACT.

- LOSS OF PERSONAL D.M.

hermen. = DEFEND PRACTICAL V. SCIENCE.

150 ETHICS / POLITICS = BACKGROUND.

TRUTH: FUSION OF HORIZONS.

152 - dialogical, EXPERIENCE

- problem: STANDARDS TO EVALUATE CRITICALLY.

156 - DOES NOT DISCUSS POWER.

- problem = DOMINATION 'lo TECHNĒ.

NATURAL LAW: REQUIRES INTERP. - PRAXIS

- SHARED ACCEPTANCE - MODERN = MISSING.

158 - G ≠ CLARIFY HOW TO DISCERN NORMS.

- PARTIC. IN CRISIS CIRCUMSTANCES.

- e.g. dialogical COMMUNITIES.

- PROBLEMS OF CAUSATION. (e.g. tech.).

160 - PRAXIS: REQUIRES KNOWLEDGE.

166 - problems of Relativism.

168 - G. UNDEREMPHASIS OF ARGUMENTATION.

IV. PRAXIS, PRACTICAL DISCOURSE + JUDGMENT

171 RECOVERY OF HERMENEUTICAL DIMENSION OF SCIENCE.

- hx. DYNAMIC PROCESS, SOCIAL PRACTICES.

- Theory COMPETITION: COMMUNAL NATURE.

- LINGUISTIC PRACTICES.

174 hermen. AS ONTOLOGICAL - Tradition.

G. - FUSION TO PRAXIS.

- 175 beingness = dialogical.
- 177 Habermas 'to Gadamer: discontinuity. (NAZI ERA)
- GERMAN FAILURE OF DOCTRINAL ANTI-NAZI THRUST.
 - Hegel - MARX, WEBER - Durkheim, pragmatism
- 181
- REJUVINATE ENLIGHTENMENT: AUTONOMY.
 - NO COMPLETE ESCAPE FROM HORIZON.
- 183
- Fallible UNIVERSALITY: NOT TRANSCENDENTAL.
 - RECONSTRUCTIVE 'to UNIVERSAL
- 185 Comm. ACTION: goal = UNDERSTANDING, 'to SUCCESS.
- INTERSUBJECTIVE AGREEMENT.
 - DISCOURSE
- 188
- CRITICAL OF ARISTOTLE: MIXED METAPHYSICS, COSMOLOGY, ETC.
- *-> dubious NEO-CONSERVATIVE USE OF ARISTOTLE
- FOCUS ON ACTION FORMS / POWER
- INTUITION: PRESENCE OF SUBTLE, UNIVERSAL CLAIM TO REASON
- 192
- BUT = PROBLEMATIC.
- 194 Problem w/SCIENTIFIC theory PROPOSITION.
- *->
- leads to believe = KANTIAN SOLID GROUND.
- MORAL - POLITICAL INTENTIONS - TELOS - DRIVEN
- Like G. = HISTORICISM EMPHASIS. (ENLIGHTENMENT RECOVERY).
- 197 Rorty:
- G. / H. - ENLIGHTENMENT
- R. = NO FOUNDATIONS.
- H = moral / political
- NO METAPHYSICAL CERTAINTY.
- 206 COMMON: dialogue, INTERP., COMMUNITY, TRANSLATION.

Arendt:

OPINION / JUDGMENT \approx PHRONESIS / PRACTICAL DISCOURSE.

207 DEBATE = ESSENCE OF POLITICAL LIFE.

- VITA ACTIVA

- ACTION / SPEECH - CLOSELY RELATED.

- PLURALITY : INDIVIDUALITY - INITIATIVE

209 - PERSUASION \neq DOMINATION

- FREEDOM : EXISTENCE OF PUBLIC SPACE.

POWER: COVENANTING, BINDING, ETC. = COMMUNICATIVE.

ACTION - MAY = SUPPRESSED, ETC.

212 - MARX: ADMINISTRATOR \neq ACTION.

214 - PROBLEM \neq ADDRESS SOCIAL LIBERATION.

- NO WAYS TO DELINEATE SOCIAL / POLITICAL.

- POLIT. \emptyset : DEALING W/ ALIEN TRUTHS.

217 - JUDGING - CRITICAL ACTIVITY, COMMUNAL VALIDITY.

- PHRONESIS

- COMMUNAL SENSE = BASIC TO UNDERSTAND POLITICS.

KANT = SOURCE OF JUDGMENT.

\neq G. - FREEDOM = CENTRAL.

221 UNDERESTIMATES JUDGMENT IN SCIENCE

223 ALL = DIALOGUE, COMMUNAL JUDGMENT.

226 HEGEL : STRONGEST SENSE OF COMMUNITY.

229 CONVERSATION OF MANKIND.