

A FUNCTIONAL ANALYSIS OF A SCHEME OF EDUCATIONAL ACTIVITY¹:

Initiating beginnings towards the emergence of implementation

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November 2018

INTRODUCTION

The overall focus of this research is to analyze the cyclical pattern of one group of schools within the Nova Scotia Education Common Services Bureau (NSECSB)². An initial focus is to reveal how the individual components of that cycle interact ensuring their own perpetuity. A second outcome is to detect points of insertion in the cycle that would offer opportunities of communication. A third outcome of this research is to suggest forms of communication. A final outcome of this analysis is to provide a contribution to the functional specialty, communications. This form of analysis is a first step towards attempting the implementation of the foundations of educational theory into the schemes of recurrence of any local educational institution. This method of analysis, with modifications, could also be adapted in order to analyze other societal institutions.

METHOD OF ANALYSIS

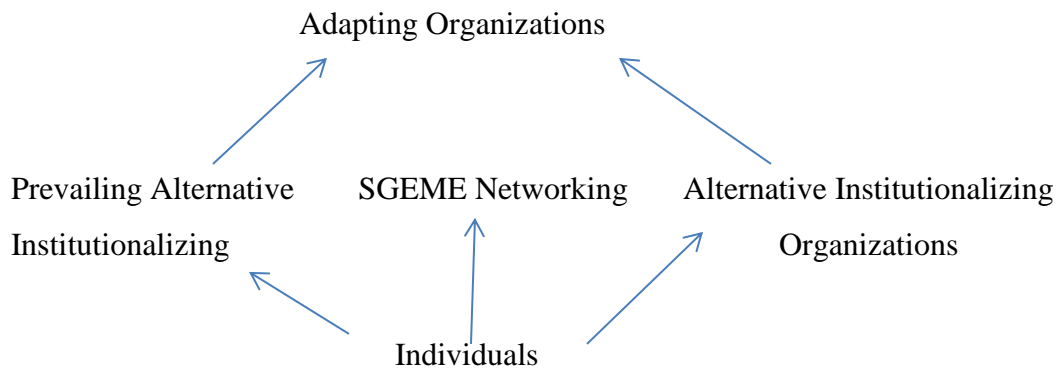
The data for this study was gathered from conversations with members of this cycle as well as websites of schools and administrations consisting of Mission statements, assessment methods, goals, objectives and outcomes of the various schools all within one localized community. Demographics and excerpts from various sources will be presented as well as diagrams of the various cyclical patterns of this particular education system in order to provide the reader with an overall phantasm of the complexity of this institution. Partial methods of analysis have been drawn initially from various sociological theories of analysis. I utilized a functionalist approach

¹ This article was presented in July at the 2010 Vancouver Lonergan Conference at the University of British Columbia. The conference topic was "Education and Functional Collaboration". This article is an analysis of The Halifax West Education Scheme of Recurrence in Nova Scotia, Canada. Some revisions were made in 2018.

² The NSECSB was formed in 2018 through legislation by the Nova Scotia Government by section 88 of the NS Education Act to replace the Regional School Boards. This centralization has reduced if not removed any influence local school boards formally had on their own local schools. Resistance was expressed but to no avail. At the time of the original research, 2010, regional school boards were still in place. Revisions pertain to my own development in understanding Generalized Empirical Method and Functional Collaboration. Also, new literature has been published since 2010 in these zones that provide a developing context for the entire work. Footnotes have been revised and added to support that new context.

which can provide a descriptive as well as an explanatory account of the cycle. A scheme of recurrence functions interdependently.³ The perpetuation of the scheme depends on each component fulfilling its function and each function complementing the function or functions of the other components. If one component fails to fulfill its function, the scheme breaks down or temporarily fails to fulfill its overall function. Because there are non-systematic elements in every scheme of recurrence, there is the possibility of evolution through a systematization of the non-systematic. This research, in its search for points of insertion, will focus on non-systematic elements of the scheme. The non-systematic in this scheme is the irrationality of teaching children when in fact we do not know what a child is. By attempting to offer an explanatory account of the scheme, the non-systematic should be revealed providing an opportunity for evolution.

Research or efforts at transforming an institution can follow two possible paths. The following diagram displays the two paths.⁴



Individuals or groups can attempt to initiate change within the existing organization or can attempt to work outside the existing organization⁵ creating a pressure on the existing

³ Philip McShane, **Randomness, Statistics and Emergence**, Gill & MacMillan, Dublin, I., 1970, page 195 on the interdependence of components of any organism or scheme that need to be understood in order to understand the functioning of one component.

⁴ Nan Lin, **Social Capital: A Theory of Social Structure and Action**, University of Cambridge, 2001, page 196. See chapter 11 for an analysis of paths of transforming institutions. Matthew Fox; *The Crisis in Education*, in Marian Van Eyk McCain, **GREEN SPIRIT: Path to a New Consciousness**, O Books, UK, 2010, page 185, “You are not going to change it (education) by going to school boards and going through all the politics of it. No! You are going to change it by creating other forms of school...” Fox’s remark lends credence to Lin’s alternative path, but if it too perpetuates the neglect of the subject through conceptualism it too will be subject to the decline of Axial distortions. Both paths have possibilities. SGEME is an attempt at a transformation of education schemes through a functional theoretic collaboration in education that would reveal the student to themselves while teaching any subject.

organization towards change. This research will focus on the prevailing organization in an effort to understand one particular scheme of recurrence⁶ and to seek out possible points of insertion that may offer opportunities for communication with members of this one particular educational cycle.

The sociological distinctions of micro, meso and macro will also be utilized to carry out this research. On the micro level the characteristics and functions of one component will be described. The characteristics and functions of that component will then be related to the characteristics and functions of another component. This will provide the data to determine, on the meso level, the relationships between the two components. After all major components within the cycle have been analyzed in this manner the macro perspective will be explored by relating the function of the entire cycle of education to the function of other institutions in the community, those being; polity, religious, economic and legal.

M1-Micro analysis M2 Meso analysis M3 Macro analysis S1 other societal institutions.

M1- Discover and outline characteristics and functions of one component of the scheme

M1 ~ M2 Relate the characteristics and functions of one component to another to determine the relationships between the components.

M1 & M2 ~ M3 Relate one group of components to the complete scheme of recurrence

M3 ~ S1 Relate the education cycle to other social institutions within the community

WHAT IS THE PROBLEM?

This research is targeted at those familiar with Bernard Lonergan's intentionality analysis and those who may already have some notion of the problem. For those outside such readership, it is worth briefly stating the problem. Education is presently functioning without its proper data explored or explained. Philip McShane's phrase; "The Childout Principle" is a beginning point of departure for anyone interested in understanding the problem or what is unintentionally neglected in education and the social sciences in general. What is neglected is the data of

⁵ <http://www.sgeme.org/> SGEME: **The Society for the Globalization of Effective Methods of Evolving** could be considered as an organization outside the prevailing institution. See the website for a description of the society.

⁶ Bernard Lonergan, **INSIGHT: A Study of Human Understanding**, CWL 3, UTP, 1992, chapter 4, section 2.2 – 2.5 on schemes of recurrence. See also Philip McShane, **Randomness, Statistics and Emergence**, Gill and MacMillan, 1970, chapters 9, 10 and 11 on emergence, recurrence schemes and probability schedules.

consciousness or the interior life of you, me, teachers and students.⁷ That neglect leaves education dehumanized- creating a “sensate” notion of objectivity that spirals forward into multiple areas of fragmentation, neglect and fading of the human psyche and intellectual development. This neglect is perpetuated through the pervasiveness of conceptualism in education. I refer you to Lonergan’s **INSIGHT** for further *insight*.⁸ So, that is the problem and its solution is to initiate a foundational change within the present schemes of recurrence of educational systems and activity. Again, my purpose here is to locate possible points of insertion into one scheme and suggest forms of communication with individuals or groups within that scheme. In order to initiate successful dialogue we need to understand our audience and in doing so anomalies and non-systematic elements can be located providing opportunities for evolution of the scheme of recurrence.

THE CHILDOUT PRINCIPLE

I offer a brief explanation of the Childout Principle for non-Lonergan readers. **What** is a child, a student, and an adult. The absence of an expected question mark ending the latter sentence is intentional. Does a rereading of the sentence offer you a new meaning? The following quotation on the foundations of language studies from John Benton’s work may help further.

Generalized Empirical Method (GEM) is the procedure of critical thinking that occurs when we are luminous, clear, about what we are doing when we are thinking. As such, it seeks to be luminous, clear, on the distinction between the horizon of common sense and the horizon of science...Thus, it is a method of living and learning and teaching that involves the proper mix of attention to human desire in its reach for everything and everyone and, at the same time, to what human desire is teaching....So, for example, if a language student, teacher or professional is studying any species of linguistic or literary data, that person is also self-studying the language

⁷ There is an existential gap in attempting to communicate this unintentional neglect. See Philip McShane’s **SANE ECONOMICS and FUSIONISM**, Axial Publishing, Vancouver, BC, 2010. Chapter 3, pages 34-35 on the difficulty and means of crossing the existential gap. It relates to imaging on two levels. As much as this research is empirically localized, a global imaging of education’s present dilemma is in mind. See also Bernard Lonergan, **Phenomenology and Logic: The Boston College Lectures on Mathematical Logic and Existentialism**, CWL 18, UTP, 2001, pages 281-284 “The Existential Gap.”

⁸ Also, see Philip McShane’s **WEALTH OF SELF AND WEALTH OF NATIONS**, his website www.pmcshane.ca as well as various articles on education on the same site. See his Eldorado series.

*student, teacher or professional. All are finding out about both the linguistic or literary data and the data of the student-teacher-professional.*⁹

When we are teaching language studies or any subject we are teaching students students. Does the duplication of the word **students** challenge you to self-reflection? Teaching is not only an activity of self-exposure of the teacher¹⁰ but also exposes the teacher's understanding of the student. The acts of intellectual consciousness, a cognitive heuristic order, if known, provide a teacher with the ability not only to teach a subject, but also to teach the student how their mind works. In doing so, the teacher is cultivating the interior assets of the student, the authentic dynamics that you and I use daily in our reach for being, for verified formulations of our insights. Much more could be said on this topic, but perhaps enough has been offered to provide the reader with a glimpse of what is missing in contemporary classrooms and textbooks. It is the absence of the Childout Principle in these areas that further motivates this research.

This research is not initially designed to transform the cycle of recurrence of this particular education system. The overall purpose is to understand the scheme of recurrence with a view to seeking out points of insertion that may help towards the implementation of the Childout Principle-COP¹¹ and in the long term, transformation of the overall outcome of the cycle.

Through this extensive analysis of the cycle it is hoped that points of insertion can be recognized and recommendations can be made regarding how to approach and dialogue with various members of the individual components.

This research has also been motivated by a reflection on the functional specialist approach developed by Bernard Lonergan and his emphasis on the implementation of an adequate metaphysics in education. Since he first outlined this need in **INSIGHT** 52 years ago, it has become apparent that even with the outline of his functional specialist discovery in 1972,

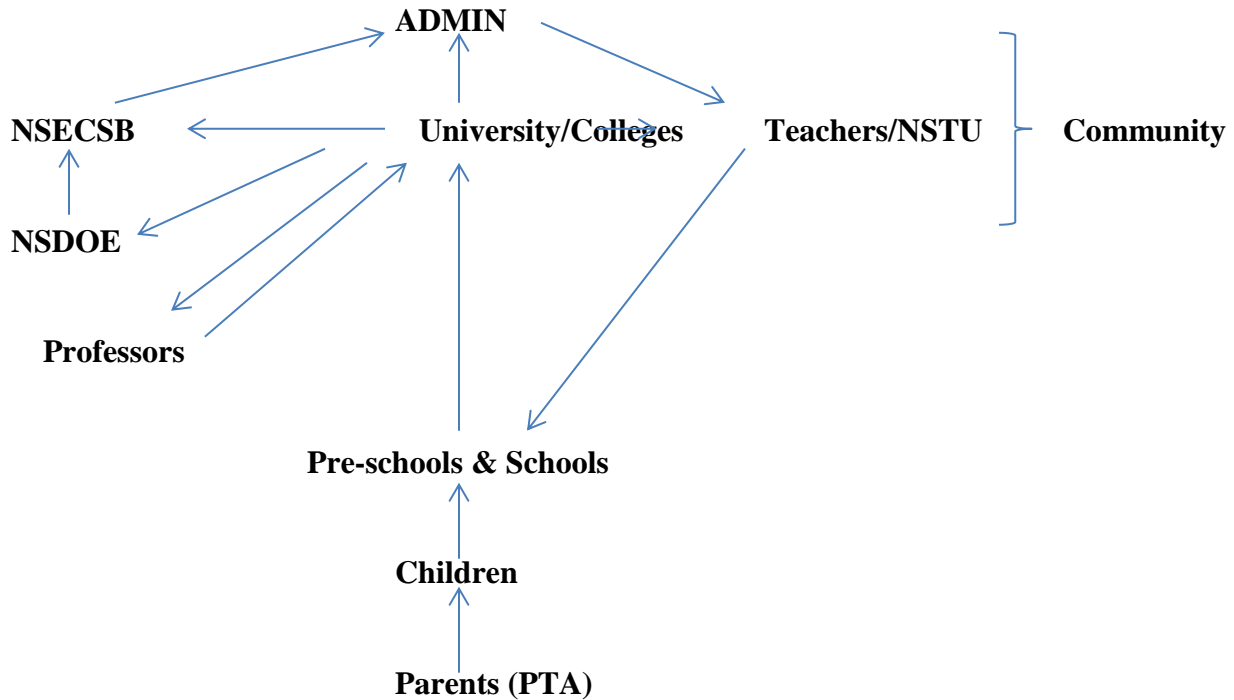
⁹ John Benton; **Shaping the Future of Language Studies**, Axial Publishing, South Brookfield, NS, 2008, page 100-101. See also my "Teaching Foundations in Peace Studies" 2010 at <http://www.mun.ca/jmda/> The Journal of Macrodynamic Analysis, General Editor, Dr. Michael Shute, Professor of Religious Studies, Memorial University, NL.

¹⁰ Bernard Lonergan, **Topics in Education**, CWL 10, UTP, 1993. "So the genuine function of a philosophy of education is to bring the horizon of the educationalist to the point where he (she) is not living in some private world of educationalists, but in the universe of being." page 106. See also Philip McShane's <http://www.philipmcshane.ca/eldorede-07.pdf> **Eldorede 7 Lonergan's Educational Philosophy: A Basis**, "good teaching requires that one operates on the assumption that concepts come from understanding." page 2.

¹¹ See www.pmcshane.ca for various articles on education, self-identification and the Childout Principle. See also Roberthenman.com link to SGEME for SGEME 1 "The Cultural Invariance of LUSTY COPON" by Philip McShane for a description of COP and COPON.

implementation has not been achieved. It is to this failure of “readers” of Lonergan’s work that this work also attempts to address. I begin with a diagram of the education cycle in my community of Halifax, Nova Scotia, Canada.

The Components of the Education Cycle



This diagram displays the various components that make up the educational cycle that children enter into at the age of five (preschools- 4 and younger) and follow through to Community colleges or Universities should they choose Secondary Education. A percentage of those young adults who choose to be educated in the University will attain positions in one of the components of the cycle. A percentage of those who attain a B.Ed. will take teaching positions in the schools. A percentage of those who choose to continue their education at graduate school will attain faculty positions in the Education Department of the University. The cycle is complete in its formation of persons¹² to fulfill the various components of the institution.

¹² Persons interviewed or conversations quoted will not always be named in this study due to the need to provide protection for their positions as teachers, principals, and administrators.

Institutions, such as educational, recycle ideologies in such a manner that the institution develops a scheme of recurrence that perpetuates the ideology and is protected against foundational change by a multiplicity of levels of interconnected activity, forms of coherence, and a consistent view of epistemology.¹³ Ideologies are imbedded in the teaching methods, administrative policies, various goals and mission statements of the components that constitute this particular institution.¹⁴

THE FUNCTION OF SOCIETAL INSTITUTIONS

Institutions have evolved over a long period of human history. As populations expanded and demographics changed and expanded over the globe, institutions emerged from kinship contexts to the large social network of modern society. Jonathan Turner offers 5 major forces driving the emergence of more complex institutions: 1) production, 2) reproduction, 3) distribution, 4) regulation, and 5) population.¹⁵ Turner uses these 5 forces to analyze what he considers the 6 centrally important institutions that have emerged over the past 100,000 years or so of human history. Those 6 are; kinship, economy, polity, religion, law, and education. My focus is on the educational institution, and it is worth noting that just as each institution has its own inner relatedness, each institution is not independent of other institutions in any society.¹⁶

Institutions serve various functions in any society. 1) They emerge and organize to meet a need or service in that social gathering or community. 2) Some, such as education, supply employees for other institutions. 3) Those institutions provide income that in turn provides employees with a standard of living. 4) Institutions can provide stability for a community, or a nation. The

¹³ The consistent view is that the data of sense is the “real” and that human subjectivity has nothing to do with objectivity. “The ground of absolute objectivity is the virtually unconditioned that is grasped by reflective understanding and posited in judgment.” Bernard Lonergan, **INSIGHT: A Study of Human Understanding**, CWL 3, UTP, 1992, page 402. Objectivity is not known by quoting Lonergan. It is grasped by an empirical turn to oneself in the act of reflective understanding posited in judgment.

¹⁴ I will take up an analysis of the various mission statements later in this article.

¹⁵ From the standpoint of the drive of human consciousness Turner’s list of driving forces need be interiorized and contextualized within an understanding and theory of history. See B. Lonergan (1993) *Topics in Education*, CWL 10, University of Toronto Press, chapter10, “History”. To limit the forces that create institutions to external occurrences is to raise the question as to why more species of the animal kingdom did not create more complex schemes of recurrence in adaptation to their environment. Something changed in particular hominoid consciousnesses and that change expressed itself in a desire to develop increasingly intelligible schemes of recurrence. A cause is an explanation and merely naming activities encourages nominalism and conceptualism.

¹⁶ Jonathan Turner, **Human Institutions: A Theory of Societal Evolution**, Rowman & Littlefield Pub., USA, 2003. Turner offers an analysis of the evolution of institutions from compact consciousness to present day fragmented consciousness, although Turner would not recognize that distinction of consciousness.

institution of education can be considered as being able to be included in each of these functions. Turner explains that, as an ordered institution, education arrived not only late on the historical stage, but last in the order of emerging institutions to date.¹⁷ A further function of education, that present sociological theory unintentionally neglects, is the cultivation of the metaphysical foundation of the human subject, the desire to understand. The four functions listed above need to be contextualized by that foundation.

This research is focused on how to implement that foundation into the present scheme of recurrence of educational systems, not specifically on the nature of that foundation.

Understanding the function and functioning of a system¹⁸ should assist in determining break-in points. In view of the above list, and the neglect of foundations, we could add that this list lacks a fuller explanatory account of the foundational drive towards the formation of institutions. It is perhaps enough to note that institutions have functions and meet those needs by a recurrent scheme of activity. Such schemes are open to evolution and change. The outcome of this study is to initiate a foundational change of function and not a change of the scheme. Although changes in the scheme would probably occur once a foundational change of function was implemented. This brief exploration of function challenges contemporary notions of the activity of function. Function is not limited to external events bringing into existence a scheme of recurrence. Within the context of which I am reaching for an analysis of an educational cycle, function is an intelligent response to a problem, or a need to be met that presupposes the subject as known. I begin with an analysis of the cycle of one localized community of education activity.¹⁹ I have lived in this region since 1972, raised my two children in this area and they attended schools within this area from Primary through to Grade 12. My wife,²⁰ my children, and I were actively involved in this community and its schools for over 15 years.

¹⁷ With the demise of mythic consciousness and the emergence of Greek rationalism in the west education evolved beyond the communal skills of tribal life requiring systems of mediation. In Asia and especially China the emergence of educational systems emerged even earlier.

¹⁸ **Insight**, op. cit., pages 514-520 on relations. The movement from description, things in relationship to the observer, to the relations between things provides the possibility of reaching an explanatory account of the function uniting the components of the scheme towards an outcome. By explaining the relationships and functions of the cycle an understanding is grasped that assists in the development of adequate forms of communication.

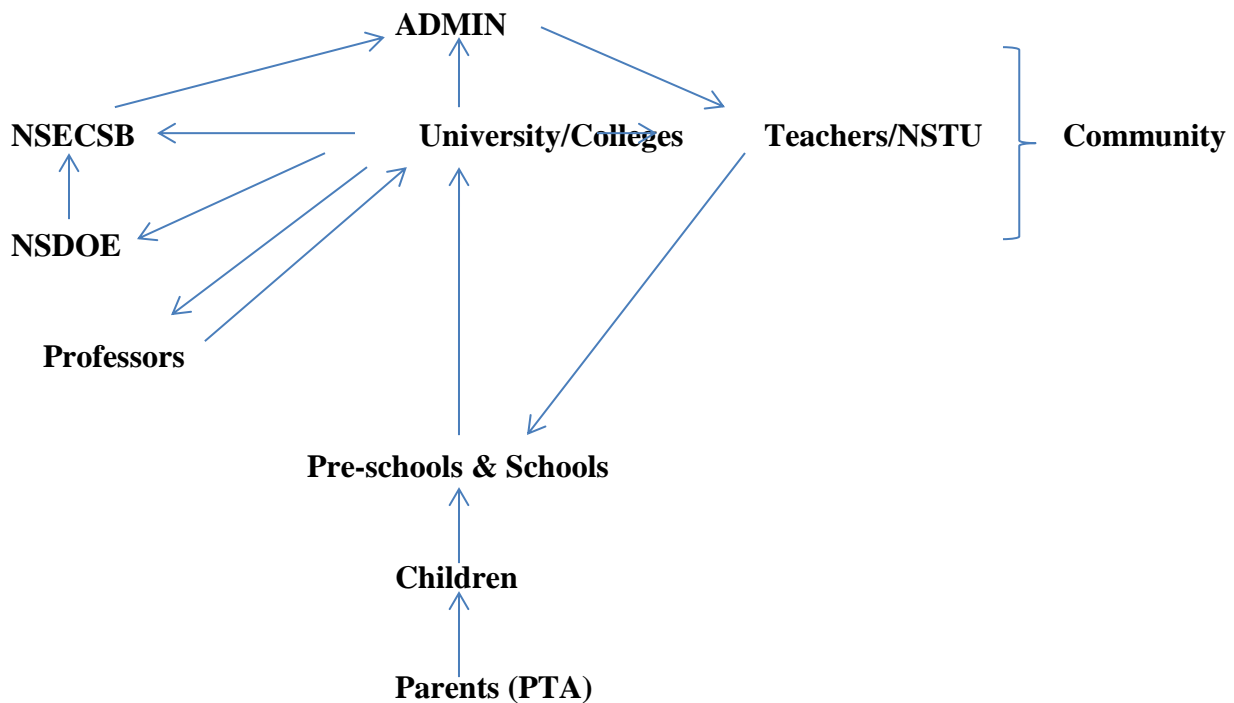
¹⁹ See the diagram below.

²⁰ My Wife, Olive Dewan, also attended Fairview Elementary, the same school our children would eventually attend. Olive also attended the Mount St. Vincent Academy on the same campus as Mount St. Vincent University. The girl's school was owned and administered by the Sisters of Charity until 1972 when it closed.

RELATIONSHIPS WITHIN THE CYCLE

It is hoped that by understanding the relationships within the cycle, points of insertion can be located. I bring the diagram forward with a bow to Thomas Aquinas' statement that we need a phantasm in order to understand.

The Components of the Education Cycle



There are 6 Elementary schools, 3 Junior High Schools and 1 High School comprising this particular localized cycle of education activity. The population of the schools is approximately 4450 students. The population of the community is approximately 30,000. There are 11 principals, 12 vice-principals and 160 teachers (approx.) involved in the teaching and administration of these 10 schools. The Nova Scotia Teacher's Union (NSTU)²¹ functions as a

²¹ The Mission statement of the NSTU: "As the unified voice for the advocacy and support of all its members, the NSTU promotes and advances the teaching profession and quality public education." At the time of this writing, the NSTU lists 22 Professional Associations and Affiliates.

collective support system for teachers apart from administration. There is one university in the immediate community, Mount St. Vincent University, which is also the only University in the Halifax Regional Municipality that operates a Bachelor of Education Program and supplies the majority of the teachers for this school system.²² The Nova Scotia Department of Education oversees the education process for the entire Province of Nova Scotia. The NSECSB administers this particular Halifax school system. Parent Teacher Associations work with the community and the schools assisting in a multiplicity of areas in the educating of the youth of the community. There are also pre-schools in this region and a percentage of preschool children attend receiving some basic introductory styles of sociological formation. There are also private schools in the Halifax region and a small percentage of school-aged children and adolescents attend. These schools do not fall under the direct responsibility of the NSECSB or the NSDOE. The private schools do have to meet certain standards in regards to curriculum and teacher certification in order that their graduates can qualify for Post-secondary educational institutions. A small percentage of children are home-schooled. Parents have the right to choose this method and can purchase programs from various sources.

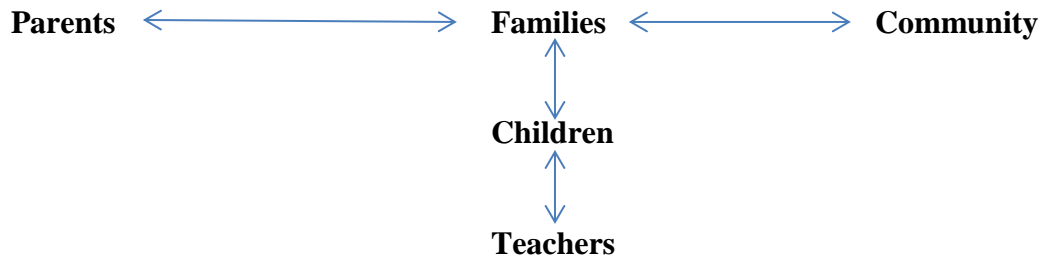
There are 12 components within this cycle which I shall refer to hereafter as the Halifax West Educational System (HWES). Obviously, exploring the more than 240 relationships within the full educational cycle would be a tedious process that would eventually produce diminishing returns for the reader. This study will focus on particular relationships designed not only to discover points of insertion but also to provide researchers within the Lonergan school(s) with a methodology of implementation of the Childout Principle and an adequate metaphysics into educational systems. The method of choosing particular relationships is not random. Some components have a direct influence on the child while others have an indirect influence or less influence on the educational system and the child. This study will focus on those influences that are deemed to have a substantial influence on the child and the educational system. Obviously this will vary with different readers and researchers.²³ Those components with a direct influence

²² I made an enquiry to the HRSB in 2010 as to the percentage of teachers provided by MSVU and was informed that no known stats were available. The employee informed me that it was believed that most teachers in the HRSB were graduates of MSVU. There are two other universities in NS offering B.Ed. programs: Acadia and St. Francis Xavier Universities. Some students attend universities in Maine, USA, where entrance requirements are less than MSVU and the program duration is 10 consecutive months compared to the 2 year program at NS universities.

²³ Nan Lin; **Social Capital**, P. 249. "...the persistence of a given social structure depends on the relative amounts of expressive and instrumental interaction actually taking place among its members. The optimal points of such

will neglect, in a greater degree than others, the implementation of the Childout Principle. I begin with the five component group of the HWES; Parents, Families, Community, Teachers and Children.

DIRECT INFLUENCES



There are numerous relationships within this 5 component group. The following provides a glimpse of the complexity of community and educational influence, and activity within just this one small grouping.

- Parents <> Family - Children - Teachers - Cycle- Community - HWES
- Family <> Children - Teachers - Cycle- Community - HWES
- Children <> Teachers - Cycle - Community - HWES
- Teachers <> Cycle - Community - HWES
- Cycle <> Community - HWES
- Community <> HWES

Families who choose to have children form communities that require schools. Parents desire that their children be educated and that they have a “good” education.²⁴ I recall my wife and me

interactions for both persistence and change should be the focus of future theoretical and empirical explorations.” What Lin means by theoretical and empirical would not be grounded in the data of consciousness. Transforming the meaning of the terms in that manner within her statement does provide the direction of future research towards a contribution to the Childout Principle and the implementation of an adequate metaphysics.

²⁴ A “good” education will vary in meaning with each person. It will be a mixture or blending of common sense notions of education and practicality for most. Some adults will understand common sense wise, certain areas of professionalism as “real” or “good” education. This plurality of views is the result of no theoretic foundation of education in the culture or the academy. Regardless of what a person chooses as a career, a good education is one that is accompanied by self-identification.

attending pre-primary meetings with those teachers who would be teaching our children in their first year of schooling. We were interested in who these people were and what our children would be learning in that year.²⁵ Further concerns included safety issues, the character of the teacher, and the overall environment of the school. Did we challenge the teacher on certain issues or concerns about pedagogy? No. That did occur occasionally, in later years, as I began to do research into methods of education and our children's reaction, from time to time, to aspects of teaching.²⁶

Even at this stage there are opportunities to dialogue with teachers and staff concerning what is education. The majority of parents have no idea what a student is taught in the university to obtain a Bachelor of Education (B.Ed.) degree. Even more probably they may have a limited idea of what is required for teacher certification.²⁷ That limits what one can ask. This is an opportunity for those who have some experience to do just that, and even those who think they lack such experience can still ask. People's taxes pay for the system. They are in fact our employees. But what might you ask if you have some idea of what the "Childout Principle" is? I will now explore what Parents bring to the cycle in relationship to the teacher component. Parents have a multiplicity of views on what is education. In a group one will find those who think education should return to the 3 R's: readin", „ritin" and „rithmetic. There will be those who hold education as preparation for a career. There are those who hold that it is about enculturation. There will be those who think it is to maintain order in society. There are those that hold that education is about the accumulation of knowledge - the views on just what knowledge is will be varied, but generally of the common sense variety. There are those who hold that education will provide a particular lifestyle. And, not finally, but enough for our purposes, there will be those who hold that education is about the development of a person,

²⁵ Can you imagine expecting all that in one or two brief meetings?

²⁶ My wife and I almost daily would ask our children upon their arrival home; "How was school today?" In the early years answers were quite often enthusiastic telling us what they did. In later years answers varied from Okay to Boring, to silence. Interesting how our children never ask us "How was your day, Mom/Dad?" From whence does our question emerge: compassion, interest, concern over the process, or distrust of the process? Could this be a research project for someone looking for a thesis topic?

²⁷ Graduates of a B Ed program from a recognized university are required in the NSECSB to apply for an Initial Teacher's Certificate (ITC) which is granted by the Nova Scotia Certification office.

although again, just what they mean by development will lack a systematic account of the structure of consciousness, the Childout Principle and genetic method.²⁸

All of these views of education will also be contextualized by more than intellectual judgments. They will also have varying contexts of psychology.²⁹ Teachers, through their training, will have their own views of education. Even if the teachers studied in the same Department in the same university, they will vary in their interpretations of what they heard and read while preparing for the B Ed, as neither the departments nor the professors have a foundational view of teaching.³⁰ The students may have even disagreed with their professors, but learned, early on, that if they wanted to teach, they had to give the professor what she or he wanted. The Department of Education at Mount St. Vincent University is dominated by postmodernism and the task of professors is to deconstruct the student and teach the student-to-be-teacher how to deconstruct students.³¹ The professors would not be aware that they were distorting the student's normative way of learning. These views are contextualized, not just by their university training, but also by the varying psychologies.³² Imagine parents and teachers together in dialogue. What could actually be accomplished towards a foundational authentic agreement on just what is education?³³ Agreement would be reached by consensus, not by an empirical awareness of one's

²⁸ See Bernard Lonergan (1992) *Insight*, op. cit., ch. XV, section 7 on Genetic Method and Development.

²⁹ We all have our experience of some form of parenting as well as our own schooling experience. Early age parenting years are formative. The unintentional neglect of our natural developmental dynamics can only result in psychological underdevelopment.

³⁰ As well as lecturing part time in the Philosophy of Education for 7 years, I also trained teachers for 24 years and provided In-services for various Elementary schools in the NSECSB. The perspectives on children, the views on methodology, and the purposes of education were so varied it was difficult to initiate an appreciation for a common ground. I could only take them into their common experience of learning in order to "distract" them from their own positions with the hope of introducing them to the foundations of their diversification.

³¹ I presently teach ethics and Peace and Conflict in the Family Studies and Philosophy Departments at this university. For 7 years I taught various courses in philosophy and in the philosophy of education. As the department of philosophy and education regressed further into deconstructionism I no longer was invited to teach in the philosophy department. A school teacher-friend after 20 years of teaching finally completed her MEd at this university and informed me it was a waste of her time and money. She was offered nothing that could help her in her teaching. She told me, with some delight, that it increased her license status and salary so that she would be able to retire earlier.

³² I worked in one public school system for 10 years as an external director of the religious education program. In September the academic teachers remarked how glad they were back to see the kids. A week or so prior to Christmas break, they were counting the days. In May, near year's end, they were counting the years to retirement. They recycled this response to teaching each year but as the years went on, the autumn enthusiasm weakened and eventually retirement and pensions became a preoccupation. The problem would be solved in a third stage of meaning culture where the cultivation and ongoing discovery of oneself in oneself, both student and teacher, would be a joy and the lift of autumn would be extended to June and beyond.

³³ Teachers and students are under the pressure of assessment. Turner, page 250: "Excessive assessing, tracking, sorting of students and teachers leads to an expansion of bureaucracy and eventually a devaluing or weakening of

own dynamics. So, what can you do as a parent, or a teacher, or a professor, or a member of your community within this context? Such diversity holds for opportunity.³⁴ Can you assist people in noticing not just the problem of a diversity of views, but also the weakness in having to resolve the issue by consensus?³⁵ Bluntly put, my mind does not function according to some group's consensus, nor do the children of this globe.³⁶

Perhaps we can now glimpse the complexity of the relationship between parents and teachers through this brief exploration of asking the question: What is education? Now I offer no explicit advertence to the universal viewpoint in this discussion. That is not the purpose of this study, but it is implied. The diversity of viewpoints and context manifests the fragmentation of the Negative Anthropocene Period and in attempting to break into this scheme of recurrence; the task is first one of describing and explaining the relationships. I leave the reader to work out for him or herself the role of the universal viewpoint in this discussion.³⁷ It is implied throughout this entire work and in fact motivates this research.

The one connecting functional relationship between parents and teachers is that the majority of parents do want their children to be educated regardless of their views of education and that the majority of teachers do want to do the educating regardless of their view of education or their motivations. It is a functional relationship in that both groups view education as a value even though that value is defined differently by different members. This connects the two components

criteria for credentialing.” As parents also have expectations of a teacher's performance, the teacher becomes centralized between two areas of expectations, the influence of assessment holding a greater force of continued employment. A foundational empirical view of education would alleviate over time parent's and assessment expectations, and the centralization of the teacher as the major performer. See websites of schools (page 47) on outcomes for present focus on tracking of students.

³⁴ Barbara Rogoff: **The Cultural Nature of Human Development**, Oxford University Press, 2003. Page 24 on *Learning through Insider/Outsider Communication*. Rogoff addresses the issue of a multiplicity of common sense understandings between social groups as a hindrance to agreement. She does go on to express the need for a development in understanding even though present sociological methods imply the negation of foundations.

³⁵ A research project might reveal the dynamics that are digested in a consensus. Question types might be as follows: Why do people agree to a consensus? Why do people not notice that a consensus can mean a devaluation of their own understanding? Does consensus mean that there is no foundation to human reaching and it is all humanity can achieve? **INSIGHT**, page 251. “...the tendency of group bias is to exclude some fruitful ideas and to mutilate others by compromise.”

³⁶ Jimmy McDonough; **SHAKEY: Neil Young's Biography**, Vintage Canada Edition, 2003, p. 734 Quoting Neil Young; “Openness, I can remember openness, what it's like to be a little kid and everything, but let's face it-remembering is not the same as being.” That openness pertains to the fearless curiosity of the child, which we all were, perhaps so long ago. Can you remember what it was like?

³⁷ See Bernard Lonergan; **INSIGHT: A Study of Human Understanding**, UTP, 1992, ch. 17, section 3.8 on the role of the universal viewpoint in interpretation.

and supports a single focus even with its diversity of views and motivations. That is a connecting point but it serves merely as one of departure. It is the diversity of views of education and the diversity of motivations that serve as possible points of dialogue and insertion. Conceding to consensus, in the absence of the universal viewpoint, manifests a weakness in the dynamics of this relationship. The universal viewpoint cannot be exploited in this situation due to the gap in the differentiations of consciousness. However, the weakness manifested by the diversity has possibilities. A parent or teacher or PTA member might organize a community meeting and ask; what is education? Once the diverse views are listed one might ask; why do we have a diversity of views? Form a second list and note further diversity. The views and outcomes expressed will become more removed from the child as we move to different questions. Why? Because the relationship between parents and teachers is defined by a consensus of a diversity of views and outcomes on the value of education that exclude the Childout Principle, further questions arising out of each level of diversity seek an ever more rationalist response moving even further away from the dynamics of the child's curiosity.

This exercise provides an opportunity for dialogue and if a facilitator is familiar with the Childout Principle, such dialogue can become an opportunity for raising the question as to why the diversity. Teachers trained in Postmodernism would hold that such diversity is just how things are and at the same time **denying foundations** in educational theory. The conflict in the response can be maintained indefinitely as long as the teacher never adverts to her or his own structure of consciousness. The dialogue I propose is not one to root out the failure of Postmodernism, but to raise questions that may get parents or teachers to begin to wonder about the diversity of responses and how that manifests no common foundation in educational theory. **A second pair of components** to analyze is that of teachers and children. I carried out In-services in various elementary schools within the NSECSB from 1990 to 1995. Two comments that were often expressed during these sessions were: 1) the energy of young children's questioning, and 2) the often brief or shifting attention spans of young children.³⁸

³⁸ This energy is far too often diagnosed as ADHD-Attention Deficit Hyperactivity Disorder or ADD Attention Deficit Disorder. Barring any genetic or chemical disorders, the cultivation of the child's curiosity from an early age would integrate chemical energy into the intellectual process of consciousness. Getting that understanding across to parents, teachers, medical community and drug research groups will be a third stage of meaning process. Unfortunately great numbers of people are being misdiagnosed and medicated due to a lack of development in the related sciences. Technology is presently a focus in order to involve students and refocus their energy. See <http://www.hwhs.ednet.ns.ca/> Halifax West page 12 of their 2005-06 **Planning for Improvement** paper. "Our students find that the use of computers and the Internet make learning more exciting." Play Station Portables (PSP)

The teachers do enjoy a *relative degree* of enthusiasm expressed by a child but when it exceeds their expectations it made it difficult for the teacher to meet curriculum requirements. How are teachers to *deal* with this and should they-*deal* with this, and finally; what is *this*? The answer to that question is outside this study and yet it is very relevant to these two particular components of the cycle. What is *this*? A child, an adolescent, an adult is an integral functioning of Physics, Chemistry, Botany, Zoology, Psychology, and Understanding. The level of activity is a transforming of energy on lower levels that is transformed eventually into the dynamism of consciousness. A lack of cultivation of the dynamism of consciousness or excessive focus on exercising the lower levels while ignoring the higher levels inhibits integration and the lack of integration, barring any genetic factors, is what creates the hyperactivity so often experienced in children and adolescents as well. A further cause of a block to integration is a trauma in childhood. Such trauma can often be a feeling of not being loved, accepted or understood. The feelings associated with these forms of trauma are blocked from integration and will manifest itself in either a quiet disinterestedness or hyperactivity. If neurochemists and teachers understood this, a shift in responses to what is presently called hyperactivity would be possible. Statistical studies at present reveal that between 4 and 5 million children in the United States are being medicated with Ritalin for various manifestations of hypertension. Studies in Nova Scotia by Dalhousie researchers suggest that approximately 6% are using Ritalin. I have been informed

are now being used as a teaching tool. Technology can become a fascination that perpetuates the unintentional neglect of the student's self-identification and in some cases widen the gap. Is the "fascination" for the tool or the topic? Remove the PSPs for a week, would the students be interested in the topic any longer or miss the PSPs? Using such technology becomes accepted as being contemporary. This would be a worthwhile research thesis: Does technology cultivate interest and skill in the Subject or the "Technology?" Being contemporary is understanding where we are in history and living on the level of one's times. There appears to be an effort in teaching to get sufficient information "into" students so that they can function independently and contribute to society while continuing to neglect their interior life. Cultivating a child's curiosity towards self-identification not only provides the foundation to live on the level of one's times but also cultivates a more authentic subjectivity. Colin Campbell, *Learning From African Cosmology*, http://www.gaiafoundation.org/documents/EarthEthics/EarthEthics_ColinCampbell.pdf Abstract by Stephen Frank, Issue 2, 2009. Earth Ethics Series. "Colin talks about the machine as the deity of our time and suggests that our association with machines leads us to see and judge ourselves as we see and judge machines-that is, in terms of what we produce, rather than whom we are." We can lose ourselves in this process and self-identification becomes even more difficult later in life due to the excessive deprivation of the student's intersubjective life. See U-Tube PSP in Education Part 1 by Alison Carter, Deputy Head of Longwill School for the Deaf. "We know children only **learn** when they **enjoy it** and are **engaged**." The words in bold are not contextualized by a third stage of meaning. Conceptualism drives the use of PSP. The use of technology is not the problem, it is that conceptualism will be transferred from the textbook to the technology and that intersubjectivity will be further removed from the dynamics of teaching. See **METHOD IN THEOLOGY**, op. cit., page 357 on the context of intersubjectivity and common understanding.

by some teachers that in some of their classes as many as 20% of their students are medicated with Ritalin (methylphenidate hydrochloride) or some medication for hypertension related experiences.³⁹ Ritalin is also used with people who experience narcolepsy, a sleep disorder. In both cases the cause may be neuro-chemical and the medication blocks the inhibiting influence. Studies in genetics have raised the possibility of a genetic mutation but many who have the same gene makeup do not suffer from this disorder. Studies are therefore inconclusive. I would suggest that studies in integral inhibitions, blocked neuro pathways due to early childhood experiences of trauma, and the cultivation of childhood curiosity would result in a direction towards resolving much of this hyperactivity. A more dominant feature of childhood parenting is the lack of understanding of different modes of consciousness. When the child watches child TV programs the visual scene dominates their sensibility and the mode of consciousness that experiences this does not cultivate the desire to understand. Integration is inhibited and irritability eventually occurs. Prolonged hours and years of this form of “babysitting” eventually manifests itself as anxiety. Medication does not cure; it merely represses the chemistry that is unable to integrate into the higher level of psychic performance.⁴⁰ In the short run a therapy of shifting emphasis to cultivate the child’s curiosity is required, in the long term a global science of care and cultivation.

So, what can a teacher who has this understanding of the integral subject do? And what can you do as a parent in a community? The promotion of understanding along the lines outlined above can at least provide patience, tolerance, and acceptance for the child so badly in need, who suffers from the inability to function as an integral subject. As much as this issue is somewhat outside the scope of this study, it bears mentioning due to the high numbers of children experiencing these problems and the fact that the cause is being misdiagnosed and that the current method of dealing with hypertension is a prime example of a failure in the social sciences and the medical researchers to advert to the data of consciousness as data also. Such research would complement and assist research in neurochemistry and psychology. This classroom reality

³⁹ Drug companies would probably notice a drop in sales of medications that have been used to repress the hyperactivity having the nomenclature ADDH or ADD.

⁴⁰ Robert Henman “Judgment, Reality and Dissociative Consciousness” in METHOD: Journal of Lonergan Studies, Vol. 18, # 2, Fall 2000 on the recovery of repressed and blocked chemistry relating to feelings and memories. See also Philip McShane (1975) *Wealth of Self and Wealth of Nations* Exposition Press, NY on the levels of integral being. Epilogue, p. 106, we are a Function of physics, chemistry, botany, zoology, understanding and love which McShane symbolizes as F(p,c,b,z,u,r). Online edition at http://www.philipmcshane.org/wp-content/themes/philip/online_publications/books/wealth.pdf

can and will affect the teacher's relationship with the students who are suffering with this problem as well as with other students and the stress of attempting to meet curriculum deadlines. The teacher is caught between being patient with students, and his or her own assessments and evaluations which are an ongoing component of present teaching. This exploration of hypertension may have appeared as tangential to this research but it is something that teachers have to deal with in their classrooms and it is influential in terms of their relationship with their students as well as their teaching.

In response to the first comment by teachers about the questioning dynamic of elementary level children and how it functions presently within the relationship between teachers and students I offer the following. A child's questing is their natural dynamic. It is how they learn; it is their way and everyone's way of orientating ourselves in the universe. This is unintentionally neglected in present education schemes. The fact that this quest is neglected, and probably has been during preschool parenting experiences, the child's questions are not addressed as a dynamic reach for selfhood, but are addressed according to their relatedness to classroom learning and activity. Different teachers will of course deal with this differently. The more compassionate teacher may allow for "outside" questions.⁴¹ Others may not.

In these situations, some teachers will bring to bear their teaching or psychological experience where others may have no choice but to bring in their personalities. The teacher too, may be suffering the complications of personal issues. So, compassion or tolerance may not be an option for such a teacher.⁴²

My response in a five hour Personal Development session was to help the teachers notice their own questioning dynamic. It was considered a neat "idea" but hardly practical. Their curriculum was not designed for such an approach nor would the time constraints of expected outcomes permit such a method of teaching. The method was considered just another method and not

⁴¹ All questions are relevant. A question may appear to be outside the current topic but a child's psychological state, if disturbed, is always in play and the outside question is manifesting that state. To ignore that question is to deepen the state of disturbance. A common statement by some teachers is that they need to be a sociologist, a psychologist and a teacher all at once in the contemporary classroom. The fact is they do and to some degree always had to be. Unfortunately, their training in these areas is not only limited, but suffering the defect of not having been trained to advert to their own data of consciousness therefore having no understanding of the child's inner dynamics. Positivism, behaviorism, conceptualism and postmodernism, mistaken notions of objectivity and paradigms all grounded in the neglect of the Childout Principle, and the fragmented ground of contemporary education training, cannot prepare the teacher for the diversity of children's fragmentation.

⁴² When self-interest dominates one's personality; compassion, tolerance, and acceptance of others is not an overarching concern. This self-interest is objectified in the teacher's teaching.

having any actual empirical base. The problem was the gap in our notions of empirical. That could hardly be addressed in a one day In-service. I was well aware of the difficulty of teaching in this manner, having taught elementary level children from time to time over the years. I was not under the constraint of assessment or meeting certain outcomes and so was able to develop my lesson plan within the structure of the child's consciousness. My main outcome was to cultivate the child's questing while teaching the content. They are one and the same activity when I teach. Obviously, while teaching different children sporadically, I had little success in the midst of a culture and educational system that promoted the neglect of that to which I was attempting to draw attention.

What does all of this have to do with the relationship between teachers and students? It provides a context for understanding the difficulty and complexity of the relationship within a classroom setting. Much more could be stated about the complexity of dealing with parenting issues, socialization with friends, and cultural influences.⁴³ First, let us state what the proposed relationship between student and teacher is to be. The teacher is in a position of authority and this can be expressed in many different manners, either from a position of control or with more of a linear experience where the teacher attempts to maintain a focus of classroom activity with friendship, trust and respect. This will vary from classroom to classroom due to the human diversity of personalities. The teacher wants to teach the children and, as stated when exploring the relationships between parents and teachers, the motivations may vary. Many will enjoy the activity of teaching and experiencing the children learning, while others trained to become a teacher and found, shortly after entering the profession, that they were not suited to such a profession. Others may love children and enjoy being with them. On the negative side, some require a job and the remuneration and the summers "off" are added incentives. In Halifax, teaching in the public school system is approximately a nine month position, although most teachers will inform you that evenings and weekends are often taken up with lesson planning, parent meetings or school activities outside normal classroom times, while summers are often times of updating through a university course and recuperating.

⁴³ Fairview Junior High School Planning paper, <http://www.fjhs.ednet.ns.ca/> page 6, "Teachers are being challenged daily by the diversity that exists within their classrooms and professional development is essential if students are going to be successful."

If the teacher wants to teach the children, which is their central task, let us relate that desire to the child's experience of being in school. Why is the child in school? Again, we have a multiplicity of reasons. The child enjoys the social aspect. The child is away from a home in which the environment may not be one fit for a child. The child may be excited to learn. They may have expectations about school, some positive, some not so.⁴⁴ Parenting and their preschool socialization will have evoked many varying thoughts and feelings about schooling. This all said schooling is provided in Nova Scotia by legislation for children to learn, to grow socially in a positive manner, and hopefully become contributing citizens to their culture.⁴⁵ Focusing on the relationship of teacher as wanting to teach and student as wanting to learn, within the context of the above issues, the "wanting" is not a constant. It is a desired "ideal"⁴⁶ subject to the variables of human dynamics and the present cultural fragmentation. The concrete relationship is not an ideal but a functioning of a fluidity of changing circumstances that call for the teacher to be ever ready for anything. Just as the teacher brings to the classroom his/her training, his/her personality, his/her disposition of the day, so each child brings to the classroom their experience of being parented, their socialization, their personality and their disposition of the day. If I have portrayed a negative view of the classroom experience it is within the context of the absence of the Childout Principle in mind that I do so. The elementary school teachers, who have been my extensive experience, relate that their classroom experience is cyclical. They will have classes that are a negative challenge for 2 or 3 years and then they will have a class that is free of such a challenge and they find those years a rewarding experience. In both situations the Childout Principle is still absent. These five components can also be analyzed in relationship to the external institutions and organizations that function in the wider culture this is presented later in this article.

FORMS OF COMMUNICATION and IMPLEMENTATION

⁴⁴ A Grade two friend-student replied to my question about how school was going; "It is very hard to find something interesting there."

⁴⁵ Note that the cultivation of the child's "inner" life is not a central reason for schooling. Present methods of teaching fostered by behaviourism and postmodernism presume that children will achieve the expected outcomes without ever addressing the child's inner life. The Mission statement of the Nova Scotia Department of Education is "To provide excellence in education and training for personal fulfillment and for a productive, prosperous society." *Excellence in education* need be understood within the context of the Childout Principle if the outcomes stated in the Mission statement are to occur concomitantly with the development of the person.

⁴⁶ Ideologies are a distraction from the subject's ability to "be" empirical.

What can one do to initiate the Childout Principle within the context of the teacher-student relationship? As mentioned above, in regards to the Parent-teacher relationship, one can provide one's own services to facilitate Professional Development Days for teachers. In the past in the HRSB, principals of schools were able to invite facilitators of their own choosing.⁴⁷ That option is no longer available in the NSECSB. The NSECSB has taken over that task and now appoints only those people considered to be professionals.⁴⁸

The points of insertion in this particular relationship highlight an opportunity, again, for dialogue with teachers. One cannot enter seriously into dialogue with elementary students.⁴⁹ Junior High or High School students may lend themselves to dialogue about their schooling experience. And, one might ask; can I gather students to discuss their schooling experience? If you did, you might ask the students; 1) why do you go to school? 2) Do you enjoy school? 3) Do you know the difference between understanding and memorization? 4) Which experiences do you find helpful and rewarding? 5) What do you hope to achieve by your education? 6) Do you feel the freedom to ask questions? And 7) develop your own set of questions beyond these few. Now, many students are what are often referred to as "keeners". They do what the culture asks of them for various reasons. Some students have retained their curiosity. Others may begin to question their education process and even consider dropping out. Parents would soon have you in the courts for undermining the system. You might relive Socrates' experience, without the hemlock of course. The question is, for those of us who have noticed what is missing in education; how important is it that the neglect of human subjectivity comes to an end? One can also meet with teachers and ask how things are going. At parent-teacher meetings the focal discussion usually is on how the child is doing. It may cause a discomfort for a parent to ask a teacher some of the following

⁴⁷ This allowed for me to facilitate Professional Development Days on the Childout Principle. Such a manner of choosing facilitators also allows for those who would promote the ongoing fragmentation of the present educational cycle. Individual schools now have Professional Learning Communities (PLC) for their teachers in an effort to develop teaching strategies, common assessment methods, and common outcomes across all curriculums. The Childout Principle would eliminate or reduce much of this excessive activity especially concerning assessment strategies and cross-discipline outcomes. Teaching strategies would be ongoing as refinements in GEM occur and developments in the sciences emerge.

⁴⁸ The term professional denotes someone who has the necessary degrees and knowledge of contemporary education and the issues, such as curriculum development, methodology, and more. The data of the facilitator as facilitator is still absent from the presentation so self-understanding of the teacher's dynamics, or the child's, are not part of such gatherings.

⁴⁹ The reality and issues of child abuse have orchestrated control systems over who can interact with children. If one wishes to include young children in research, there are ethical guidelines of which one needs to become acquainted.

questions; 1) Why did you go into teaching? 2) Do you enjoy it now? 3) Did your university training prepare you properly for the classroom experience? 4) What is the purpose of education? 5) What is a child? You can create your own questions. For a moment, imagine you are asking such questions at a parent-teacher meeting or even over lunch with a teacher-friend. What do you expect as responses? Would the teacher be somewhat embarrassed? Would she/he be honest? Would she/he be offended? Would she/he be delighted to finally have someone ask such questions? Have you ever asked a teacher such questions? If not, why not?⁵⁰ You would become a Socratic nuisance but you might achieve a degree of honesty with someone and enter into a dialogue about their true experience. Eventually you might raise the topic of how people learn, and how that grounds a teaching methodology. The issue of texts and a wider support system for such a person would then become a need, if that person(s) desires to continue their personal searching.

Because of the fluidity of the teacher-student relationship, one manner of insertion is by raising questions that might shift the consciousness of another and encourage such a person to begin to think about such questions and seek answers.

I take up another set of two components of our immediate cycle, the parent-child relationship. I have developed some preliminary work in this area that is expressed in three articles on parenting.⁵¹ I focused, at that time on some of the problems and the need to cultivate the child's curiosity and how to communicate to anyone that the data of the social sciences is the researcher researching. That self-searching is the long term solution to a needed theoretic in parenting. That focus still stands.

I was invited by a school principal to provide two series of lectures on parenting. That series of presentations manifested many of the issues, struggles, and concerns that parents share in their families and their communities. There are many and I would hope and expect that any parent-readers are familiar with them. Those who are not would not necessarily come to an understanding of the deep emotional struggle of those issues by my listing of them. Talking about parenting requires the experience if the talk is to become concrete for the reader.⁵² What

⁵⁰ Raising questions provides the possibility of exposing the incoherence of the counterpositions. See page 250 of **Method in Theology** and page 413 of **Insight**.

⁵¹ See my website Roberthenman.com link to articles.

⁵² I *participated*, with my wife, in the parenting of our two children who are now 39 and 41. It does not make one a professional parent. It does provide the experience to reflect on which, unfortunately, is always a later activity. We

can be shared are the need for ongoing support for parents, and more importantly the need to break into the neglect of the proper data of the social sciences. Support groups for parents can consist in two outcomes; 1) to support parents struggling with problems by helping them help their children, and 2) to encourage parents to raise questions in their communities about the neglect of the Childout Principle. In other words, parents need to become Socratic nuisances in their own communities while they attempt to keep their own children's quest alive.

The relationship between parents and their own children can be quite healthy if there has been love and tolerance and acceptance throughout the early years. The children who did not experience their early years in that manner will have a greater probability of struggles later in life. In both contexts the cultivation of becoming luminous to themselves is still absent. Self-understanding will not be part of their personality, but at least they may be happy and what is called "well-adjusted"⁵³ in contemporary society. What love, tolerance, and acceptance should include is respect for the child's natural dynamics. Unless you have come to an appreciation of your own dynamics, it is often difficult to be tolerant, loving and accepting of another's. Again, we witness the need to raise questions with parents about their struggles and attempt to bring about a deeper reflection and perspective on why parenting and domestic issues are as they are, and what the long term solution is.

A child (C) in the early years may still experience an unrestricted desire to understand with minor or few inhibitions. Parents (P) have values and views on life that orchestrate their goals and outcomes for their children. We can diagram this relationship as follows.

C as reach for understanding ~ P as reach for outcomes for C

What too often occurs is that the outcomes that a parent desires for their children are in conflict with the child's unrestricted desire to understand. A parent's outcomes oscillate around achievement and success for their child. These outcomes are foreign to young children, but very quickly they shift from a desire to understand to a desire for achievement and admiration from parents. The child expresses its subjectivity through movements, eventually sounds that later

have often discussed how some issues could have been handled differently. Cultivating their curiosity amidst the present cultural context was, for me, a perpetual challenge that I cannot say I had great success. That experience is insightful in terms of how mitigating education and cultural schemes are in perpetuating the neglect of the Childout Principle as well as my own fragmentation.

⁵³ "Well-adjusted" remains a relative term as long as the subject is unknown to her or himself. Do any of us survive childhood in a culturally deficient society that does not know how to grow children?

become words in an effort to express meanings and wants. Parents delight in these “achievements.” When the child takes his/her first step, praise for the achievement escalates. Eventually the child’s reaching for mobility and expression of its subjectivity is transformed into a reach for achievement and admiration. The child has been set on his/her way towards fragmentation.

What can be done to reduce the degree of this fragmentation which will be further supported in the education cycle? Community gatherings could be organized to raise questions in an effort to expose these distinctions between parent and child. Seminars on parenting can be organized in communities which would also provide opportunities to manifest these distinctions as well as initiate dialogue about a theoretic of parenting.⁵⁴ Those involved in the social sciences consider taking up research in this area accessing various related journals to publish their work. Again, the process of being a Socratic nuisance emerges as a possible way of making inroads into your community locally. Research can reach an academic audience which may have some influence on those in the field of sociology.⁵⁵ At this time in history, such research may only have a limited audience with those who are familiar with Lonergan’s writings and have made some progress in their own self-identification.

Three relationships of this segment of our education cycle remain to be analyzed; the community in relationship to Parents, Teachers and children. What constitutes a community? Community is traditionally described as a gathering of people with common values, customs and interests. Cultural pluralism, a growing awareness of gender inequality, native rights and abuses of the past have added features to communities that have expanded that description to include tolerance, acceptance and understanding of diversity. Classical culture manifested little appreciation for these features and was unprepared for the challenges and changes in community that they would bring about. Underlying the challenges and changes, community emerges as a gathering of human individuals and families that seek harmony amidst the diversity and the freedom to express their cultural subjectivity. As much as globalization has changed the face of culture, the

⁵⁴ See my articles on developing a theory of parenting at Roberthenman.com

⁵⁵ The access of this form of activity is extremely restricted due to the different views on objectivity between current social science and what actually occurs in human knowing. See my “Contributions to an Advanced Methodology in the Social Sciences” To be published in 2019 in the Journal of Mental Health and Neuro Sciences, Rome, Italy.

existential reach of humanity remains. But it remains to be expressed authentically in culture, in social organizations and institutions.

The community of Halifax in which the education cycle under study functions is just such a community. Over the past six decades it has undergone a transition from a predominately Anglo-Saxon classical cultural focus to the challenges and changes set forth above. The transition is still occurring. In regards to education it has set forth many new challenges not the least being to educate children from diverse cultural backgrounds. Community and education can no longer be about assimilation and enculturation. The primary focus in a global society is about cultivating what it is that constitutes the human subject as human regardless of their origin. That is not the contemporary scene of community or education. Presently, community functions in the challenge of transition. In relationship to children of elementary school age who still may have varying degrees of their reach intact, community functions as an overarching influence of meshing the desire to hold to its cultural values and interests while attempting to respect those different values, customs and interests of others. When conflict of value or custom emerges, the reach of the young child can experience disorientation unless it is permitted the freedom to question and understand.⁵⁶

This brief description of community manifests the complexity of the relationship of the community to the unrestricted reach and openness of the child. What can be initiated to gradually manifest the common foundational ground and binding relationship of the child and the

⁵⁶ When the issue arose in 2009 of whether O Canada should be sung in New Brunswick Schools, comments expressed a wide range of common sense opinions that were posted with The Halifax Chronicle Herald Newspaper. http://www.ctv.ca/servlet/ArticleNews/story/CTVNews/20090130/anthem_controversy_090130/20090130?hub=To pStories One comment by a Halifax Elementary school teacher expresses unknowingly her own, and the general fragmentation of our times in the following comment. “At **our** school, we *teach our* children to respect each other and to be accepting of differences. We need to *teach* the children who do not participate how to respectfully refrain from participating, just as we need to *teach* the children who do participate how to do so respectfully (i.e. standing at attention, etc.) Sticking one's fingers in one's ears is not an **acceptable response** to any situation in **my** classroom. **We're (*Who is this we?*)** talking about basic tolerance and respect here!” (bold and italics have been added) The teacher's meaning of the word *teach* in light of the statement is not a derivative of a second order of reflection. The comment is non-reflective; 1) the teacher judged the children's actions to be disrespectful of other cultural differences, and 2) the teacher does not **accept/tolerate** certain actions and yet is going to *teach* tolerance. This comment is representative of Axial psychology. The children do not yet understand cultural difference and because their psychological and intellectual openness to experience has been neglected and uncultivated, they react fragmentally rather than out of the *poise* of curiosity. What is not understood by the teacher and the Axial culture are the children's present fragmentation as well as the teacher's. The children's actions are judged as improper behavior. The shift to control is manifested in the use of the possessive adjectives; **our** and **my**. Positivistic behavioural psychology leads to misunderstanding the actions as an ethical issue rather than a challenge towards self-understanding. We offer a fragmented reaction to fragmented children. See my <http://roberthenman.com/articles/parents.pdf> “Parents Becoming Better Parents: Strategies of Self-Development.” for a discussion of a theoretic approach to understanding feelings, emotions, and tolerance.

community? Suggestions again oscillate around raising questions in a community about the fundamental orientation of children to experience. Children are born into diversity. They emerge from the comfort⁵⁷ of a fluid environment into light, sound, touch, temperature change and appear to quickly adapt. It appears they are open to diversity. As the child grows in a community, that openness often loses much of its force in the child's psychology and is replaced by fear, strategies of survival, or motivations that continue to diminish that original state of openness. Diversity can then become a challenge rather than an experience to enjoy and understand, and the effects in the child's psychology are not always positive.

The individual components of the community, parents, and teachers, have been previously described and their functions have been determined. The relationship between community and parents consists of a focus on consensually agreed outcomes that seek to provide a good education of their children and safety in the community. The relationship between the community and teachers may be similar to that of parents and the community, with the exception that some teachers who may not have a vested interest in the community as they live outside the community that the school serves. Their vested interest may be in retaining their position as a teacher. Facets of a multicultural community may also have diverse interests that may not always correspond with the greater community. In other words, vested interests will affect the working relationships between these various components. A vested interest by all that would be foundational would be the cultivation of the child's inner reach for understanding. That foundation is cross-cultural and cross gender. Its cultivation would not immediately interfere or challenge cultural values and customs⁵⁸ at this stage in history. It would over time, provide a foundational unity amidst human diversity.

Relating community to parents and teachers, although different in its functioning than that of community and children, I offer the same suggestions as above; that the raising of questions is a beginning. Further to that suggestion there is another possibility. Halifax Public libraries, through evening classes in schools and community centers, continuously operate and facilitate

⁵⁷ The comfort of that environment does depend on the psychology of the parent or parents. If little or no genetic or chemical or biological or psychological influences that inhibit development are present, the child's emergence into this diversity of experience would probably be somewhat traumatic and more easily assimilated and contributing to development rather than inhibitions.

⁵⁸ Over time a transformation of the notion of value would evolve as the foundations of an adequate metaphysics become more stabilized in global culture.

adult classes.⁵⁹ They advertise these classes to the wider community. I have done so quite often in different forums over the past 25 years. The main hindrance is the difficulty in continuity and ongoing classes. Audiences change weekly and annually. Providing a series of classes can be costly to the lone Instructor. I have experienced positive feedback from the majority of attendees but follow up seldom occurs. Follow up and ongoing consecutive attendance is an inhibition to initiating a shift from interest to personal self-identification. Finding ways to overcome these obstacles calls for creativity and planning on all three levels of questioning; What question, Is question, What-to- do question and finally execution.

RELATIONSHIP TO ENTIRE CYCLE

As a final analysis of this segment of our cycle, I relate this 5 component cycle as one group to the entire education cycle. The complete scheme of recurrence functions in order to provide for the education of children. The segment I have been analyzing mediates that function directly through parenting and teaching. This segment of administration, made up of the NSDOE, and the NSECSB, functions to oversee the entire process by providing support, funding, policy development and revision, compilation of various reports relating to progress and achievement and much more. The administrative component functions indirectly, but its activities do have an influence on the direct activity of teaching children.

As readers familiar with Lonergan's work, it can be stated that humans are an unrestricted desire for understanding. That is not an affirmation by members of these two cyclical components of the larger cycle. In fact, that desire is latently fragmented due to the neglect of the Childout principle. In other words, the relationship between these two components *is functional* but its common function is to ensure that what they understand as education is provided for the youth of this segment of the NSECSB. A secondary common feature is the unintentional neglect of the

⁵⁹ A contemporary focus is the topic of adult education and what is called today life-long learning. (LLL). At present adults can seek out and find adult education classes on topics ranging from self-help, parenting, technology, ecology, art, history, to Zen mastery. The notion is to encourage voluntary self-motivated learning, especially in the professional and educational areas. It is in response to the speed of dissemination of information and the increasing volume of information available to people as well as an individual's mental health. If one wishes to remain a contemporary in their field LLL is necessary. If one is to remain authentically contemporary all topics must be taught within the context of self-identification, or the Childout Principle. Unfortunately, you will not find a class on ecology or whatever topic within the context of self-identification. That is the primary need in these Axial times. I suggest that those who have come to appreciate their own dynamism provide seminars and adult classes on topics within the context of self-identification and LLL.

Childout principle. A third common function is the promotion of evolving paradigms⁶⁰ which perpetuate and support the unintentional neglect. What distinguish the two segments are their different functions which are directed towards the same goal. The relationship between the function of administrating and the function of teaching is one of ensuring the survival of the scheme and its outcomes. A further unifying relationship between these two activities is the ongoing testing for progress and achievement. These results are compiled and correlated usually by principals⁶¹ of the schools and forwarded as reports to the NSECSB. The NSECSB utilizes these reports to develop and revise mandates and policies that are sent back to the schools for implementation, as well as to offer Professional Development Days that correspond with needs that may arise from the various reports.⁶² This activity manifests a working relationship between the administrative and teaching components. Can continuing reporting of achievement manifest to students, teachers and administrative members the absence of the Childout Principle? The process serves to maintain the scheme of recurrence as one of unintentional neglect of the child's natural learning dynamic. The emphasis on the outcome-based education (OBE) model, which has come into vogue over the past 20 years, promotes excessive testing and monitoring of achievements. There are various criticisms of OBE.⁶³ For the purposes of this research, a foundational criticism focuses on this model as a further shielding of the Childout Principle.

⁶⁰ See my "Contributions to an Advanced Methodology in the Social Sciences" for an analysis of the problems of evolving paradigms. To be published in 2019 in the Italian journal; **Dialogues in Philosophy, Mental and Neuro Sciences** at <http://www.crossingdialogues.com/journal.htm>

⁶¹ Conversations with one principal of an elementary school, both of which will remain anonymous, explained that she no longer has the time to be present to the faculty staff or students due to the time required to correlate numerous reports to be submitted to the HRSB. These reports are also presented to the public. See S. Levitt & S. Dubner; **FREAKONOMICS**, Harper Collins Pub., ON, 2006. Chapter One: "What do Schoolteachers and Sumo Wrestlers have in Common?" for a discussion of how testing of students challenges the teacher's honesty.

⁶² Professional Development days are also offered to introduce new programs and new skills in teaching. In the 1990's the Nova Scotia Department of Education introduced a new Math curriculum shifting the focus to an outcome-based model. It required that teachers be provided with five days of in-servicing. Teachers received less than the five days and rather than send all math teachers, lead teachers were sent and their task was to return and teach the other teachers. The NSTU (Nova Scotia Teacher's Union) in its study and review of the program found the preparation inadequate. Teachers in the HRSB were not satisfied by the level of support they received from the board in implementing the new math curriculum. For a review of the NSTU report see www.nstu.ca/curriculum/mathreport.PDF

⁶³ For a popular discussion of OBE see http://en.wikipedia.org/wiki/Outcome-based_education Also see Mount St. Vincent calendar for courses in education that focus on the evaluation of students based on an OBE model. <http://www.msvu.ca/en/home/programsdepartments/education/bachelorofeducationprograms/educationcourses.aspx> See <http://drjj.uitm.edu.my/DRJJ/CONFERENCE/UPSI/OBEKillen.pdf> for an in-depth evaluation of OBE in Roy Killen's "Outcome-Based Education: Principles and Possibilities" July, 2000, Faculty of Education, University of Newcastle, Australia. See also http://www.ednet.ns.ca/index.php?sid=421453780&t=sub_pages&cat=382 The **Learning Outcomes Framework** comprises a series of statements describing what knowledge, skills, and attitudes

MISSION STATEMENTS OF COMPONENTS

A brief survey of the notion of goals brings to light another aspect of this relationship.

Clayton Park Junior High, one of the schools in the cycle, developed 3 “**SMART GOALS**” for its school.

Goal 1: Language Arts: By 2010, the number of students who read at the fluent level **will** increase by 16%.

Goal 2: Mathematics: 60% of students **will** be proficient or excellent (score 4-5) by 2010 in level 3 mathematical word problems, using the CAT 3 Scoring Rubric.⁶⁴

Goal 3: Meet the Learning Needs of Students: 80% of parents/guardians **will** indicate they are satisfied with the school’s efforts to meet the learning of their child by 2010.

The language of these goals has a specific purpose. The use of the future tense verb, **will**, is designed to target the psychology of the staff, students and community. The prophetic character of the goals and their stating of specific percentage increases sustains a solid neglect of the Childout Principle as well as maintain the support of all members of the scheme. Imagine these goals in comparison to the cultivation of the child’s curiosity which is the ground of education in all subjects. Rather than a theoretically grounded understanding of how the child learns, the scheme of recurrence is supported by addressing the psychology of students, staff, parents and the community. Even if these outcomes are achieved the Childout Principle and self-identification of both student and teacher are still absent. The goals serve to perpetuate the scheme of recurrence solidly grounded in an unintentional neglect of oneself and pertain to a marketing strategy rather than to an awareness of the department’s inner life.

A brief analysis of Mission statements highlights a similar character. The Mission statement of the NSDOE (Nova Scotia Department of Education) is “to provide **excellence** in education and training for personal fulfillment and for a productive, prosperous society.” The Mission statement of the HRSB in 2010 was “To ensure that each student develops **passion** for learning,

students are expected to demonstrate as a result of their cumulative learning experiences from Grade Primary to graduation. The emphasis is generally in all categories on outcomes.

⁶⁴ CAT 3: Canadian Achievement Tests, 3rd edition. The tests were designed to reflect Canadian Society and values in a theme-based model of reading and language. <http://www.canadiantestcentre.com/CAT3/CAT3.asp>

for achieving personal success, and for building a harmonious global community.”⁶⁵ The Function of the NSECSB is to provide services to support the efficient administration and operation of the education system.⁶⁶

The Mission statement of Ecole Burton Ettinger School, one of the schools in this cycle, is “to care, share and excel.” What do these three terms mean? Has a theoretic been developed through interior work by researchers to understand first what these mean and how to implement schemes that would bring them about? The absence of the knowledge and the cultivation of the Childout Principle inhibit the possibility of success in achieving these outcomes. Mission statements of the schools and the NSECSB are focused on the psychology of its members. As points of insertion, the character need be questions that focus on the intellectual curiosity of the teacher, student or administrator. The focus on the psychology of members becomes a solid distraction⁶⁷ from the data of education and research.

Within the context of research concerning mission statements one might suggest the following: for the NSDOE: Ensure that universities in their research, curriculum development and teaching, manifest their own interiority to their students. The NSECSB: Support the schools, principals, teaching faculty and community in maintaining an environment of self-identification of staff and students. Schools: Mediate self-identification through teaching and general school environment.

⁶⁵ The bolded terms are not understood explanatorily or historically in these mission statements.

⁶⁶ I was unable in 2018 to find a mission statement of the NSECSB. The function differs from the mission statement of the former HRSB. It may be that the centralized character of the NSECSB focusses now on administration more than on-hands education.

⁶⁷ Geoffrey Payzant: **GLENN GOULD: Music and Mind**, Prospero Books, Toronto, Canada, 2008. Page 24. An interesting remark about distraction is exemplified in Gould’s analysis of applause. “His reasons are that applauding gives the audience a false sense of active participation in the occasion, and that applause misleads performers, luring them into crowd-pleasing tricks of interpretation and personal display. So long as a performer’s primary motive is personal display, he cannot give more than a secondary attention to the music he is performing. For Gould, all personal display is competitive, and all competition is corrupting.” The mission statements and goals reach for a form of success that does not focus on the process, therefore, contributing to the process of non-self-identification and hence a “distraction” that continually perpetuates the present outcome of the scheme, a distraction not unlike Gould’s analysis of the relationship between applause and performance. In light of this analysis it should not be too difficult to understand the fragmentation of the student’s mind when achievement, awards and success become the focus of much of education. Performance then has the potential to become a secondary focus for both teacher and student. A refinement in the consecutive unfolding cognitional “rewards” places fulfillment within the subject’s consciousness and not in the sensible. In other words, insight is the reward of curiosity, verification the reward of uncertain formulations, and the completion of the action the reward of the will. The subject is self-rewarding in its self-transcendence. Competitiveness or achievement orientations shield the subject from self-identification and from being one with the intellectual process as Gould speaks of the oneness with the performance. The goals and missions of this educational cycle create or contribute to the fragmentation of intellectual focus, development, identification, and appropriation.

These suggestions would again require the backup of extensive research into the nature of present mission statements and the deficiencies implicitly expressing a neglect of the nature of education, the Childout Principle.

As much as the relationship between the NSDOE, NSECSB and the 5 component cycle does function to maintain a scheme of recurrence to provide what is presently understood as education for the youth, the focus on outcomes exhibited in goals and mission statements, characterized as having a psychological motivation, perpetuate the scheme unknowingly mitigating any transformation or advertence to its unintentional neglect. Possible points of insertion into this functional relationship would pertain to raising questions and doing research into this activity. What perpetuates this activity?⁶⁸ Every scheme of recurrence has the possibility of development when unforeseen events occur. The scheme adapts. What unforeseen event would initiate an adaptation of the function of this scheme? McShane's call for that level of consciousness of creativity comes to mind. Does this analysis of this activity between administration and teaching manifest a weakness due to the unintentional neglect of the Childout Principle? Is this neglect a weakness? Lonergan readers would answer; Yes. Without an explanatory account of this activity, "Yes" falls on deaf ears and latently fragmented minds. The explanatory account of this activity of exposing the weakness of the neglect can be one unforeseen event, for even a latently fragmented consciousness is still a desire to understand. Such research need manifest the neglect and role of curiosity and the need to raise questions. Is it a weakness to not ask questions about one's procedure, one's motivation, or activity? How can research bring this to light? Furthermore, the absence of self-identification in the process of rating achievement and success, leaves these terms common sensically defined by the celebrated outcome and context of statistical aggregates.

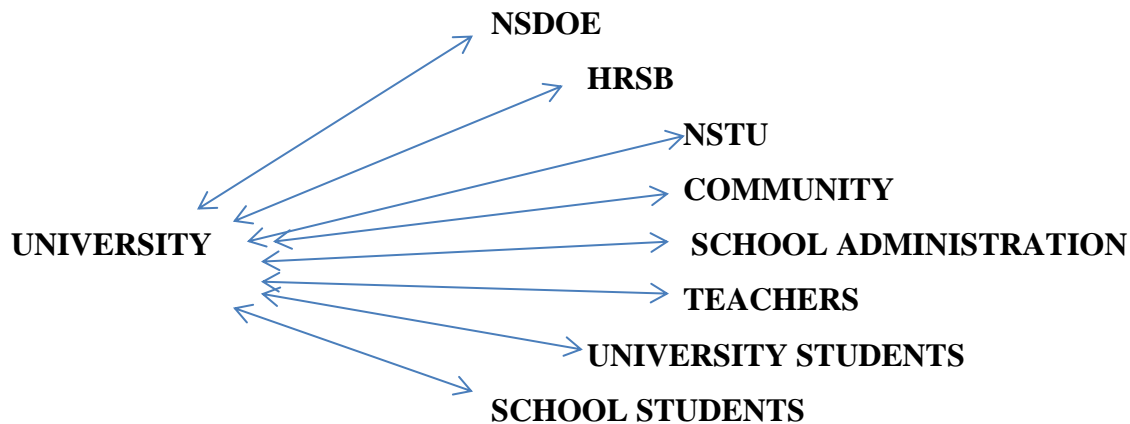
I am throwing out questions here to stir our creativity towards developing that unforeseen event that can challenge the scheme of recurrence towards transformation. Again, it is about raising questions. But those questions must eventually mediate a challenge to researchers toward personal self-identification. How does or can continuous reporting and rating of achievement and success initiate a turn to the subject?⁶⁹ That research is presently lacking. In as much as the

⁶⁸ A survey of members of the various components asking individuals what their motivation for working within this educational scheme would offer a wide range of responses as any scheme survey would. The diversity of motivations of the functioning of a scheme leaves the scheme open for breakdown but also for transformation.

⁶⁹ This question would be a valuable topic for a thesis for anyone interested

scheme has a weakness built into itself due to its unintentional neglect of the Childout principle, the foundational neglect leaves communication as a pseudo cover up to raise the questions that would generate the discomfort of needing a group consensus. Understanding the audience through analytical research is also a beginning of bringing into existence an unforeseen event. One can raise questions with colleagues in the administration or teaching areas, but without research or textbooks to concretize those questions, success is unlikely or at best of low probability.⁷⁰ This brief discussion expresses a distinction between points of insertion and forms of communication and ends this section. The next section will focus on the university and its relationship to the other components of the **HWES** depicted in the diagram below.

THE UNIVERSITY AND THE HALIFAX WEST EDUCATION SYSTEM



With my recent discussion of mission statements in mind, I move now to discussing the mandate and mission statements of the university.

The Mission statement of Mount St. Vincent University in Halifax, NS, Canada is as follows:

⁷⁰ Philip McShane, “SGEME 1: The Cultural Invariance of LUSTY COPON” <http://www.sgeme.org/> Footnote 36; “SGEME 2, on which Robert Henman is working at present, is a first effort to fill large gaps in the theoretic of communications. So far, his work grounds a solid pessimism.” As much as this point is a valid observation of this research, the contribution of the research is to effectively define an audience and that task is primary in order to develop and create strategies that will or may challenge that audience to evolve. In order to transform without causing further fragmentation one must understand the scheme.

At Mount Saint Vincent University, we are committed to academic excellence, and our passion is a rich and rewarding university experience.

We are dedicated to the pursuit of knowledge: scholarship, teaching, and intellectual endeavour of the highest quality, and we promote accessibility through flexible learning opportunities and services.

We are inspired by our strong tradition of social responsibility and our enduring commitment to the advancement of women.

Our people are our foundation and our relationships are built on respect and accountability.

Vision

We will be the national leader in creating the best university experience for all members of our community and in developing thoughtful, engaged citizens who make a positive impact on their world.⁷¹

I now repeat the mandate of the NSDOE which “spans the education system from school entry through to all post-secondary destinations, including: community college, private career college, university, and other venues supporting human development.”⁷² The Mission statement of the NSDOE is “to provide excellence in education and training for personal fulfillment and for a productive, prosperous society.” The University’s Department of Education comes under the umbrella of the mandate and mission statement of the University. The department’s main function is to ensure that students are prepared for certification as outlined by the Nova Scotia Department of Education and the NSECSB. The mission statements are characteristic of a *marketing strategy* focusing on the psychology of the community rather than an approach that appreciates the cultivation of the ground of individual and group potential. The various terms in the mission statement: *excellence, education, training, personal fulfillment, and productive prosperous society* as undefined draw out the multiple common sense views that pervade society. The statements fit the diverse desires of the community, neglecting the foundational ground of

⁷¹ <http://www.msvu.ca/en/home/aboutus/missionvision/default.aspx>

⁷² The NSDOE website: <http://www.ednet.ns.ca/pdfdocs/businessplan/bp2000-2001/bp2000-01.pdf> These statements do change with time. The mission and mandate statements above were as of 2010.

human desire. The foundational ground is all inclusive, as well as focusing on what is *foundationally common* to every individual.

Students enrolled in the Bachelor of Education program with a focus on elementary education must fulfill degree requirements by completion of 10 units over and above their undergraduate degree which must include at least 7 and a half full credits (45 semester hours) in subjects taught in the schools of Nova Scotia. Those students applying for secondary education studies must hold a Bachelor's degree from a recognized university with a concentration (30 semester hours/5 units minimum) in a subject taught in the schools of Nova Scotia. Upon graduation, the student must complete a period of practicum teaching (usually 3 months with supervision and evaluation) before applying for a license to teach in the schools.⁷³ This process fulfills the function of the university's Department of Education as outlined in conjunction with the NSDOE and the NSECSB.

The function of the NSDOE is to maintain and develop legislation to ensure its mandate is fulfilled. The function of the NSECSB is to ensure that teachers and school administrators provide education of the students as legislated by the Province. The teachers finally fulfill the legislation by teaching students those subjects and curriculum as required and greatly influenced by the demands of society. This relates to the various mission statements that refer to the student contributing to the prosperity of the society. A student can excel in mathematics and yet have experienced no self-understanding. That understanding of mathematics can contribute to development of that particular science and related sciences within the society. Because the method of pedagogy does not contribute to the self-identification of the student, no personal self-understanding or self-understanding occurs in the student. The terms in the various mandates and mission statements referring to development are common sense in meaning, and its authors are unaware of the deficiency in their meaning. Lacking a sufficient historical perspective and a turn to their own subjectivity, the focus remains on traditional views of progress and development without any theoretic substance.

⁷³ See the Mount St. Vincent Calendar 2009-10 pages 69-71 or .at <http://www.msvu.ca/en/home/programsdepartments/undergradprograms/undergraduateprograms/degrees/bachelorofeducation.aspx> for a complete list of courses, admission requirements and qualifications for certification.

The dominant ideology in the university department of education is postmodernism.⁷⁴ In as much as the department's function is to prepare teachers to teach in the various school boards of Nova Scotia, its further function is to promote the paradigms of the day-postmodernism, deconstructionism, post-structuralism and more. The various levels of administration support such a focus by ensuring that universities are maintained. The NSDOE and NSECSB offer little or no theoretic critique of the paradigms of the day.⁷⁵ In light of these functions, the relationship between the university's education department and the various administrations is one of trust in order to maintain a system that produces teachers for the province of Nova Scotia. Academic freedom of the university is a given, limited only by the research of the day. When a new paradigm emerges, it will be adopted as long as it "appears" coherent and does not challenge the views of objectivity rooted in positivism.

Furthermore, students who enter into the Bachelor of Education program have seldom developed any self-identification, so they are limited in their ability to critique the paradigm in a foundational manner. They are at the mercy of the professor's ideology or the paradigm of the day. Any critique the student may offer would, in most cases, be a minor modification to the present ideology with no serious challenge of a critical nature to positivism.

Points of insertion into the sociodynamics of this relationship again are exercises in raising questions to those who express an interest, or are concerned about the state of education. Further suggestions are that those who are familiar with the Childout Principle take degrees in education enabling them to teach in the schools. The task for those who choose this as a career will be to

⁷⁴ Education Departments will promote various paradigms such as post-postmodernism, deconstructivism, constructivism, and constructionism. Such nominalist nomenclature does not exclude naïve realism, but all do consistently exclude the data of consciousness. See Lance M. Grigg; *Reconstructing Foundations: An Insight-Based Approach to Constructivism and Constructionism in Educational Theory and Practice*, **METHOD: Journal of Lonergan Studies** 1.2 (2010) Grigg's article and title would more appropriately address *A Method-Based Approach....* which would be more indicative of the historical perspective required to resolve the issue of non-foundational paradigm talk. During the years 2003-04 I was enrolled in a Doctoral studies program sponsored by two adjunct professors, one a faculty member of the Education Department at Mount St. Vincent University and the other a faculty member at Dalhousie University, who oversaw the program in the Halifax region. The program was in fact administered by the University of South Australia who would eventually grant the degree. My expectations were not high but it offered the "Green Card." After one year in the program I found the lectures so steeped in postmodernist common **nonsense** that I could no longer substantiate the cost of my time and financial commitment at that stage of my life and career. The lectures and direction were valuable in as much as it highlighted the unintentional neglect of both the professors themselves and the students. The majority of the doctoral candidates were school teachers seeking the degree.

⁷⁵ See my "Contributions to an Advanced Methodology in the Social Sciences" for an analysis of the problems of evolving paradigms. To be published in 2019 in the Italian journal; **Dialogues in Philosophy, Mental and Neuro Sciences** at <http://www.crossingdialogues.com/journal.htm>

transform the curriculum that is demanded of the schools into a pedagogy that will help the student in self-identification. Should one go on to graduate school and obtain a position in a university education department, the same challenge would still prevail. Due to the demands of achievement and required completed course work for teachers and professors, one has to develop strategies that will provide both the outcomes of completing course requirements and self-identification without endangering the attainment of the degree or losing one's position. This is a difficult task in an age when mistaken views on objectivity reign and course completion is a major priority. Tenure can provide some degree of security for professors. Emphasis on course completion also implies that a normal rate of growth is expected. As the fragmentation of childhood consciousness accelerates, the range of diverse learning rates is expanded and efforts to meet this diversity occupy much of the time of specially trained teachers as well as the funding of education. Specially trained teachers are doing their best in meeting the demands of fragmented consciousness, and not just those children who may be experiencing learning challenges based in genetic disorientations.⁷⁶

There are eight reciprocal relationships within this portion of the cycle. I have chosen to focus on the relationships between the university's education department and the administrative, student and teacher components as they exhibit the most direct influence on the manner in which education is mediated. The other components do have an influence on this mediation, but are indirectly involved in the university's education program and their relationships have been discussed earlier as they relate to the schools and children.⁷⁷ In seeking points of insertion, all components of this portion of the cycle are still opportunities for entrance. The different

⁷⁶ I make this comment based purely on my own observations of teaching and directing educational programs within 3 different communities in the Halifax area. The percentage of students experiencing genetically based learning challenges is usually a minority in a community. The rate will differ from region to region and if it is manifestly higher in one region, there is usually some biological, economic or ecological explanation for such an occurrence. Teachers have expressed their difficulty to me over the streaming children of different learning abilities in their classes. In 2017 Nova Scotia teachers went on strike over this issue although it was couched in terms of needed assistance never raising their actual frustration with the situation.

⁷⁷ Financial concerns of the university and of students are a major concern. Professional programs have been developed to prepare students for a career. The community may not be so quick to encourage its young people to spend fifty to sixty thousand dollars as a resident student, thirty to forty for a non-resident, for an undergraduate degree that may have no promise of a position that will enable the student to pay off their debts. Teachers usually have a better chance of obtaining employment and the rate of pay for nine months work is usually higher than what other undergraduate degrees or professional degrees would provide. See TRENDS in Maritime Higher Education at www.mphec.ca "...persistence tends to be higher in applied programs than in liberal arts"... when there is a clear connection between their studies and their intended career path."

components obviously demand different forms of insertion. Raising questions with administrations can focus on the influence of present policy on child self-development whereas discussions with professors need oscillate around methods of teaching, views of the child, and perhaps asking if there is a course titled; “What is a Child?”⁷⁸ As the various components of this cycle are further analyzed what should become apparent to the reader is the necessity of understanding one’s audience as well as how difficult it is to break into such a scheme of recurrence. This difficulty also highlights the need to develop an adequate method based on self-identification to properly analyze these schemes if they are to be eventually transformed by generalized empirical method.

EXTERNAL INFLUENCES

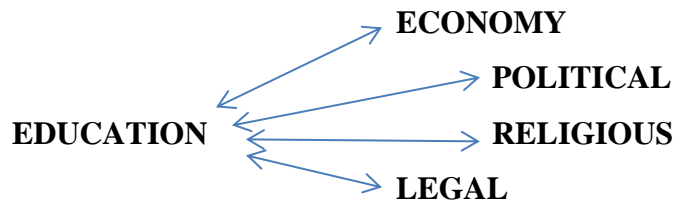
The relationships within this cycle are internal forces or binding sociodynamics that even without common foundational grounding create a meeting place of common value for the fragmented consciousness of our times. External forces also exist that influence the dynamics of the educational cycle.⁷⁹ These forces or influences pertain to the economy, the polity, the religious, and the legal. Turner goes to great lengths to explore the relationships of these evolving institutions.⁸⁰ All four components and more have an influence on the educational cycle of any community. We shall briefly explore these influences in this section, in an effort to

⁷⁸ I recently raised this point with my class on ethics and compared it to a class in physics where the question; What is an electron? is asked and no one is surprised by the question. Teaching is about children learning and no one asks; What is a child? As much as this may appear strange, it is not to education departments. Most of my students, who were slowly being introduced to self-identification, appreciated my point. I had checked the university calendar in the Education, Psychology and Child Studies departments. No course available, only the standard courses in positivistic psychology under the guise of behavioural, developmental or experimental methods with an added twist of postmodernism. Now that does not rule out a professor teaching such content as I do, but if the professor has not worked at their own self-identification she or he cannot teach what they do not understand. Although I once took a course from a professor who purported to introduce us to Lonergan’s functional specialty work. The professor left himself outside the classroom, or perhaps he was, like us all, abandoned as a child through an unintentional neglect of his aspirations and reach for livability. In 1978 Philip McShane developed a course at Mount St. Vincent University titled “The Child as Quest”. I taught this course a few times in the late 1980s as did Dr. McShane. In 1984 I published a book with the same title that I could use in the teaching of the course.

⁷⁹ **The Sociology of Organizations: Classic, Contemporary, and Critical Readings**, Ed. Michael J. Handel, Sage Pub. 2003. See “Organizations as Open Systems: Organizations and Other Environments,” Page 225 ff. on the need to understand the influence of external organizations in order to fully understand one particular organization.

⁸⁰ Turner, op.cit.; Turner attempts to show how the formation of social institutions had their origins in kinship relationships and how the institutions evolved in their origins as societies evolved from tribal, to industrial to post-industrial. The interchanges remained obscured during kinship based societies, as differentiation of needs occurred in communities; institutions shifted in their basic structure and became removed from kinship origins. Over time some institutions emerged that are indirectly connected and external to family functions.

manifest that where there is a relationship, there is meaning and the possibility of change,⁸¹ reform, or transformation.



As illustrated by the arrows in the diagram, the function of each component is reciprocal⁸² in terms of its influence on the other components. The economy exerts a pressure on the education system in its myriad demands for particular forms of expertise. If the education system does not meet these demands, employment is difficult for graduates to achieve and commerce in general suffers due to the lack of expertise being available to meet its demands.⁸³ The ensuing situation can bring on a lapse in an economy. As much as the intellectual community may teach and write as if it had some absolute academic freedom⁸⁴ from such influences, eventually people need employment and much of what may have been learned in school or university falls by the wayside in the need for basic living sustenance. With the demise of classical education, specialization offers the promise of a profession or career that one can sell to the world.

⁸¹ Philip McShane, **RANDOMNESS, STATISTICS AND EMERGENCE**, Gill & MacMillan, 1970, pp. 213-215. The evolution of a scheme is marked by an increasing systematization that can be initiated by a change of meaning in terms and word usage. The language of education and postmodernism are areas where such change is needed and any shift in meaning towards language expressing the subjective experience of the child, the teacher, or the professor would be a development.

⁸² Reciprocity properly contextualized within the third stage of meaning locates the response of one component to another fully “into” the responder. All human responses to experience are objectifications of our subjectivity.

⁸³ Of course there are other economic factors such as the pseudoscience of present economic theory. See Philip McShane (2017) **Economics for Everyone: Das jus Kapital**, Axial Publishing, Vancouver, BC explaining the problems with present economic theory and its theoretic solution.

⁸⁴ In the COLLECTIVE AGREEMENT between Mount Saint Vincent University, where I teach part time, and the Canadian Union of Public Employees, CUPE 3912 (the union representing part time lecturers) Article 7.1 reads as follows: “Members with primary responsibility for designing a course shall be accorded academic freedom in that work.” Article 7.2 reads in part; “academic freedom involves the right to teach, investigate, speculate, and publish without deference to proscribed doctrine and free from institutional censorship. It involves the right to criticize the University.” That freedom can be influenced by the demand of the economics of a community. At the Halifax Lonergan Conference of 2009, I presented a paper that offered a criticism on the state of theory in the department in which I teach. Colleagues in the department read the paper and in disguised manners were not pleased. Article 7.2 provides little protection. In fact, academic freedom must conform to the positivistic paradigm of the day, a rather strange manner in which to understand freedom is it not?

Economics can influence student enrollment. Job availability affects program choices. Academic research may react to a political, religious, economic or legal statement or changes in policy, but the method of that research will be in line with the paradigm of the day.

The university, in its push for certain intellectual pursuits, also initiates a pressure on the economy in that new ideas, over time, initiate change in a system. So, over the past two centuries in Europe, we have experienced the demise of the feudal system, the emergence of mercantilism, Marxism, communism, socialism, capitalism and diverse expressions of democracy. Some of these evolved out of expanding colonialism,⁸⁵ others through reflection on the polity and the economic systems of the day. Such reflections have initiated changes in social systems.⁸⁶

Political ideologies and policies can affect the focus of funding and curriculum as well. In Canada, Federal national policy changes on language created major shifts of both. The efforts to initiate two official languages, French and English, began in the 1960's. Those efforts brought to fruition by the Trudeau Liberal government of the 1970's, orchestrated changes in both funding and curriculum across the country.⁸⁷

Religion, specifically the Catholic tradition in the 1970's and 80's, attempted to prevent the teaching of sex education in public schools. Prior to 1970, in Nova Scotia, the Catholic Church owned its own schools. The schools were sold to the NS government in 1970. Subsequently, the church lost its influence over the content of curriculum. Religion has, in the past, had considerable influence in the Halifax region on the universities. Two of the universities were

⁸⁵ The United Nations contributed to the independence in the 1960s of over 60 nations that led, unfortunately, to a further discontinuity over the next few decades. Decolonization has been unable to resolve the problems that colonization brought on through the disrupting of cultures. See Leonard Barnes (1971) *Africa in Eclipse*, Victor Gollancz Ltd., London, UK, p. 19 on the imposed sub humanity of Europeans on African consciousness and the discontinuity that resulted.

⁸⁶ I offer no judgment at this time on the value of those changes. Enough for our purposes to note that advances or developments in intellectual activity can exert a pressure on the economy and in turn on the focus of education.

⁸⁷ John English, **JUST WATCH ME: The Life of Pierre Elliott Trudeau, 1968-2000**, Alfred A. Knopf Can., 2009. See pages 254-255. The biography outlines in part Trudeau's efforts to initiate the Official Languages Act and the resistance to it. English comments: "Trudeau's early reforms in the way Parliament operated led to significant changes for its members." "Trudeau laid the lasting foundations for official bilingualism: that policy assured federal bilingual services for all Canadians and supported bilingual education across Canada." Over the years ahead, schools put more emphasis on oral French and the development of Francophone schools in all provinces as well as increasing the number of bilingual employees in government services. Prior to this act, French **grammar only** was offered in Nova Scotia schools beginning in Grade Seven and it was an elective after Grade Nine. The shift to total immersion was a much better method in which to learn a second language. In 1972 when I was employed by National Defence, I was encouraged to enroll in a total immersion French class, offered free, if I was interested in making a career in the Federal Government. I took the course but left the government in 1977 to return to university.

within the catholic tradition until the 1980's.⁸⁸ Although remnants of these backgrounds still haunt the halls of these universities, they are for the most, today, secular institutions. The catholic Archbishop, as Chancellor of these two universities, remained a figurehead for some time after secularization. Children who are homeschooled are often members of families who have a particular religious affiliation or a preference for a particular method of education such as the Montessori Method. The legal influence on education will create changes or emphasis in education over civil rights, human rights and justice issues.

These four social agencies, through legislation changes, can and often do have a direct influence on the teaching of children. By breaking into these four social agencies, one is confronted with four new schemes of recurrence that have their own source of protected perpetuity. The economic and the political may be the more viable effective avenues as they appear to have more influence on education than the religious or the legal at this time in the region of Halifax. Both of these areas could be entered into by discussions of economic⁸⁹ and political theory,⁹⁰ by raising questions about the lack of theory in both fields.

The difficulty of working within one of these four schemes to initiate a change in education is that you are now functioning in another scheme of recurrence. You may find you have to reform or transform that scheme before you can initiate a change in any other scheme.

Witness my brief discussion of initiating bilingualism in Canada. It was orchestrated politically and it took well over two decades for things to settle down-to some degree. It tested democratic traditions, political loyalties, cultural tensions and economic changes in allocation of funding in Canada. As much as it changed language curriculum in the country, it did not initiate any fundamental shift towards self-identification.⁹¹ It did help in developing better methods of teaching a second language. It moved from memorization to a method of total immersion. Full educational immersion into self-identification is the transformation required of all subjects in all

⁸⁸ Mount St. Vincent University was administered and funded by the Sisters of Charity. Saint Mary's University was a Jesuit sponsored university. Those influences have slowly faded over the last four decades.

⁸⁹ See <http://www.philipmshane.ca/eldorede-02.pdf> for articles on Economic Theory and teaching High School Economics. See also Axial Publishing at <http://www.axialpublishing.com/> for texts by Philip McShane and Bruce Anderson on economics.

⁹⁰ See INSIGHT, chapter 7, section 8.6 on Cosmopolis.

⁹¹ The effort to legislate two official languages in Canada did evoke and eventually ease up tensions in French Canadians that the French had been living with before and since Confederation. My mother, who is French Acadian, shared with me that her father changed his name in 1917 from Dorion to Gould, a suggested Anglicization, in order to obtain employment in the English community in which he lived. It did not help. He opened his own shoe repair shop and provided a good living for his family until his death in 1962.

schools and all cultures. It will be the project of centuries to which this small study is humbly dedicated.

TOWARDS IMPLEMENTATION

This research has located various points of insertion within the HWES scheme of recurrence and suggestions have been offered regarding possible forms of communication. This section will bring forth those points of insertion and suggestions of communication with a view to implementation.⁹²

The various sections of analysis of the different components of the scheme revealed the following points of insertion.⁹³ In as much as curiosity and cynicism may be viewed as anomalies, both are also opportunities of dialogue that are reaching out for a form of communication that offers the possibility of a solution.

1. Conversations with school teachers
2. Group gatherings with parents
3. Group gatherings with community members (LLL-See Footnote 58)
4. Professional Development Days with teachers
5. Gatherings with High School students
6. Lonergan students obtaining Bachelor of Education degrees
7. B.Ed. graduates seeking teaching positions within school systems

⁹² Bernard Lonergan, **Insight: A Study of Human Understanding**, CWL 3, University of Toronto Press, 1992. Page 421(396) "... and from the implementation (of the heuristic structure) there follow a transformation and integration of the sciences and of the myriad instances of common sense." Brackets are my own. This brief study is an attempt at a contribution to that larger project of the implementation of that heuristic structure.

⁹³ There are two categories not mentioned in the list due to their more general psychological nature. There is first the teacher who desires to understand the lack of self-development of students through contemporary education. In other words, a student can be quite proficient at mathematics and suffer the void of self-development. A second category is the cynic. The cynic senses a problem but has no solution. Eventually he or she settles for the wage and the pension. Both the curious and the cynic are repressed anomalies in present schemes of educational recurrence. Extended periods of such self-repressiveness bring forth other unhealthy dynamics characteristic of the Axial period.

8. B. Ed. Graduates seek PhD degrees⁹⁴

9. Research that reverses the counter positions.⁹⁵

10. PhD graduates seek positions in university departments of education.⁹⁶

11. Conversations with administrative personnel, and

12. Conversations with members of external schemes such as politics.

Individuals within different regions⁹⁷ can develop further points of insertion according to that particular scheme of recurrence. Suggested forms of communication have been: 1) raising

⁹⁴ Marian Van Eyk McCain, **GREEN SPIRIT: Path to a New Consciousness**, O Books, 2010. *The Crisis in Education* by Matthew Fox, page 183. “(Thomas) Berry says most of the destruction on the planet is happening at the hands of people with PhDs. That’s why it is barbarism. Barbarism is strong. Barbarism attacks. Barbarism is violent and it has weapons. A PhD can be a weapon. If you have only educated the left side of your brain, you are a dangerous person. Your culture is dangerous culture and your education is extremely dangerous.” This need be understood in the context of the neglect of the subject that permeates contemporary education. Philip McShane’s phrase “serial killers” in reference to educators provides a further context for this quote. See <http://www.philipmcshane.ca/> for articles on education explaining his use of this phraseology. A more adequate context of Fox’s notion of barbarism is a pervasiveness of conceptualism that solidifies the neglect of the human subject and its perpetuation of the same in research and teaching. That said, one needs the Union Card to break into such schemes of recurrence.

⁹⁵ **INSIGHT**, op.cit. pages 413-415 for a discussion of positions and counter positions and their reversal. See also Mark Morelli; “Reversing the Counter-Position: *The Argumentum ad Hominem* in Philosophic Dialogue”. **Loneragan Workshop**, edited by Fred Lawrence, Vol. 6, Scholars Press, Atlanta, 1986. Pages 195-230.

Graduate and Post Graduate students and researchers have an opportunity to reverse counterpositions. Much of Lonergan thesis work and scholarly research is dedicated to comparing aspects of Lonergan’s thought to thinkers in philosophy and theology. Reversing the counterpositions in the social and natural sciences need be the focus if education is eventually to become a realm of self-identification. Dr. Cecilia Moloney, Professor of Engineering at Memorial University, NL, has written an article; “**Understanding Understanding Across the Disciplines: Towards Strategies for Sustainable Engineering Education for the 21st Century**” in which she introduces the data of consciousness as a future foundation of pedagogy that will contribute to the future and sustainability of engineering. The approach of the article stands out as an inroad into the theoretic in contrast to much of the writings in the Lonergan School. Dr. Moloney presented this article in April 2010 at a Dublin Conference titled: **Transforming Engineering Education: Creating Interdisciplinary Skills for Complex Environments**. The article is to be published. Interested persons can check with Dr. Moloney at cmoloney@mun.ca on the date and place.

⁹⁶ 384 recorded MA and PhD thesis on Lonergan’s thought since 1956 at the Toronto Lonergan Institute and Loyola University reveal the following statistics: 206 in Theology, 119 in Philosophy, 19 in Ethics, 10 in Education, 6 in Social Science, 5 in Economics, 2 in Mathematics, the remaining 17 in Pastoral and Spiritual theology. The lack of explanatory theory that presently dominates theology and philosophy manifests that follow up on Lonergan’s achievement has missed the point.

⁹⁷ It is empirically appropriate that this form of analysis occur within a locality and culture that the researcher is familiar. In as much as GEM is cross cultural, individual schemes in different communities have their own particular cultural traditions and characteristics embedded into those schemes. Forms of communication need understand those characteristics if forms of communication are to have a high degree of success. See **METHOD IN THEOLOGY**,

questions with any and all individuals within the points of insertion, 2) offering of available textbooks on the Childout Principle or related area to individuals who express interest, 3) research into the inadequacies of present methodologies and curriculum development programs, 4) research into the psychology of testing achievement and success rates, 5) rewriting of university textbooks that will help professors and teachers towards self-identification, and 6) rewriting of school curriculum textbooks⁹⁸ that will assist students towards self-identification. These two steps of discovering points of insertion and suggestions of forms of communication are only a beginning towards specialized communication. Implementation is the longer and more challenging task. Implementation emerges out of three aspects of the individual or the group; 1) that an individual or group have achieved some degree of self-identification, 2) that a process of discernment concerning an individual's or group's talent and interest be in process and ongoing, 3) the willingness to follow through on their talent and interest as a functional exercise in collaboration with others and 4) proficiency in the science in which one chooses to dialogue. The strength of the commitment to implementation rests with the willingness, the talent and the interest being focused on the same area. This alignment of the will, talent and interest fortifies the process of implementation even though self-identification is in process.

It remains for individuals and groups to 1) reflect on the possible points of insertion that pertain to their particular scheme of recurrence, 2) begin a discernment of one's talent and interest, 3) self-identification need be achieved in the process of learning a science and 4) initiate a form of communication that expresses one's talent, knowledge and interest and one's present level of self-identification. The primary outcome is to initiate a turn to the subject within the individual one is addressing, with a second outcome of transforming a scheme of recurrence. As much as I have offered what reads like some list of steps that will offer a high degree of success, they are not. This study oscillates around probabilities and possibilities. As stated earlier in this study, it is to the unforeseen event that invades (or persuades) a scheme of recurrence towards a possible

op. cit., chapter 14 on Communications, especially pages 356-358 on the common meanings of different communities. *Seeding Global Collaboration* (2016) Ed. P. Brown & J. Duffy, Axial Publishing, Vancouver, BC., Ch. 9 by P. McShane "Foundations of Communications".

⁹⁸ "Communication specialists of a new luminosity of, among many other zones of progress, the teaching of academic and kindergarten biology, with new texts and techniques unimaginable at present.. Can you, might you? I think not. Such a task of local fantasy and campus implementation is to be a collaborative achievement of these next generations." <http://www.philipmcschane.ca/Field%20Nocturne-18.pdf> Field Nocturne 18 "Recycling Effectively Forward" page 4.

evolutionary change. You and I, as reachers for self-identification, are that unforeseen event. The undifferentiated consciousnesses of a scheme of recurrence comprise the “field” into which you and I can express ourselves as an unforeseen event.⁹⁹ The willingness towards a more humane existence can help in overcoming the dread of entering into our own “field” and that of others.

A DIVISION OF LABOUR

The immensity of the task of implementing the Childout Principle into a scheme of recurrence such as the one presented in this brief report is long term and consists of many different activities and functions. Those different and related activities and functions encourage the need for a division of labour into specialties. The functioning of a cycle of specialties draws on the past with a view to the future. Analyzing a scheme of recurrence such as the one presented in this report requires that the results be recycled many times through the eight functional specialties that Lonergan worked out in the mid-1960s and published in his text, **METHOD IN THEOLOGY**. A full analysis of the different functions of this scheme would require those with backgrounds in finance, economics, political science, administration of schools, university teaching, school teaching at all levels, research, history of educational theory, and the dynamics of the Childout Principle to name just a few. Further to those backgrounds is the need for specialists in the **method** of the particular specialty in which they are working. Researchers need be familiar with the method of gathering data, interpreters with the canons of hermeneutics and so forth through all eight specialties to communications, which requires an understanding of the audience with which one is communicating.

The recycling of the various activities and functions of a scheme, through functional specialization would, over time, refine the methodology as well as the relationships between the components therein providing a better understanding of the cycle (the audience) enabling more appropriate and viable means of breaking into the scheme. This approach would also create a form of collaboration in these various areas that would refine the specialty function activity as well as increase the prospect of cumulative and progressive results. Functional Specialization is itself a scheme of recurrence that extends emergent probability intelligently into the sciences and

⁹⁹ “There is a crack in everything. That’s how the light gets in.” From the song *Anthem* by Leonard Cohen, on **The Future** album of 1992. This is a poetic way of expressing the non-systematic in a scheme of recurrence where the “crack” is visualized as a positive dynamic where change might be initiated.

to a directed intervention into history with higher probabilities of cumulative and progressive results than present schemes of education are capable of offering.

CONCLUSION

In the INTRODUCTION to this research paper, I stated as a final outcome that this method of analyzing schemes of recurrence can serve as a model for implementing the foundations of educational theory. In fact, it is only the first step in that process of implementation which is to understand the scheme or one's audience. The procedure of understanding a scheme is to describe the characteristics of individual components, determine its function and relate that function to the functions of the other components in the scheme. Once this is achieved for the entire scheme, one has, to some degree, an overall understanding of the audience one wishes to address. We often address others spontaneously without understanding individuals. Think of the way adults spontaneously address infants. We often speak down to children rather than "be" ourselves. Why? We have a fragmented common sense understanding of what a child is and that "view" orchestrates our expression. We are unintentionally insulting their potentiality by doing so and manifesting our lack of understanding of what it is to be a child. A child is curious and raising or educating a child is to raise a quest. This is a discovery that each researcher must make within her or himself first. What drives your research?¹⁰⁰ How would you talk to children if you actually understood them as quests?

The analogy applies in addressing the scheme of education that has been analyzed in this study. How would you address the persons that comprise this scheme if you actually understood them? How would **you** respond, if in their position, you were approached by a stranger or a remote friend with this study, the book **INSIGHT** in hand, and questions about something called the Childout Principle? A theoretic understanding of a scheme of recurrence, or an individual, contextualized by self-understanding, is a first requirement if one is to address a member of such a scheme in a manner that will have some probability of success.¹⁰¹

In the beginning of this study I remarked that there are more than 240 relationships (page 10) within this particular scheme of recurrence. I have focused on the twelve components of the

¹⁰⁰ Unfortunately much of research is driven by the need to achieve or to get tenure or some other ego-based dysfunctionism that is part and parcel of the Negative Anthropocene era.

¹⁰¹ This applies not just in general conversation but also in academic research. What form of research would provide the most efficient form of communication to a teacher, a principal, or an education professor? The undifferentiated consciousness that presently exists as unacknowledged complexities by the counterpositions and the lack of explanatory theory in the social sciences provides an extraordinary challenge in this "field" of non-Socratic talk.

cycle and four external institutions, limiting the relationships to those which I deemed to have the most direct influence¹⁰² on the teaching of children. Due to their direct influence I believe that those are the areas in which points of insertion must be located. In as much as I have advocated the raising of questions with any person who will listen, what will be most beneficially and effective in the long term is for those who have some understanding of Bernard Lonergan's thought and Philip McShane's explanation and pointers towards the meaning of the Childout Principle and self-identification, to become teachers in schools and professors in university Departments of Education. This presence in such positions need be complemented by the revision of textbooks that manifest the subjectivity of both teacher and student in both the university and in the school classroom in all subjects.¹⁰³

Furthermore, I believe I have communicated a model for analyzing similar schemes of recurrence in an effort to understand effectively the audience that is being addressed.¹⁰⁴

Communication with a scheme of recurrence requires that one understand the scheme first. It is my hope that others may find in this work something they can refine,¹⁰⁵ build upon and offer even better ways of effectively understanding an audience, new points of insertion and creative forms of communication¹⁰⁶ that will challenge present schemes of education towards evolution. I also offer this form of research as a challenge to "followers" of Lonergan, as a way forward beyond description and comparison, towards functional collaboration¹⁰⁷ and the eventual

¹⁰² There are further influences such as patriarchy, feminism, environment, cultural customs and more that also contextualize human responses to a child's dynamism. These separate schemes of recurrence would also require an analysis in order to determine their relationships to the educational scheme of recurrence.

¹⁰³ One can easily visualize that this project is possibly more than millennia long.

¹⁰⁴ Interpretation as a science will be in play in this work. See *Insight*, op. cit., Chapter XVII, Section 3 on "The truth of Interpretation".

¹⁰⁵ The effort of refinement becomes the focus of the specialty of research initiating the recycling of present work towards cumulative and progressive results. I have attempted to express functionally the sociodynamics within this education cycle in an effort to understand that process and offer a beginning for others. McShane's Humus 4 and 5 on speaking functionally expresses the difficulty of doing so in our times. "We live in an ethos of ordinariness, and easily gather in an evident group to talk anti-Socratic ally. The fact that we are at the beginning of human evolution is quite beyond our fantasy and certainly beyond our axial bones." <http://www.philipmcschane.ca/humus-05.pdf>

¹⁰⁶ See Lance M. Grigg; *Reconstructing Foundations: An Insight-Based Approach to Constructivism and Constructionism in Educational Theory and Practice*, **Method**: Journal of Lonergan Studies N.S., 1.2, 2010 for a discussion of how insight might combine these two theories of approach in preparing teachers. Unfortunately, the article fails to appreciate the solution to history, functional specialization, and this failure leaves the article with less effectiveness.

¹⁰⁷ Robert Henman (2016) *Global Collaboration: Neuroscience as Paradigmatic*, Axial Publishing, Vancouver, BC. This text was an effort to communicate with the neuroscientist within the context of GEM and Functional Specialization.

implementation of an adequate metaphysics that would transform “followers” of Lonergan into “followers of ourselves.” In as much as this essay may appear to presuppose the conception and affirmation of an adequate metaphysics, conception and affirmation remain precarious in this Axial Period.¹⁰⁸ Our efforts at implementation will be contextualized by the degree of authenticity that is ours and the form of reception of our communication. As an exercise in communications, the 8th functional specialty, this analysis manifests the difficulty of the transformation of a scheme of recurrence in this Axial Period.¹⁰⁹ The difficulty does not rule out the need for such analysis nor does that difficulty rest just with schemes within the schools of our children or the universities they will attend. It also resides in the global scheme of recurrence of the negative Anthropocene culture in which “Lonerganism” is a component scheme.¹¹⁰ A similar analysis of the scheme that has come to be called “Lonerganism” might also reveal areas of modification nudging that scheme towards a more functional theoretical collaborative response to Lonergan’s achievements.

Beyond the analysis of a scheme of recurrence such as that which has been addressed in this article, there is communication with researchers in education concerning functional collaboration. Dialoguing with such researchers about the need for GEM and a division of labour that manifests intelligence is a different challenge again. What forms of communication can be developed for such communication, but before such forms can be developed, it is necessary to understand what in fact education is, and what the researchers are presently up to. For the divide is wide. And finally, I would suggest that a further relevant block to the transformation of any scheme of recurrence is the “dread” of a change of one’s horizon, of a change in oneself.¹¹¹

¹⁰⁸ <http://www.philipmcshane.ca/bridgepoise-02.pdf> Bridgepoise 2: *Transition to Educational Collaboration*. McShane explored the meaning of “transition” to “minor forms of implementation” as a hoped for “pragmatic outcome” at the 2010 Vancouver Lonergan Conference. The 2019 conference focusses on “a successful science of metaphysics is not successful by effort but by **success**” Email from McShane on November 2, 2018.

¹⁰⁹ More recently Philip McShane has challenged scholars and students interested in intervening into history to first understand the negative Anthropocene era but focus on initiating the Positive Anthropocene era. See McShane’s *Economics for Everyone*, op. cit., Preface, p. ix, for a discussion of the Anthropocene Age. Also see Ian Angus (2016) *Facing the Anthropocene*, Monthly Review Press. Also, Roy Scranton (2015) *Learning to die in the Anthropocene Age*, City Light Books for discussions of ecology and the destruction of the human footprint over the past 10,000 years.

¹¹⁰ Of course, we are all “caught up” in a multiplicity of schemes of recurrence in which the meshing of our fragmented psychology and intellectual growth during this Axial Period need become a creative challenge of an **unprecedented form of functional and theoretic collaboration** if this transitional period in history is to find its way to a dynamic global caring of the human community.

¹¹¹ Bernard Lonergan; **TOPICS IN EDUCATION**, CWL 10, University of Toronto Press, 1993, pages 94-96. “Because the subject is one of the objects, there can occur the transformation of the object only on the condition that

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Names of interviewees and members of the HRSB have been withheld. Anyone wishing to follow-up on these sources may request information from the author at rohenman50@hotmail.com Information may be provided if interviewee agrees.

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there occurs a radical conversion, a real development, in the subject. That real development in the subject is something that every subject dreads.”

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