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METASOCIOLOGY OF INTUITIONAL INTELLIGENCE

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CHAPTER I

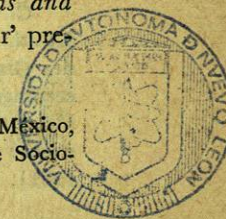
In search of a philosophical foundation for an Integral Sociology

THE HEART OF ANY scientific discipline is a consistent system of concepts, principles and theories.

The open and clandestine opposition by the majority of modern sociologists against almost all speculative sociology vituperating against it by calling it "armchair" sociology, aims uniquely at constructing "a natural science sociology" as a sham replica of the physical sciences.

This attitude is justly criticized by *Pitirim Sorokin*, when he says: "As to the revolt against 'armchair philosophy' is sociology, here again a sociologist can reject a specific brand of philosophy as a wrong philosophy but no sociologist can dismiss philosophy qua philosophy from sociology and sociological research. The very nature of psychological, cultural and value-problems cannot be properly defined and analyzed without some philosophical-epistemological, *ontological* and phenomeno-logical presuppositions. Of these philosophical premises three presuppositions are particularly unavoidable. Clearly or vaguely, convertly or overtly, in one way or another, they are assumed, and function in any research of any sociologist: 1, *the true nature of reality*; 2, *the true nature of man, society and culture*; 3, *What are the adequate ways, methods and techniques of their cognition*? Especially unavoidable are these 'armchair' presuppositions in investigation of basic problems of sociology".¹

¹ C. PITIRIM A. SOROKIN: "A quest for an Integral System of Sociology", México, D. F. 1961, p. 14 (Reprint from *Mémoire du XIXe Congrès International de Sociologie*", vol. III, México, D. F. 1961), italics are the authors.



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This essay is not written for "philosophers, children and other more or less semantically deranged persons", as George Lundberg² assumed himself entitled to judge so widely differing subjects. One can not agree with his additional judgement that "philosophies may themselves be considered sociologically as systems of verbal behaviour"³ or that science is simply "a thechnic of adjustment."⁴

The primary concern here is not for one of the outstanding phenomena of modern sociology, namely to develop scales for quantitative expression or qualitative differences in social life. Every effort to construct a quantitative system for the social sciences is doomed in advance to fall short of expectations, since it impinges upon the vital laws of social life. Nevertheless, the remnants of quantomania and philosophical or juridical positivism in modern sociology, and related sciences, must be exposed. The disastrous influence of an ubiquitous Kelsenism with its oudenological metaphysics underlying surreptiously today's social sciences must be squarely faced.⁵

Most of our "scientific" sociologists seem quite unaware that they live in an outstanding atmosphere of sham-scientific slang that appears to cover up a rare degree of shallowness of thought.

It ought to be remembered that many of the magic catchwords which the modern sociologists are so fond of using, as for example "projective and psychological tests", "operational methods" and "psycho-analytical proceedings" etc., are mostly due to the illusion of a sort of *scientific fideism* which makes them embrace, it would seem, the creed of different denominations of the same *Freudian Cult* they blindly worship.

Pitirim Sorokin who did not shun to do away thoroughly with all the high-brow shibboleths that mask modern testomania and quantophrenia, and the obsolescent philosophies underlying them, proved himself to be a deeper thinker than most of the critics of Freudianism by correctly declaring the doctrine of sexual omnivalence and the Unconscious-Gospel to be unacceptable: "Most

² Cf. GEORGE LUNDBERG, "Foundations of Sociology", New York (Macmillan) 1939, p. 62.

³ Cf. ib. p. 29.

⁴ Cf. ib. p. 5.

⁵ Cf. IVO HOLLHUBER, "L'Etat comme concept sociologique" (Proceedings of the XIVth International Congress of Sociology, Rome 1950), the same "Vers une Revision des Grandes Notions Sociologiques: les Rapports du Droit et de la Sociologie" (Proceedings of the XVIIIth International Congress of Sociology, Nuremberg 1958), and the same, "Revalorización de la Filosofía y Jurisprudencia amenazadas de desquiciamiento en sus conceptos básicos". ("Humanitas", University of Nuevo León, México, 1961).

of its devotees adhere to the Freudian conception of the unconscious. This concept of personality structure is grossly defective. It puts into one unconscious class two entirely different orders of mental phenomena: the unconscious that lies below the level of the conscious, and the supraconscious, that lies above the class of the conscious mentality. The supraconscious is the highest creative and cognitive class of mental phenomena. It is the source of all the greatest creative achievements of genius. The unconscious is the lowest stratum of mental phenomena common to all species endowed with instincts and reflexes."⁶ Pitirim Sorokin was moreover ingenious enough to draw the consequences from the insight into the ambiguity of the Unconscious, i.e. of the insight into the supremacy of the intuitional intelligence (derived from *intus legere*:) above the rational reason: "The supersensory and super-rational intuition is the very opposite of the unconscious with which it is regularly confused. While the supersensory intuition is above the rational, conscious level of mentality, the unconscious or subconscious is below this level. Whilst any cognition, discovery, or creative achievement is always done consciously or superconsciously, the unconscious, by definition and by fact, cannot consciously discover or create anything other than the instinctively automatic. The all too familiar identification of the superconscious is a gross blunder, no matter how often and by whom it is done."⁷

It is therefore of utmost importance to state that the superrational intuition far from giving way to subjectivism and relativism, is on the contrary paving the way to what an outstanding contemporary philosopher Michele Federico Sciacca, calls "*Objective Interiority*."⁸

Thus we are faced with the problem of a non-rational knowledge which is the foundation of all rational knowledge, that is, of all propositions and of all concepts. This very same problem escaped almost all post-Kantian thinkers, except it would appear Antonio Rosmini. This widely misunderstood philosopher of Rovereto (1797-1855) has been falsely accused of plain ontologism, though he fought only undauntedly for the primacy of ontology over gnoseology in his time.

There is yet another fact we most consider. Intelligence in itself, that is

⁶ Cf. PITIRIM A. SOROKIN, "Fads and Foibles in Modern Sociology and Related Sciences", Chicago 1956, p. 84. and Luigi Stefanini, "Personalismo Sociale", Rome (Studium) 1952, p. 105 ss: "Il Freudismo quale marxismo psicologico".

⁷ Cf. PITIRIM SOROKIN, ib., p. 284.

⁸ Cf. MICHELE FEDERICO SCIACCA, "L'Interiorite Objective", Milan (Bocca) 1952 and the same, "Acte et Etre", Paris (Aubier) 1958 and Ivo Höllhuber, "Michele Federico Sciacca als Wegweiser Abendlandischen Geistes", Meisenheim-Glan (Main), 1962.

intelligence intuitionally reading from inside (*intus legere*:) is intrinsically *theistic*. Reason is naturally immanent, whereas intelligence is naturally transcendent and *theistic*. Intelligence (always understood in the sense of *intus legere*) is the intuition of the idea of *esse*, i.e. of the first truth. There exists nothing, not even the contents of the natural and human world which could equal the idea of *esse* or the form of all knowledge. Consequently, the intelligence which comprehends the *esse* by intuition does not find its adequacy in any real contents. The idea of *esse* falls short of its real subsistence and remains always in search of its contents. This idea of *esse* excludes by its own nature all adequation. Intelligence means, therefore, transcendence and a *theistic* one at that. To have the intuition of the idea of *esse* does however not mean comprehending the *esse* by intuition nor understanding it by intuition. Man does not comprehend the *esse* whose idea he only grasps, and is, consequently, always only pushed onward to comprehend the Being in itself. Human understanding comprehends all things by the idea of *esse*, ignoring, nevertheless, the real Being that is proportionated to the idea. Man always aspires to know it, that is, he longs for the gift of its adequate object. Therefore to think, even unconsciously, means, in that sense, always to think the Absolute (God). (Cf. M. F. Sciacca 1. c.)

Kant's critique did not reach as far, because its real object was not the metaphysics, but the physics of his time. Kant supposed dogmatically that metaphysics could only be a science of the type of mathematics or physics, and identified human knowledge with mathematical and physical knowledge.

The idealistic illusion corresponds to the realistic illusion: both points of view have a common origin though they turned out to be inimical brethren of two *idola theatri* they have in common, that is, the identification of reality with the *esse* in itself and the conviction that *esse* and *cogitare* must oppose each other.

Selfconsciousness is the first specification of the original intuition of *esse* and precisely, therefore, is it the conscience of the ontological synthesis that constitutes the thinking *esse* which is a synthesis of the fundamental feeling and the fundamental intuition of the *esse*. Things do not produce autoconscience, but merely specify it. Autoconscience, as conscience of itself, is finite, because it is the "I am" or the conscience which the subject has of himself in the light of thought. Objective Interiority, on the contrary, is infinite, because it is the infinite possibility to think and to comprehend. Autoconscience, as the first actuality of the Objective Interiority does not make up the whole Objective Interiority which is neither equalled nor exhausted by it, although it is actualized in it.

Occidental thought has perhaps never undergone such a radical disintegra-

tion as is the case in our days. Never were man and things violated and annihilated in such a refined way with the help of a logic which ends in a void and which manipulates with mere formulae and signs. Psychology without a soul, morals without law and without objective values, jurisprudence without norms, all help to make total and radical the destruction of the human and natural universe by "dis-metaphysicalizing" the scientific language and by "physicalizing" the metaphysical language. Neo-positivism does its best to make the language of physics the mother tongue and the unique language of science itself. Man himself is annihilated and voided. God, liberty, immortality, soul, justice, etc., are out of his thought and declared to be mere words lacking any sense. Nothing remains but the "grammatical rules" of Carnap, the "physical language" of Neurath and the "conduct" of Watson. (Sciacca) Physicism is the very death of humanism in the same way as Marxist materialism and atheistic existentialism are its death. The pragmatism of Dewey does not appear to differ from the fundamental theses of Marx and Marxism, but rather makes up the "American form" of the latter. The void left by neo-positivists becomes filled with the "ideals" of Marxism. Michele Federico Sciacca commented on all this in a succinct treatise. It deserves to be read, because the intellectual world is becoming myopic to such a high degree that it condemns thereby unwittingly science to a harakiri by legalizing its "dis-ontologization."⁹

Fully justified Sorokin repudiated at the XIXth International Congress of Sociology¹⁰ in the same way those sociologists "who are unaware of their philosophical premises or who openly declare themselves free from any philosophy." He added, that these "anti-philosophical philosophers" merely replicate Molière's personage who talking prose was unaware that he was talking prose. In the same paper Pitirim Sorokin with utter clairvoyance scoled modern scientists of the inadequacy of their philosophical background and particularly of their defective, and at least, much too narrow conception of the true and total reality, as well as of the true nature of man and his super-organic reality.

On the other hand the need of filling this void in modern times is met with many attempts by younger scholars. Let us mention for example Agustín Basave Fernández del Valle who in his "Theory of the State"¹¹ did not

⁹ Cf. MICHELE FEDERICO SCIACCA, "The problem of Science" in "La Filosofia, oggi", Milan 1958, II vol. p. 173-277.

¹⁰ Cf. Proceedings, vol. III, México, D. F., 1961.

¹¹ DR. AGUSTÍN BASAVE FERNÁNDEZ DEL VALLE, *Teoría del Estado (Fundamentos de Filosofía Política)*, Editorial Jus, México 1955. A German translation, "Allgemeine Staatslehre" With an introduction by the author of this essay is in prospect.

shrink from dedicating the first third of his book to a sound philosophical anthropology and philosophical founding of sociology.

Sorokin holds in his intrepid and courageous fight against contemporary quanto-frenetic pseudo-scientists that three main consistent answers have been given by humanity to the question "*What is the nature of the true ultimate reality value?*"

"One is: 'The ultimate, true reality-value is *sensory*. Beyond it there is no other reality nor any other non-sensory value.' Such a major premise and the gigantic supersystem built upon is called *Sensate*.

Another solution to this problem is: 'The ultimate, true reality-value is a supersensory and superrational God (Brahma, and other equivalents of God.) Sensory and any other reality or value are either a mirage or represent an infinitely more inferior and shadow pseudo-reality and pseudo-value.' Such a major premise and the corresponding cultural system are called *Ideational*.

The third answer to the ultimate question is: 'The ultimate, true reality-value is the Manifold Infinity which contains all differentiations and which is infinite qualitatively and quantitatively. The finite human mind cannot grasp it or define it or describe it adequately. This Manifold Infinity is ineffable and unutterable. Only by a very remote approximation can we discern three main aspects in It: the rational or logical, the sensory, and the superrational-supersensory. All three of these aspects harmoniously united in It are real; real also are its superrational-supersensory, rational, and sensory values.' It has many names: God, Tao, Nirvana, the Divine Nothing of mystics, the Supra-Essence of Dionysius and Northrop's 'undifferentiated aesthetic continuum.' *This typically mystic conception of the ultimate, true reality and value and the supersystem built upon are described as I n t e g r a l.*" (Author's italics)¹²

In another pamphlet of his¹³ Sorokin holds two "basic trends of our time" to be a continued disintegration of the hitherto dominant Sensate man, culture, society and system of values, and the emergence of slow growth of the first components of a new Integral dominant order, system of values, and type of personality.

Whereas the *Sensate Culture* was based upon the ultimate principle that the true reality and value are sensory and that beyond what we can see, hear, smell, touch and perceive with our senses there is no other reality and there

¹² Cf. PITIRIM SOROKIN, "*A Quest for an Integral System of Sociology*" 1. c., p. 26-27.

¹³ Cf. PITIRIM SOROKIN, "*Three Basic Trends of Our Time*" (Consejo Superior de Investigaciones Científicas, Instituto "Balmes" de Sociología), Madrid 1961.

are no real values, and whereas the *Ideational Culture* was based upon the contrary ultimate principle that the true reality and value is the superrational God and His Kingdom, the *Integral Culture*, as interpreted by Sorokin, proclaims as its ultimate principle, "that the true reality-value is an Infinite Manifold which has supersensory, rational and sensory forms inseparable from one another."¹⁴

According to the Integral Theory of Cognition and Creativity, embraced by Sorokin, we have not one, but at least three different channels of cognition: sensory, rational, and supersensory-superrational.

It is the role of the true supersensory-superrational "*intuition*", the role of the Superconscious, which interests most in this connection.

Whereas the superconscious has been mixed up by all sensualistic philosophies with the unconscious or simply subconscious, the real nature of what is meant by the superconscious emerged like a flash suddenly in those moments, when humanity's great geniuses testified that they discovered and created their masterpieces by a sort of grace, a sudden enlightenment, a deep intuition which they did not in the least foresee or voluntarily produce themselves, and not by a logical, mathematical or syllogistical reasoning. It was the moment, when humanity's great mystics were granted the grace to grasp the mysteries of God and Nature in an *ictu trepidantis aspectus*.

Nevertheless Sorokin's outline is only partially acceptable. Questionable and quiet unjustifiable appears e.g. his seeming tolerance towards atheism, when he declares that "true religion is tolerant towards all other religions, including even atheism",¹⁵ and when holding, that "even agnosticism and atheism" are equally "a genuine manifestation of the Infinite" as Christianity has shown to be.¹⁶

Moreover, as will be shown, *Ideational* and *Integral Culture* overlap. The Ideational culture has in itself plenty of features which forecast an integration underlying them, whilst the Integral Culture is in itself bound to culminate in ideational intuition.

¹⁴ Cf. *ib.*, p. 9.

¹⁵ Cf. PITIRIM SOROKIN, *S. O. S., The Meaning of Our Crisis*, Boston, 1951, p. 122.

¹⁶ Cf. *ibid.*, p. 114; the full passage reads as follows: "Thus Christianity is certainly a genuine manifestation of the Infinite in this Empirical world; so also are Taoism and Confucianism, Judaism and Hinduism, Buddhism and Moahnmmedanism, even agnosticism and atheism".