



# HOW TO REVERSE THE WIDESPREAD, NONSENSICAL PRINCIPLES OF UTOPIANISM. PART 3.

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To combat the mis-educational and anti-cultural, anarchic influence of Marxism, crucial for its opponents to understand is the nature of common sense (especially real common sense) and where, as utopian socialists, Marxist principles must incline Marxists to begin to:

1. drive out real common sense from the souls of children and replace it with a fictional narrative devoid of real common sense;
2. promote humanistic atheism, the notion that humanity is God, and, especially, anti-Semitism;
3. mistake ethnic races for real genera and species;
4. and deny the evident existence of real natures with internal principles of organization, powers/faculties/capabilities within things in general and human beings especially.

All these effects are pernicious and are driving the contemporary West and the world toward total madness. Once again, the Enlightenment West is turning the Jew into a cultural scapegoat onto which it inclines chiefly to fix all its cultural and individual problems and blame for all its cultural and individual failings. In addition, by denying the reality of real natures, including human nature, no human faculties can exist in which human habits exist, in which unequal virtues and talents can and do exist. As a result, apart from temperance and courage, the cardinal moral virtues of justice (especially distributive justice based upon individual talent can be recognized to exist) and prudence (upon which, together with the other cardinal virtues sound leadership essentially depend), cannot exist at all, much less flourish.

Beyond this, denying the existence of really-existing organizational wholes (real substances), the principles of conceptual and behavioral contradictions and non-contradictions become incomprehensible. Conceptually, contradictory opposites involve the impossibility of some one substance or parts/properties of a substance having essentially opposite differences. If real substances do not, cannot, exist, neither can the principle of conceptual non-contradiction. Worse, neither can behavioral non-contradictions. The concept of really, or naturally, doable or undoable deed becomes intellectually incomprehensible. And if neither conceptual nor behavioral contradictions are comprehensible, neither are common sense, truth, or language.

In addition, because they lack any common sense ability to recognize the reality of unequal talent and justly reward it as a contribution to a community or society, utopian socialists tend to do several things:

1. reduce the whole of justice to commutative justice, exchanges of equal value of benefit or damage, such as monetary exchanges of equal or unequal goods and services;
2. explain inequality of distribution of goods, wealth, not to reward for talent, virtue, but to exploitation, taking advantage, of the weaker (victims) by the stronger (victimizers);
3. reduce what remains of justice to being tolerant/sincere (good-willed), and injustice to being intolerant/insincere (bad-willed);
4. claim that all human inequality is based upon social victimization of innocent, sincere (good-willed), tolerant, sinless, just victims, by insincere (bad-willed) unjust, sinful victimizers;
5. always attempt to remedy the disastrous, impoverishing effects that application of this flawed understanding of justice/injustice has on a community/society by periodically reversing within a community/society the roles of victims and victimizers (at one period making the victims one social group or another [such as, black males, females, religion, this or that religion, black males, white males, and so on] and the victimizers the same groups) and at another time reversing these victims/victimizers roles.

Setting aside the evident absurdities and cultural evils with which Enlightenment utopian socialism and, especially, Marxism has infected the West, evident to readers by now should be that a Western and global return to sanity related to understanding the nature of truth and language essentially depend upon the ability of Western and world leaders to restore real common sense to national cultures. To do so, these leaders must, as precisely and quickly as possible, understand the nature of common sense considered in general, and especially real common sense.

Happily, through the examples and descriptions of it I have given in this essay, and especially through examples of its contrary opposite, a more or less precise definition of common sense appears easy to give. When we first consider the idea of common sense in relationship to examples of people who are more or less psychologically-healthy adults, it appears to be simply what most of us would call common knowledge, or common understanding.

In English, we have an expression we often give to people who say something evidently true, something everyone knows—"That goes without saying." By this we mean that what a person just said was so evidently true that no need existed to say it. The term common sense expresses this concept. In it, the word sense is synonymous with the word knowledge, or, more precisely, understanding.

In general, a person with common sense is someone possessed of what Aristotle and St. Thomas had

identified as the natural and acquired intellectual habit (*habitus*) and virtue (*virtus*: virtual, or intensive quantity [quality]), of understanding. Such a person is someone who, in relation to observational (what Aristotle and St. Thomas had called speculative or theoretical) knowledge immediately understands (induces, intuitively) some thing or action to be what it is, or be true; or, in relation to practical and productive knowing, through practical or productive experience at living, immediately induces (intuitively), understands, what something is or is not, or that it is right or wrong to choose.

Aristotle and Aquinas had maintained that all human beings are born with natural habitus (qualities they imperfectly have). These include all the natural moral and intellectual qualities, virtues of temperance, courage, justice, prudence, art, philosophy/science, understanding, and even wisdom, and their contrary opposites. While not perfectly so, even young children are somewhat (at least naturally inclined to be) courageous or cowardly, hopeful or fearful, sensitive to pleasure/pain, more-or-less artistic, even prudent, wise, possessed of understanding and common sense. The truth of this claim is evident from the fact that, at times children, are more prudent, wiser, than some adults. In addition, some are precocious: masterful musicians, painters, mathematicians, and so on.

To become perfected in such psychological qualities, however, Aristotle and Aquinas were convinced human beings need repeatedly to apply prudence and wisdom (common sense/understanding in its more perfect form) to their increasingly-perfected understanding to add perfecting qualities (virtues) to their naturally-possessed habits. In its most perfect form, common sense is simply the perfected, naturally-possessed habit of understanding (the virtue of understanding) applied to this or that subject in this or that situation that makes the nature of some subject immediately intelligible!

Following St. Augustine, some contemporary Christians, including Pope Francis, have recently started to refer to this quality of common sense in the form of wisdom/prudence in immediate understanding by use of the term discernment. No need exists for a discerning person, someone with common sense in this form, to reason to the conclusion that this something exists, or about: what it is, whether it is true, false, or fake; or whether it is good or bad, right or wrong, to pursue or avoid. The answers to such questions are immediately evident to this person. And so, too, is the adequate self-knowledge of personal nature and abilities immediately to draw this conclusion.

Consequently, especially in relation to productive and practical matters, healthy, adult human beings commonly identify a person with common sense as being someone possessed of the habit of good decision making, a good judge, either in general, or related to some particular subject. A person with

common sense is a person possessed of common knowledge, common understanding: what everyone else who knows a subject understands about this subject in general or particular. The example I gave toward the start of this article related to an engineer who claims to be an engineer mistaking the principles of grammar for those of engineering is a fitting, suitable, one to use to help make intelligible, understandable, to an audience what I am chiefly talking about, the chief intellectual point I want to make, related to the nature of common sense.

As opposed to the person possessed of common sense, the person lacking it, the fool, is devoid of knowledge of what everyone else knows, or should know about some subject. In a way, this person lacks knowledge of some principle of measuring, known truth, that comes to people possessed of the virtue of common sense immediately from observation or from common sense-experience at living.

As a result, the person who lacks common sense is often publicly ridiculed, is the butt of jokes. University professors, people who tend "to live in ivory towers," especially some logicians (those with little practical experience at living), incline to be such individuals. In college, I had a friend like this to whom I used to refer as an "encyclopedia open to the wrong page." While he was terrific in some forms of academic work, he tended to have no practical skills, or if he did, not know when and/or how to apply them.

Aristotle actually had a word he used to describe such individuals that came close to, but did not completely capture, the nature of a person lacking common sense: "asinine." In ancient Greek, this was the person lacking *synēsis*, someone who had the personal quality of *a-synēsis*, a species of foolishness (non- *synēsis*/sense) that caused a person to be a bad imaginer, conceptualizer, judge, estimator, evaluator, especially of what a person should know in this or that situation.

To make intelligible to others more precisely the understanding (which he apparently acquired from Socrates) that wisdom is more or less identical with common sense, in his masterful work in moral psychology, the *Nicomachean Ethics*, when talking about the nature of prudence and working as a physician of the soul (behavioral psychologist), Aristotle went out of his way to explain that the person possessed of wisdom (of which prudence is a species) combines in his or her nature all the essential elements needed to be an excellent judge.

Recall that in Plato's dialogues the stone-mason/philosopher Socrates had repeatedly maintained that what, more than anything else, got him into trouble was an ordinary kind of wisdom he possessed, one

unlike that of the professional orators and poets of his day. Unlike their wisdom, Socrates claimed that his was the ordinary kind of human wisdom, examples of which, to the chagrin of professional sophists like Thrasymachos, Gorgias, and Callicles, he constantly gave examples in reference to people like cooks, medical doctors, sailors, home builders, shoemakers, and tailors.

Psychologically, Aristotle claimed that this sort of wisdom, which someone like the prudent man Socrates possessed, combines in its nature four different qualities of excellent judging that, when rightly combined with the psychological quality of understanding, give to its possessor a generic, psychological quality of virtuous shrewdness, of which prudence, and apparently wisdom in general (whether practical, productive, or contemplative/speculative/theoretical/metaphysical) are species:

1. **eubulia** (excellence in deliberating);
2. **eustochia** (being a lucky guesser, somewhat excellent at being able to determine precisely the right thing to do at the saw that moment: a good evaluator/estimator);
3. **synēsis** (right judgment about what happens in the majority of cases, what is really doable and not doable); and
4. **gnome** (right judgment about what is equitable in this or that situation).

Special difficulty understanding the nature of common sense arises at times from two facts about it:

1. To some extent, all human being possess some of it, are familiar with it; and
2. when we talk about it, we generally do so the way we talk about anything real: concretely, in terms of qualitatively unequal relationships to that of which it is said—that is, analogously.

Regarding this first fact, understanding common sense presents a difficulty similar to that which in Book 11 of his Confessions, St. Augustine admitted he had related to the concept of time: When someone does not ask him what it is, he is so familiar with it that he has no trouble knowing what it is; but when someone asks him what it is, he appears not to know. Common sense has a similar nature. When someone does not ask us what it is, we have an implicit knowledge of it as the virtue of understanding applied to this or that subject in this or that situation that makes the nature of some subject immediately intelligible. On the contrary, when someone asks us what is common sense (common *synēsis*), initially we tend to become tongue-tied, do not know how to reply.

As far as fact 2 is concerned, when we talk about a subject, apply objects of sentences to their subjects to identify them in relation to a subject, we always do so indirectly, according to relational meanings. We never do so directly; and the way logicians and ordinary people, as well as real scientists/philosophers, do this essentially differs. In their everyday, common sense way of talking, philosophers/scientists and ordinary human beings do so by noting qualitative, nuanced (chiefly causal) distinctions, differences in relation that they immediately recognize exist between and among these relational meanings as they say, refer, them to a subject.

For example, in the ordinary course of conversation, two people might note that Mother Theresa was more of a human being (in the sense of being qualitatively more perfect metaphysically and morally [psychologically, in her soul!]) than was Joseph Stalin. Such a statement would strike a logician thinking as a logician as nonsensical, likely as an ad hominem attack violating the well-known, common sense logical canon that words, terms, definitions said of subjects must always have one, absolutely-fixed meaning, definition— when put in the technical jargon of a logician, must always be predicated univocally, never predicated equivocally.

For example, if I call Socrates and Plato men, a logician working as a logician naturally inclines to assume I mean that Socrates and Plato are equally men, that whatever the definition of man signifies is equally, not unequally, in one and the other—that Socrates is not more man than is Plato. Both are equally men.

If, on the other hand, a medical doctor says that John is not as healthy as Mary, in some way he is saying that, while John is healthy, the quality, or nature, health is causally related to John as one that exists less in John than it does in Mary, that some cause called health exists more in Mary than it does in John. In addition, if I call bread or exercise healthy, in the first case, generally I mean that, when eaten, bread tends nutritionally to cause, promote retention and increase of bodily health; and in the second case, generally I mean that exercise tends to cause, promote retention and increase of muscular coordination and stamina/strength.

While, to some extent, all human beings tend to have a difficult time understanding the nature of analogy, my experience is that logicians generally have an especially difficult time doing so. Since analogy dominates the language of everyday life, especially productive and practical matters, logicians often have a difficult time understanding the psychological disposition of business people and ordinary people with real, not syllogistic, common sense.

Since logicians tend to think in one fixed way, they also often have a hard time understanding comedy, not understanding jokes. This is especially true of Enlightenment logicians, Marxists in general, and the contemporary Woke crowd of anarchists, who deny the reality of real natures. Since real common sense is chiefly said, referred to subjects analogously, Enlightenment intellectuals in general have a hard time grasping its nature.

Be this as it may, common sense mainly refers to common, evident intellectual understanding or knowledge that some person possesses in general, or related to a specific or individual subject as a natural or supernatural faculty or habit of the human soul. Analogously, people often extend, transfer use of, apply, this term to other human faculties (like will, memory, imagination, hearing, and so on); and even to subjects and circumstances, situations such as time and place in which they do not directly exist, but to which, somehow, they are relationally connected.

For example, adult human beings throughout the world often say that performing this or that action generally, particularly, or individually makes sense or is commonsensical, or is nonsensical, makes no common sense. For instance, someone in the third century B.C. making plans to create a ship to fly to Mars would be planning something that most people today would say makes no common sense for that person; but they might likely agree that it could make common sense for Elon Musk seriously to consider.

St. Thomas Aquinas went so far as to locate moral prudence, and with it all practical and productive prudence partially on the sense level in an internal sense faculty that he analogously identified with the estimative intelligence, instinct, and brute animals. He called his faculty cogitative, or particular, reason. Together with the virtue of intellectual understanding, all the other cardinal and intellectual virtues and moral virtues, the integrated activity of all these faculties and their habits and virtues, plus whatever supernatural grace can add to these, appear to comprise the whole of common sense in its most perfect form: perfect human wisdom.

Crucial to understand today about Marxism, Enlightenment utopian socialism in general, and all the mis-named cultural institutions they have created over the tenure of their existence is that all of these are intentionally (or at least in principle) designed to drive common sense, especially real common sense, out of the human soul, the psychological constitution of individual persons; and to do so at the earliest age and throughout an entire lifetime in every aspect of human life.



A good example of this is mis-educational influence are faculty members and administrators who are miserable human beings living miserable lives. Hating themselves, they tend to hate anyone who is not as miserable as they are. As a result, by intentionally influencing them to adopt the same nonsensical principles they use to direct their choices in life, they intentionally seek to make students as miserable as they are.

Other good examples considered in general of it are contemporary middle-management executives, corporate human resources executives/managers, and college/university administrators, ministers of education, all of whom, having been mis-educated in common sense at Enlightenment mis-educational institutions, tend to think univocally, not analogously; and tend to be sorely lacking in real common sense as I have described it.

While, considered as human beings they might be wonderful, kind people, as administrators, Western colleges and universities and educational institutions that have been influenced by their Enlightenment mindset have pretty much driven out of their administrative psychology any comprehension of prudence, and common sense in general, and justice, especially distributive justice, which (instead of race, sex, political influence, diversity, and so on) is the chief just measure of equitable distribution of rewards for quality of work contribution to an organization).

The net result of the disordered educational psychology inhabiting cultural institutions throughout the contemporary West and world is that pretty much all of these institutions, and especially those of higher education (colleges and universities), have become ships of fools mistakenly thinking of themselves as creating local, national, and global world leaders, while they often tend to do precisely the opposite. Consequently, expecting most contemporary college and university faculty members and administrators to come up with a plan to reverse the current dire cultural situation in the West and globally, including their own, makes no real common sense. Doing so defies their natural and acquired abilities, which, related to such a feat, are largely disabilities, job-application disqualifiers.

For this reason, as colleges and universities increasingly begin to go out of business, collapse, on a global scale, colleagues of mine and I have decided that two institution of higher education)—an introductory Common sense Wisdom Liberal Arts Academy (CWLAA) and an advanced executive leadership Common sense Wisdom Executive Coaching Academy (CWECA) )—which immerse their students from all parts of the Earth in common sense wisdom, must immediately, on a global scale, be created to replace the disordered, mis-educational, intellectual institutions (colleges and universities)

that Enlightenment hatred for commonsense has caused to come into being culturally and civilizationally increasingly to wreck the West and the world. Anyone seriously interested in discovering more about this project and perhaps joining, supporting, us in this effort is more than welcome to do so by checking out the nature of [CWECA](#).

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*The [featured image](#) shows a detail of a wise virgin, from Friedrich Wilhelm von Schadow's "Die klugen und torichten Jungfrauen" (The Wise and Foolish Virgins); painted in 1842.*

