

THE ANALYTIC INTELLIGENCE ALWAYS PROCEEDS BY DISCRIMINATIONS WHICH
INTRODUCE INTELLECTUAL STRUCTURE AND CONTRAST CLEARNESS INTO THE
SUBJECT BUT ULTIMATELY THE DISTINCTION ITSELF IS SUBJECTIVE MENTAL
NOT OBJECTIVELY VALID.

PRESENTED BY

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INTRODUCTION

The purpose of this essay is to make an analysis of the moral, esthetic and scientific categories and wherever possible an evaluation of the standards as adumbrated in the writings of Locke and Dewey. Not only should we gain a cross-sectional view of the two respective ages, but in addition, note the conceptual development that has taken place, and which therefore necessitated the fluctuation of criteria.

In this essay we treat the writings of Locke and Dewey, not in the light of two distinct philosophies awaiting critical analysis, but rather as the medium whereby we could test and examine the logical presuppositions and standards of thought.

Before approaching the subject proper, it is deemed advisable to refer briefly to the general nature of distinctions. Reality does not present itself to the perceiver as a coherent, unified system, but rather as a stream of events of varying complexity. These organizations which constitute the subject matter of intellectual activity can not be directly apprehended due to their diversity and heterogeneity. In order then to make nature yield its secrets, it is necessary to reduce the flux of reality into its constituent elements, and thus discover the ~~max~~ laws governing it. "Divida and Conquer" is the rule. So that the

the intellect concentrates upon one element or phase, wrenches it out of its living context and sets it up as an eternal transcendental entity beyond the ravages of space and time. These entities then are tools of the intellect, and are to be regarded as mental counters, constructs. The concept then is the objectification of the sense impression, and in so far as it does not refer to a particular quality, but to all qualities as such, i.e. as a class, it becomes expressed generally, a form which raises the sense "into the kingdom of the Logos" of the conceptual and thereby the general.

These distinctions which constitute our thinking apparatus are limited to three types, viz: logical, physical and metaphysical.

A judgment consists of 3 parts. The object about which the remark is made, the idea which refers to the object and is known as the meaning, and lastly the symbol or sign representing the thought. Due to this trilogy which communication finds necessary, great confusion arises, particularly between external fact and the huge symbolic apparatus that has been devised to represent or portray that fact. In primitive thought every term has a concrete object and so what is lost in objectivity is gained in simplicity. But with the introduction of abstract general terms great danger arises, as the particular facts tend to become obscured and smothered by the terminology; it is not in a few instances in the history of thought that the symbol has been mistaken for the thought. In fact the Schoolmen held, that for every word there must be a corresponding

object.

Although Kant realizes that thought and matter must be integrated, when he says, "Concepts without percepts are blind, empty, percepts without concepts are blind", yet he introduces a false bifurcation when he originally sets them up as independent and opposite to each other. He was thus unconsciously perpetuating the medieval tradition which held that universals existed as such outside of our cognitions. Pure thought, i.e. thinking in a void is inconceivable; some object is essential to make the thinking process real. The static and external mind-object relationship of Kant has been replaced by a view which regards the development of mind as an organic process. The process of growth is of three principal distinct but not separate types; discrimination, apperception and association.

In modern literature on psychology, the term 'conditioning' is quite conspicuous. The learning process consists of a stimulus being repeatedly presented until a response has been conditioned in the child. If the stimulus is the mother bringing food to an infant the approach of any human being will at first evoke interest. Eventually the child will learn to discriminate her mother from the rest of the group, and then a recognition and distinction of the father, brother and uncle will follow. It would be futile to make distinctions if each substance did not present a different sensory pattern. Thus if all matter were either absolutely homogeneous or absolutely heterogeneous, we can imagine the confusion that would prevail. Fortunately the constitution of the universe is such, that if we take sufficiently general features of differences or similarities, we can observe recurring elements and thus attain some

Ethnologists inform us that primitive people characteristically lack general terms. Thus one tribe used 30 words to denote different kinds of washing: washing one's hand, one's face one's clothing, etc., but no word to express washing in general. We are here confronted with the famous Platonic problem of The Many In One.

The act of perceiving an identity in data which we had learnt to discriminate and distinguish from each other is called apperception. Thus the sharp distinctions made in the animal world, e.g. amoeba and man, had to be completely redefined as a result of the evolutionary view. Similarly in biology the seed of a plant and the egg of an animal are referred to as ova, and so the two systems are brought together. To link the motions of the heavenly bodies to the fall of an apple earthward, as essentially similar movements was Newton's historic synthesis.

Contrary to the naive psychology of Locke we inherit an observational order, i.e. types of things which we discriminate, and we inherit a conceptual order, i.e. a rough system of ideas by means of which we interpret. At no time is the discrimination dictated by impartial facts. This is particularly so in social activity, where opposed groups place different emphasis upon the same fact. Thus divergent doctrines and group or class philosophies emerge, each failing or refusing to see the viewpoint of the other. Instances of such prejudices are the teacher-pupil, employer-employee, victor-vanquished relationship.

Many of our fundamental scientific principles are accepted because they explain the facts better than any other available hypotheses. Since we have no means of determining their truth we must regard them as

working hypotheses. These theories are not inductively arrived at from the facts, but the facts are explained from them. BUT with the accumulation of recalcitrant facts the accepted theory is continuously being undermined, as was the case in the transition from the theory of corpuscles of matter to the wave theory. Our laws, principles and hypotheses are not absolutely and irrefragably proved, until we can show that no alternative hypothesis is possible. Though at no time is a theory to be accepted as dogma, yet it is justifiable to proceed as if it were true. The criterion for truth then is not an absolute but rather a more comprehensive and fuller truth.

While the ideal of the factual science is for greater objectivity the moral and esthetic sciences have subjective factors to contend with. To study the evolution of the latter two, divorced from the social world, is to make a seriously false abstraction. Judgments in either are not to be considered as expressions of an objective reality, but rather as reflections of the moods and feelings of individuals in a society. the Good or the Beautiful is not a property resident in the object, for it is grounded in the emotions. So whenever a process or act arouses approval then it is regarded as being a good, whereas it is bad or evil if it arouses emotions of disapproval (I).

The material stagnation of the medieval period bred a culture which reflected it in the form of docility, acquiescence and contentment.

(I). Westermark Ethical Relativity

To such art moderns are unresponsive. To-day the emphasis is upon action and achievement, and so the arts are dynamic and stirring.

Even the criteria of the so-called objective sciences are conditioned by the general tempo of society. The Greeks viewed the universe as fixed and static, which led to the syllogism in logic, the massive solid and balanced simplicity of the architecture, and the finite geometry of Euclid. The modern era was ushered in as a period of discovery and exploration and so we find the calculus which is a mathematics of movement, and the cosmologies of Newton and Einstein, as opposed to the limited and finite universe of the Greeks. Each age is dominated by certain notions and any suggestion or hypothesis that is not in harmony with the age has little chance for survival. Thus even our scientists and philosophers are prone to fall victims to the prejudices of the day.

The amount of time in which change takes place has progressively been contracted. The interim between one geologic period and another was millions of years, the infiltration and eventual replacement of one culture by another took many centuries, and since the industrial revolution the pace of social change has quickened still more. To-day the march of time has been so accelerated, that events occur cataclysmically, so that the different ideologies of the two present generations are brought sharply into focus and contrast. In the clash, we will witness the passing of gods that had been looked upon as absolute, making room for new standards and criteria that are better fitted to meet the requirements of the age.

in this thesis, then we shall attempt to show that the ideals and criteria of truth, of beauty and of goodness are not absolute, but relative and dependent upon contingent factors in society, and that hence the distinctions are in a constant state of merging and emerging with the fluctuation of the ideals.

JOHN LOCKEINTRODUCTION HISTORICAL

The writings of Locke materially aided in effecting a pendular swing from autocratic authority to individual self-sufficiency, from divine omniscience to a form of knowledge consisting of probabilities and hypotheticals. The excesses and exaggerations (which are characteristic of all novel movements) culminated in the total skepticism of Hume. He was followed by Kant, whose ruling passion was to discover order and coherence in the intellectual debris that Hume left behind.

Locke lived in a transitional stage in society: the old feudal and aristocratic forces were gradually being eclipsed by the ever expanding middle class whose rise to political and economic power heralded the ushering in of a new social order. That spirit of growing self assertion that was to challenge the prerogatives of the status quo, that self same spirit found its philosophical expression in the iconoclastic writings of John Dewey.

With this brief historical introduction we may now proceed with a systematic analysis of the Essay.

ON INNATE IDEAS

It is apparent to the reviewer that during the entire preparation of the Essay Locke was so obsessed by the one fundamental notion, viz: that all knowledge has its origin in sense experience that his "zeal and passion for truth was completely subdued by it. [At the very outset

and passion for truth"was completely subdued by it.] At the very outset he had conceived the idea and instead of collecting the facts to test the hypotheses which would be in line with the scientific temper, he persistently gathered facts to prove it.

In the opening book we find him busy refuting the notion of innate ideas, by stating that there is no universal consent of ideas and principles, in so far as children and idiots are not the least apprehensive of them. His conclusions are entirely misleading, due to his persistent failure to draw the necessary distinction between the apriori that is in time and that which is necessary in the nature of things, as well as in the constitution of reason. Though a child may have no conscious understanding of a principle e.g., "Its impossible for the same thing to be and not to be", yet it will proceed unconsciously in conformity with the laws of reason to distinguish and identify.

If by knowledge we mean the conscious apprehension of laws and principles about material and mental phenomena, then the mind is a 'tabula rasa'. But knowledge is composed of essentially two factors the logical, which is the intellectual element of the thought content, and the psychological, the way in which it develops. This development of the human mind is a historical growth, a process in time, a slow rise from the concrete particular to the abstract general. Thus Locke was actually confusing empirical generalizations with the laws of the mind. Only with respect to the former was he correct in denying innateness, but as is the case with all theories the distinction covers too much or too little.

PRACTICAL PRINCIPALS.

Continuing with the charge against innate ideas, he states that practical principles are not impressed upon the mind, but through individual endeavor. And so by speculative thought one can arrive at the immutable and unalterable character of the Good. But in employing the phrase 'self-evident' there is a tacit admission of the innateness of ideas.

In attempting to disprove the innate practical principles he affirms the reality of an objective moral order which is eternal and immutable. "Moral principles require reasoning and discourse and some exercise of the mind to discover the certainty of their truth.....and (1) are capable of demonstration . Again he refers to these as 'laws of the (2) mind' . To refer to moral laws as laid up in the bosom of God is to misconstrue the nature and genesis of morality. It has become evident since Kant's day that the distinction between good and evil is not fixed absolutely, and that the categorical imperative is highly superficial. In order to gain an understanding of social and moral principles we must make an empirical approach to our subject matter, rather than a transcendental one, in true Hegelian fashion. We cannot have an abiding principle of morality, because different social social structures require different expressions of morality. The ideals of social justice preached

(1). Book I. Ch. 2., Sect. I.

(2). Book I. Ch. 2., Sect. 2.

by Jesus are indeed of a lofty character, but fundamentally they express the genius of a socially embryonic nation engaged in pastoral and agricultural activities. One of the reasons for the failure of Christianity in the occidental world, was the persistent attempt of the Church to superimpose upon a materialistic and mechanistic civilization, the religious aspirations of a primitive and oriental society.

One might reasonably speak of the perception of intellectually necessary principles, upon his acceptance of fundamental premises or ideals, from which certain consequences are the logical derivatives. But these ideals are dependent upon and relative to the social organism at a certain stage of evolution. Thus what may be to the common welfare at one period may be considered retrogressive and barbaric at another. The Roman civilization was virtually bolstered up by the system of slavery and since the ethical standards were determined by the aristocratic and land owning families rather than the plebeian, slavery was approved of. But to-day the technological advances have somewhat dispensed with slavery. Consequently this form of labor exploitation stands condemned in the industrialized world.

It is evident that we cannot judge an earlier or later civilization by a rigid standard; each society in response to the needs arising out of the actual conditions, must set up its own criteria whereby to evaluate behaviour.

DREAMS--THE UNCONSCIOUS

"Man cannot think at any time waking or sleeping, without being

(I)
sensible of it" Here is revealed and impoverished conception of mind.