

SEEKING UNITY AS FUNCTIONAL COLLABORATORS ¹

CONTRIBUTIONS TOWARD COGNITIONAL AGREEMENT

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INTRODUCTION

In July of 2008 I was asked to teach two courses with the title **The Roots of Peace and Conflict** for the fall semester at a Halifax University². It was my first opportunity to lecture on this topic. After reviewing the university calendar course description and the focus of the previous course outline I came to the following conclusions. 1) The course lacked an explanatory account of the foundations of Peace, 2) it recognized a limited notion of bias but again, offered no explanatory account, 3) the content of the course was information orientated, 4) the content lacked a theory of history, and 5) the course lacked a text³ and/or readings supplemented by a pedagogy that would orientate the student towards discovering the foundations of peace.

These observations led me first to consider various readings and articles by Bernard Lonergan and Philip McShane. In August of 2008, a month before the fall semester was to begin; I was informed⁴ that Kenneth Melchin and Cheryl Picard were having a text titled **Transforming Conflict Through Insight**⁵ published through

¹ This topic of Functional Collaboration was proposed by Philip McShane as a theme for the Halifax Lonergan Conference of 2008 to be continued at the 2009 conference. See Roberthenman.com for details. This article was prepared to be presented at the conference. Funding was provided by the Part Time Faculty Association, CUPE 3912.

² I lecture part time at Mount Saint Vincent University in Family Studies, Philosophy and Ethics.

³ I perused various texts on Peace Studies at the University library and they all lacked any move towards foundations.

⁴ During a phone conversation with Philip McShane he directed me to Melchin's and Picard's soon-to-be published book on the topic.

⁵ Ken Melchin & Cheryl Picard; **Transforming Conflict Through Insight**, University of Toronto Press, 2008.

University of Toronto Press. Dr. Melchin sent me a partial draft for my perusal⁶. It would serve as a text for the course. Readings by Lonergan and McShane would supplement the course text, but I was also aware that pedagogy would be my greatest challenge.

The process of planning the lecture series and course syllabus highlighted the inadequacies of the present approach to Peace Studies. This inadequacy focused my efforts on revising the entire course content and approach. In this brief article I will outline how that process manifested a *conflict* in Peace Studies and that the solution to this particular problem is a particular pedagogical application of generalized empirical method. This process also manifested an important dynamic of teaching as well as the absence of support due to the non-functioning of an explanatory division of tasks in the various specialties that would constitute a process of development not only in Peace Studies⁷ but in education generally. I will also distinguish between various forms of communication as an aid to people functioning in different professions and the horizons involved in those areas during this Axial Period.

CONFLICT IN PEACE STUDIES

The previous course in Peace Studies focused on readings and discussions of the various global organizations that have been mandated to work for peace in areas of human conflict⁸. These organizations are not all restricted to a specific conflict. Many,

⁶ My thanks to Ken Melchin for sending me a partial draft and assisting in moving the publishing date forward in order to receive the text in time for the autumn semester.

⁷ See http://www.ustpaul.ca/LonerganCentre/index_e.asp The group works centrally out of St. Paul's University in Ottawa, Canada. Various scholars in related fields across North America function as a research group in conflict and peace studies with a common interest in Lonergan's work. A focus on the transformation of mediation through insight as a resolution to conflict is presently in its early stages reaching for and requiring a theoretic recycling of a functional specialist approach.

⁸ The most well-known organization is the United Nations. Many more have evolved on a smaller scale since the UN's inception. There are a multiplicity of NGO's and Academic organizations dedicated to developing strategies towards resolving human conflict. See just two of the online sites among many www.uwm.edu/Dept/CIS/conflict/congeneral.html or

such as the World Health Organization and the Hague Peace Appeal for Youth are mandated to assist in resolving the affects of civil and/or economic strife.

The course in Peace Studies has been generally information based providing the student with readings of the history, make-up and mandate of the various organizations. Philosophy courses bring in various theories of political justice and ethical concerns⁹. Students are evaluated in the traditional style of examination by memorization. Such courses are usually career orientated.¹⁰

At the university where I teach the students who attended the course had little experience of explanatory learning therefore little or no experience of science,¹¹ and no experience of self-attentive methodology. That can be a positive experience in some cases. They are not totally biased by some former philosophical ideology. The negative

www.globalsecurity.org/military/world/war/index.html for some of the statistics on present conflicts active at this time. In 2003, 15 major conflicts, 2005, 8 major conflicts, approximately 24 lesser conflicts. Some of these have been ongoing since the 1950's. The UN defines "major wars" as conflicts resulting in 1000 or more deaths per year. In WW1, 5% of casualties wounded or killed consisted of non-combatants. In 2008, 75% of casualties wounded or killed consisted of non-combatants. As of 2008, 26,000,000 people were internally displaced due to conflicts in 52 countries. Statistics ring cold. They do not express the internal suffering, disease, starvation, death, grief, loss of hope and abandonment that pervades such displacement. Comprehensive compassion consists in initiating solutions that work. The statistics bear out the inadequacy of past and present efforts at resolving conflict. "But statistical enquirers..... do not seem to attempt the obvious next step of exact explanation." Bernard Lonergan, **Insight: A Study of Human Understanding**, University of Toronto Press, 1992, page 77. Without an explanation of the cause of an event or series of events the probability of a workable solution is limited. The implication is not to shut down current efforts, but concomitant with those efforts, initiate an appreciation that the solution is long term and consists of a reorientation and evolution of human consciousness through a perspective on cultural shift, a 3rd stage development of self-understanding. Human conflict is at present symptomatic of the Axial Period and common sense solutions are a product of our fragmented time manifesting an inadequacy in resolution of conflict. University courses on Peace Studies fall within this same category.

⁹ This course in Peace Studies is cross-listed with the Philosophy and Family Studies departments. As an interdisciplinary course guest professors were an expected component. The philosophy and sociology departments participated. This did lend to a helpful critical comparison of approach. I also invited 2 officers of the Canadian Armed forces who had served in Afghanistan to share their experience of military conflict. They expressed great compassion for the people but were not overly hopeful of their efforts as being successful.

¹⁰ Many of the students, 60 in all, expressed some interest in working with foreign services, the UN, and missions abroad. For many it was an elective that they thought might be interesting.

¹¹ The Professional Programs at this university communicate and highlight statistical method and policy research work. It contributes to the "deadening effect of courses" in which one's talent and enthusiasm are "buried in the training of a B.Ed. Program." See Philip McShane, *Divyadaan Journal of Education*, 13/3(2002) page 281.

side is that all of their other courses are directed towards maintaining and enhancing naïve realism. While I am attempting to introduce the students to an expansion or revolution in their view of empiricism; the sociology, philosophy, and psychology departments are continuing to reinforce a common sense view of reality. Out of 60 students, approximately 10 expressed interest and enthusiasm about a “turn to the subject.”

The *conflict* in Peace Studies can be centrally located in the absence of any effort to teach an explanatory account of the data of consciousness providing the foundations of conflict resolution. This *conflict* within Peace Studies is characteristic of the general disparity of university studies and education in general.¹²

TEACHING PEACE STUDIES

I have outlined briefly the situation in Peace Studies as well as in the university in which I teach. The central tasks then were what to teach and how to teach it. I decided, in introductory form, to work with puzzles and examples of conflict to introduce the students to their own manner of solving conflicts in their own lives. My main emphasis was on the three question types: What questions, Is questions and What-to-do questions.¹³

After a few classes on this I moved into an explanation of the nature of science and the distinction between memorization, nominalism, description and explanation. To do this I introduced an analogy; the periodic table, an example I have often used. Mendeleev and Meyer got an insight into the relationships between the atomic weight

¹² The political arena does not escape this problem; witness President Obama’s addition of **development** to military and diplomatic efforts in responding to questions about how to resolve conflict in Afghanistan, Pakistan, and Iraq. A notion of development at least points towards non-violent methods of resolution but the nature of development is yet to be spelled out. Developing the infrastructure of interiority would fall outside current ideologies of development.

¹³ Philip McShane; **Wealth of Self and Wealth of Nations**, Exposition Press, NY, 1975. Chapters 2, 3, 4 & 6.

and mass of the various **elements** that were “known” at that time. Shortly after 1869 alchemy lost its fascination. The foundation of chemistry¹⁴ required for the eventual emergence of a systematic approach to understanding the relations between the chemical elements was established. I then returned to a series of puzzles attempting to draw the student’s awareness into their own **elements** of consciousness followed by cajoling them to get insights into the relationships between those **elements**. That experience is quite difficult when you are teaching students who have little experience of explanatory learning.¹⁵ Some evaluations of my courses have often produced the comment that “it” was rather philosophical, their meaning being the traditional “stuff” of “abstract”¹⁶ thinking. Students are so well indoctrinated into nominalism and memorization that explanatory understanding is often considered an irrelevant enterprise due to the difficulty of the understanding.

Later lectures focused on bias and neurosis. As the students began to become aware of their own unintentional truncated neglect of their own manner of resolving their own conflicts, we envisaged together the gathering of the UN and other peace organizations attempting to resolve world conflicts¹⁷ contextualized by the same neglect.

¹⁴ In as much as the periodic table provided for progress in chemistry, it is the actual insight that initiates such progress. Formulating the method of chemistry requires an explanatory account of the data of consciousness as it functions when doing chemistry. Understanding the insights that ground the periodic table would be an expression of that functioning.

¹⁵ Noticing the elements of consciousness and cultivating curiosity are related activities of pedagogy but the first activity does not necessarily lead to the second.

¹⁶ I am using this term “abstract” in the traditional sense. In the context of procedural analysis the term takes on the meaning of the acts of consciousness adding to experience shifting the focus away from correspondence views of knowing.

¹⁷ A central issue in the world today is the inadequacy of economics which leaves a major gap in the minds of world leaders and representatives of the same. Economics is not yet a science. See Bruce Anderson & Philip McShane, **Beyond Establishment Economics: No Thank-you Mankiw**, Axial Press, Halifax, NS, 2002, page 66 for a discussion of what some economists express about their own profession. See also Philip McShane, **Pastkeynes Pastmodern Economics: A Fresh Pragmatism**, Axial Press, NS, 2002 for a postgraduate expression of the problem and solution to “casino” economics. Present efforts at solving the global recession manifest the unscientific character of present economic theory. It might be compared to

Only then can a theory of history, the cycle of decline, and the long term reversal of culture be introduced. Towards the end of the course I introduced the notion of a division of labor, the recycling character of functional specialization grounded in a growing understanding of the structure of consciousness as the long term solution¹⁸ to human conflict and the *conflict* in Peace Studies.

Obviously, this is far too much material to cover in one course. I use that approach because the students seldom get a second opportunity at the topic. Unfortunately, their interest seldom has the momentum to carry on. They have a degree to finish and some of my first-time students who managed to take a second course with me expressed that they had to rearrange their courses or get their director's permission¹⁹ and they are no longer sure on which field they wish to focus. They find it difficult to major in *themselves* in a university of *one*. Academic counseling then takes on a quite different diplomacy. I suggest and encourage outside-class seminars and discussions to

the stage of alchemy prior to the emergence of the periodic table. It was a time of "trying" things and then waiting to see if they worked. The bailout efforts have no recourse to a systematic understanding of the cause of recurrent recessions in contemporary economic functioning. This inadequacy is not restricted to economic theory. The political and diplomatic arenas suffer similar inadequacies.

¹⁸ It is interesting to note the Truth and Reconciliation Commission that was established in South Africa and how that process shifted consciousness from retribution to moving forward away from violence. That is a different process than mediation. It raises the topic and fruitfulness of conversion of the individual or group and eventual healing from deeds of the past. Intellectual conversion would bring about a much needed "healing" of university activity. http://en.wikipedia.org/wiki/Global_Elders See also Richard Branson's group of Elders. The group's effort is to collaborate outside political structures attempting to resolve some of the major conflicts and human rights violations in the global community. See also Philip McShane's article "The Dismal Failure of Lonergan Studies." <http://www.philipmcshane.ca/FNC-42.pdf> for a brief discussion of the value of Elderhood.

¹⁹ I am currently teaching a 4000 level course in ethics. Some of my students are in their first year at university and with my permission are able to enroll in the course. This is a common event in the department. Prerequisites are incidental. The department courses are not developmental. Imagine a first year physics student asking to enroll in a fourth year level of quantum physics. He or she would be lost. The present state of the social sciences lends itself to a lack of development in course levels.

support and encourage their interest.²⁰ I also direct students to other readings and universities where some further study may be accomplished.

THE FOUNDATIONS OF PEDAGOGY

This experience of developing a new course for Peace Studies and the teaching of the course has directed me to a deeper reflection on my own pedagogy and on McShane's phrase "teaching children children"²¹. When we teach we teach three experiences of understanding. We teach our understanding of a topic, Peace Studies for example, we teach our understanding of our self,²² and we teach our understanding of the student.²³ If the understanding of these three areas is an expression of self-understanding and is spontaneously expressed within the context of differentiated consciousness, then the understanding of the topic, our self-understanding, and our understanding of the student will be recognized as one act of communication.²⁴ All understandings are expressed at one and the same time. In other words, when I am teaching a topic, I am teaching myself, the existential component of teaching, and the student as student. When teaching Peace Studies, one is *teaching students students*.

What constitutes this form of communication? Such communication is constituted when the subject as teacher expresses in words him or herself subjectively and the student's own subjectivity is authentically exposed to him or herself.²⁵ I am thinking here

²⁰ I facilitated a seminar last year (2008) with the focus on introducing participants to their 13 elements. It had little success. The fragmentation of our times was expressed in people wanting to know in a nutshell what Lonergan was all about. Introducing them to themselves was blocked by this "need" among others.

²¹ Anyone familiar with McShane's writings and teachings will have come across this phraseology. See his articles on education: www.pmcshane.ca

²² Philip McShane, "A Reform of Classroom Performance" *Divyadaan Journal of Education*, 13/3(2002) page 290. "One is teaching oneself oneself through a struggle with "identification.""

²³ *Ibid.* page 287.

²⁴ *Ibid.* page 287.

²⁵ Bernard Lonergan, *Method in Theology*, p. 88, footnote 34. "expressing the subjective experience in words and as subjective." See also Philip McShane, *A Brief History of Tongue: From Big Bang to*

of Philip McShane's statement; "**What** is a schoolboy (schoolgirl)."²⁶ The twist of no question mark should cause a shift in focus and meaning towards a more luminous appreciation of the **whatness** that each of us is. To be more existential: 'I am a what.'²⁷ This form of linguistic expression is an example of what Lonergan means by linguistic feedback. It projects the self that we are back into consciousness. Such refinement of self-expression requires lengthy reflection into one's own subjective dynamics and coming to an appreciation that the student has the same interior dynamic. An appropriation of **what** we are changes the manner in which we express our inner world towards genuine authenticity. Such appreciation begins with a turn to our own subjectivity and a developing appreciation of our curiosity and acceptance of our fundamental orientation in the cosmos.²⁸ In my years of teaching I have slowly come to appreciate that the element of curiosity is foundational if teaching and learning are to take place but it is also what has been most neglected in methods of education and culture in general and finally, has faded and been replaced by neurotic motivations, modes of survival and pedagogies neglecting the turn to the subject. I have been continually returning to that specific element of consciousness for over 28 years for two reasons: 1) McShane suggested the topic to me as my MA thesis in 1981²⁹. In doing so I became more aware of the role of curiosity in human knowing as well as my own neglect, and the culture's, of that dynamic

Coloured Wholes, Axial Press, Halifax, 1998. Chapter 2: "How-Language: Works?" He *works* patiently for the reader to heighten their awareness of the ground of language in a way that would seem to express what Lonergan means by linguistic feedback.

²⁶ Brackets my own. You can find this statement in McShane's lectures on education on his website.

²⁷ These statements should challenge our search for meaning directing it to our own inner reality. As fragmented personalities, do they? Such statements are required in this Axial Period. In a few centuries they would hopefully be an insult, or perhaps a compliment.

²⁸ In my recent reflection on our orientation and relationship to and in the cosmos I coined the term **Cosmostorical consciousness**. It expresses a mediated patience as well as placing emergent probability in a larger context.

²⁹ Robert Henman; **The Child as Quest**, University Press of America, 1984. Published MA thesis, it was an exploration and application of the child's quest as a method in education.

which moved me forward to work some of that through.³⁰ 2) In 1981 I had called Bernard Lonergan when he was residing at Boston College and he asked me what I was working on. I replied that I was researching the child's quest. He responded quite enthusiastically: "That's the genesis of it all." I was encouraged to understand just what Lonergan may have meant by that response.

Over the past 28 years through teaching children, adolescents, young adults, adults, and raising two children I have experienced a wide range of disparity in the development and destruction of childhood questing.³¹ The challenge was reinitiated in a new way for me over the past six months. If I am to teach more authentically the three aspects of teaching that I have mentioned above, my curiosity needs to be continually exercised through efforts at trying to understand,³² both my topic and the required strategies of pedagogy. The following is an example of how I attempt to heighten the student's subjective experience of their curiosity.

A	E F	H I	K
B C D	G	J	

³⁰ Elements of inauthenticity still remain unknown and although unknown still remain operative in one's living and teaching. During this Axial Period one may be at the mercy of dysfunctional family life, a brutal authoritarianism, the disorientation of nominalist education or a personal crisis. Any of these can and will affect the focus of consciousness in its desire to understand.

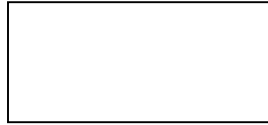
³¹ It is worth noting, perhaps, that even teaching with deficiencies, some students catch something. A few aspects emerge: 1) this is something completely new and alluring, and 2) they begin to develop some appreciation for the novelty of getting insights. In a recent class on ethics while I was attempting a new twist on the self-creative process of consciousness, a student remarked; "This is a spirituality." She got an insight that one would have suspected was outside the context of what I was trying to get across. It is these kinds of events that not only characterize the many ways of human development but also how continuous efforts of developing new strategies of pedagogy can bring forth leaps.

³² Too much present effort is focused on comparing Lonergan's work to others. The central task is to take up collaboratively doing science within the explanatory mode beyond nominalism and description. I recently viewed the topics for the various Lonergan conferences planned for 2009 and it is worth noting the focus on continuing interpretations of Lonergan's work, the presupposition being, that the appropriation of consciousness has been achieved. It is one thing to say that we are an unrestricted desire to understand and another to have appropriated it. The reality is that **Insight** cannot be read comprehensively by common sense, the prevailing mode of consciousness in our time.

This is a puzzle I have often used and many of my readers may be “familiar” with it. Two questions are posed: 1) what is the law orchestrating the placement of the letters? and 2) what are you doing when you are solving this puzzle? I encourage the students to remain engaged in oscillating back and forth between these two questions. The second question requires the first engagement in order to provide the data required to answer the second. I then offer the following clue for those who have not yet achieved the insight.

$$\begin{array}{ccccccc} \underline{1} & & \underline{4} & & \underline{7} & & \underline{1} \\ & 2 & 3 & & 5 & 6 & & 8 & 9 \end{array}$$

At this point I offer a brief discussion of the child’s possible experience of curiosity. I ask the students to imagine the child asking a question fully embodied. Their entire anatomy is involved in the asking. Their chemistry, physiology, psyche, and desire to understand are functioning as one. The pattern of one above and two below may mislead you. Did it? I then offer the following further clue for those still puzzling.



At this point I usually can detect some anxiety with those who have not yet achieved the insight. Those who have often relax with a smile with some anticipation to reveal the solution. Two points are worth mentioning here: 1) the anxiety inhibits the self presence to their curiosity and 2) the anticipation of wanting to provide the solution also can inhibit a second order of reflection. The desire to understand the puzzle or provide the solution usually remains a dominant mode of consciousness. At this point I ask the students what they are experiencing along with their puzzling. Responses range from some minor anxiousness to frustration as they anticipated “getting” it quickly. We then explore reasons why some get it quickly and some do not assuring the students it has very little if anything to do with their degree of intelligence.

My main focus in this exercise is to prolong the experience of the student’s curiosity in order to provide sufficient data for their meta-reflection. In order to do this

one requires a puzzle or science problem that lends itself to a few clues. I usually am reluctant to “provide” the solution but by class end those who have not achieved the insight are beginning to experience one of two psychological responses: 1) they have given up and consider it not worth their while, or 2) their anxiety is evolving into agitation. I usually offer the solution. The psychological responses are very telling in that the experience of sustained curiosity is one the students are not accustomed to. This recalls my remarks about the lack of explanatory experience in present university classrooms. As I am presenting these puzzles in this manner I am presenting my understanding of how I experience myself coming to understand an experience, I am also teaching a puzzle, and I am addressing pedagogically the students in the manner they come to understand any experience: the tri-existential experience of teaching occurring in one activity. The outcome is to assist the student in discovering that they are a **what**.

The task in our present Axial period for the educationalist is to develop strategies of teaching mathematics, the sciences, language, and the arts that parallel the method outlined above. A key question to keep in mind is: how do I respect the order of consciousness when teaching anything?³³ That question presupposes the context of one’s own appropriation of consciousness and more specifically, the dynamism of curiosity.³⁴

The function of teaching, when understood in this existential context, communicates many different experiences to the student culminating in one experience of

³³ I am always searching for new puzzles that can enhance my teaching. The emergence of functional specialist work in educational methodology would be a major support for teachers. Much of B.Ed. programs focus on curriculum development and inadequate postmodernist views on literacy and discourse contextualized by a truncated neglect of the teacher-to-be’s interior development. This leaves the self-identification of the person entirely out of the program.

³⁴ A review of Lonergan scholarship exhibits a fair amount of “writing about curiosity”. The central need is to begin to exercise it on the two levels suggested above. I encourage my students when writing essays to find a topic or problem they are interested in and focus it down to one question allowing the question to guide their research, and their understanding to guide their unfolding formulated expression. Their expression then too respects their own inner dynamics.

understanding that can maintain and develop the psychological and cognitional unity of the student.³⁵ Any deepening of one's own self appropriation can increase the authenticity of communicating oneself and shrink the gap that presently dominates education from preschool to post-graduate years. Shrinking that gap in oneself is a huge challenge in contemporary culture and an even greater challenge for students when they are exposed continuously to memorization, nominalism, and descriptive forms of communication that are passed off as science and learning.

The focus of adverting to and cultivating of curiosity would over a period of time reorientate the teacher and student towards intellectual and theoretic conversion. With that in mind I have been attempting to develop new methods and strategies for cultivating and sustaining the curiosity of my students. This aspect of cultivating curiosity became more central than particular aspects of the suggested curriculum. It also highlighted the lack of resources in attempting to teach in this manner.³⁶ In the absence of functional specialization that would focus on developing educational strategies I have had to develop the course heuristically towards an explanatory account of the foundations of human peace. It was a highly inefficient manner of attempting to develop the course, provide insights into current Peace Studies, and communicate to students in a manner that would respect their cognitional development. The immensity of the project highlights the need for a collaborative division of labour.³⁷

³⁵ It might help here to imagine a three-in-one event. But the imagining requires some prolonged awareness and reflection on the activity of what goes on in me when I am teaching.

³⁶ McShane, *Divyadaan*, p. 286. "Would it not be magnificent if communications of a good teacher regarding particular teaching to particular apprentice teachers was what I call a village activity, supported by a structured global understanding that yet was concrete in its suggestiveness?"

³⁷ The emergence of functional specialization as an eventual outcome of functional collaboration requires the character of emergent probability. The widest range of schemes of recurrence need be made available in order that a wide range of events provide the opportunity for the heuristic character of human consciousness to bring forth that particular central unity over time. That range of possibilities has its

FORMS OF COMMUNICATION

The process of planning the course in Peace Studies also led me to reflect on the different forms of communication involved in 1) teaching students 2) dialoguing with researchers in the various tasks of functional specialization, and 3) the nature and role of classroom textbooks. To sort this distinction out I returned to a text of Philip McShane's **Process: Introducing Themselves to Young (Christian) Minds**³⁸ in order to develop a better understanding of the distinction between the activity of communication as teaching and communication within the context of functional specialization. When I teach I am communicating pedagogically to undifferentiated consciousness. In my capacity and stage of life I consider myself a semi-towered person, speaking to non-towered students. What do I mean by semi-towered? I have some notion of three distinct horizons; common sense, theory, and interiority. So, I am communicating in my capacity to students who have never adverted consciously to these differentiations. So, how effective is my communication?

In the context of functional specialization, communication would be an expression of explanation of a particular specialty being listened to within the context of an explanatory horizon.³⁹ We might imagine a theoretical physicist exploring a new

presuppositions. The central presupposition is that the dynamic of proportionate being, the detached and disinterested desire to understand, be encouraged and permitted to function without force or external acclamation. Correctly understanding our experiences provides its own "lift." The Project: Global Functional Collaboration is an effort to provide just such a range of possibilities. See **Insight**, Chapter 15, Section 6 on Human Development and Section 7 on Genetic Method and Chapter 4 Section 2.2, 2.3 and 2.4. See also Russell Baker's website <http://www.libertybelle.ca/> an online effort to assist in the implementation and organizing of functional collaboration.

³⁸ See <http://www.philipmcshane.ca/process.pdf> pages 87-92. See APPENDIX of this paper for a copy of the diagram.

³⁹ If you are familiar with some of the Lonergan literature over the past 4 decades it would be worth one's while to reflect on the degree of explanatory work within the context of functional specialization. Can we even read such works from an explanatory context to critically discern if such works are explanatory? The ongoing flow of papers and books failing to initiate functional specialization would seem to make the point. During this Axial period of history only a very gentle and gradual move towards genuineness in our

insight with a colleague. The first physicist would assume that the second physicist has a similar background and that would influence the form of pedagogy. The two physicists are speaking and listening within the explanatory horizon. That is not the contemporary experience of the social sciences, be it education, peace studies, psychology, sociology, or theology. The experience is common sense speaking to a common sense listener.

A teacher functioning in the explanatory mode within any of the social sciences (if such were in existence) is depicted by McShane's diagram of page 92 (Process-See Appendix to this article for a copy of the diagram) where C8 represents a communications specialist or a teacher with a differentiated consciousness and C9 represents the student with undifferentiated consciousness. There is a gap to be crossed pedagogically. C89 symbolizes that particular form of communication. In the absence of functional specialists and teachers with differentiated consciousness C99 symbolizes the form of communication that presently dominates both university and school classroom pedagogy. The long term outcome in the classroom is the transformation from C99 to C88.

A further challenge of communications is to find a textbook that supports teaching in both the explanatory mode as well as illuminating the interior life of the student. Over the past 25 years I have been teaching ethics, medical ethics and various philosophy courses. I have searched for texts that would assist my pedagogy of introducing students to themselves. When it came to specific courses such as medical ethics, there was one exception⁴⁰. First of all, what type of textbook would I require to support my lectures on a

curiosity can increase the probabilities of a global shift in eventually understanding human understanding. See Insight, pages 499-501 on Genuineness as development of consciousness.

⁴⁰ Michael Shute & William Zanardi; **Improving Moral decision-Making**, McClelland, 2006. Previously published by Axial Press, Halifax NS, 2003. This text serves well as a foundational text in any ethics

science of interiority? The context of present teaching, whether university or school classrooms, is one of fragmented consciousness. So, any textbook that would support teaching in this stage of history in any topic has to focus on assisting the student to advert to what they are doing when they are doing Peace Studies, Medical Ethics, Geometry, Sociology etc.. Such texts are limited in availability and in the majority of fields non-existent. Texts even in the Lonergan tradition are descriptive and lack an adequate pedagogy. Such texts “tell”⁴¹ you what is going on in you, and the reader then too easily, reads on with no advertence to his or her inner activity. The key would seem to be a style of writing that initiates what Lonergan has called “linguistic feedback,” initiating a style of expression that adverts consciousness to itself in act, such as “**What** is a student.”⁴² That complementary experience has the possibility of shifting the student’s awareness of what they are. In the absence of textbooks to assist in this the teacher is challenged to develop their own strategies.⁴³

This brief discussion distinguishes between various forms of communication that are presently functioning, those which are required to illuminate the subjective experience of one’s subjectivity and a glimpse of the massive project required to initiate a transformation of “talk” in the academy and global culture.

course during the Axial Period. I have used **Wealth of self and wealth of Nations** by Philip McShane for most other courses. It has served well as an introductory text in almost any area.

⁴¹ I do not exclude my own efforts in as much as this paper at times “tells” you what is going on in you. To read yourself as the print passes the eye is a huge challenge and yet it is the only manner in which an appropriation of consciousness can be attained.

⁴² Recall page 8 above for a brief discussion of linguistic feedback.

⁴³ This challenge highlights the need for textbooks that will support pedagogy during the Axial Period. A recent effort for high school students is **Introducing Critical Thinking**, by John Benton, Alessandra Drage & Philip McShane, Axial Press, Halifax, 2005.

THE FOUNDATIONS OF COLLABORATION

That massive project leads us back to the foundations of our developing appreciation of our own subjectivity and to do so we return to my earlier discussion of Lonergan's comment to me 28 years ago. "That's the genesis of it all." What might Lonergan have meant? More importantly, and within our reach, what meaning might we create from this statement? Let us reflect briefly on the child's experience. Children are curious before they learn language. This can be concluded by understanding the manner in which children relate to various experiences of their sensibility. They attempt to "make sense"⁴⁴ of experiences by moving them about, fitting them together with other things. They explore their environment with vigor. Something is going on in their minds. Once children begin to speak they express this "something", this subjective dynamism, through continuous questioning. Their questions are full-bodied. They are seeking understanding. It is interesting to notice that they learn from their past experiences influencing their present activity, a micro-foundational beginning of the two phases of functional specialization.⁴⁵ A key point is that parents do not have to teach their children how to do this or send them off to some special school to learn how to ask questions. It is their "way."⁴⁶ And just as importantly it is our way. The primary data of a teacher is her or

⁴⁴ To make sense of an experience is to initiate the elements of consciousness. The moving about is akin to manipulating a diagram.

⁴⁵ ⁴⁵I recently received an email from a source that shall remain anonymous stating that the specialties are being done and that Lonergan has merely provided a way of distinguishing and naming them. Without a widespread explanatory account of the interior data of consciousness neither functional specialization nor the specialties can occur or are occurring.

⁴⁶ We might think of children as naturally displaced during this Axial Period. See Philip McShane's **Process: Introducing Themselves to Young (Christian) Minders**, <http://www.philipmcshane.ca/process.pdf> pages 83 - 86, Section 4.3 on "Displacements." The child's spontaneous objectification of their curiosity is most often faded through parenting and education strategies

himself. As much as I may conclude to the child's more embodied questing, we must begin with our own experience⁴⁷ which will most assuredly evoke the misguided mechanisms of childhood survival.⁴⁸ We are not answers, we are first and foremost curious and quests- echoes of Aristotle and Socrates? When we attain understanding we experience a temporary shift of focus that is later replaced by further questions, a return to our way as a different person. Think of your "way" and "you" being recycled by "you" anew each time this occurs towards.....!

I have over the past 25 years of teaching witnessed that fading and disruption in myself as well as in a wide range of ages of people. Our "way" you might say is taken from us, or we have been alienated from our way. If our "way" is disrupted, faded, alienated, unknown to us, how do we go forward towards what our way desires-understanding?⁴⁹ How can we begin to appreciate the difference between the common sense realm of meaning and that of explanatory meaning if our "way" is underdeveloped or disrupted? This is the task that was reinitiated for me in developing the course in Peace Studies-how to "kick start" the student's curiosity. Patience and owning the process so that one is teaching **students students** are challenges of ongoing development. The curiosity of children, although not understood by them, is authentically motivated if the experience of the womb and the early years have been hospitable and nurturing on the

neglecting the ground of such objectification. Regardless of the topic I teach, my main focus is on revitalizing such spontaneity and developing new strategies to assist in that effort.

⁴⁷ Philip McShane: **PastKeynes Pastmodern Economics: A Fresh Pragmatism**, Axial Press, Halifax, NS, 2002. Page 101: "The *merely empirical* is the language of education and scholarship. Furthermore, that language includes child-talk, and talk of child-talk, even by children. So, self-interest is abundantly *merely empirical* in an elementary non-reflective form. One may say that sensibility is spontaneously expressive of self-interest."

⁴⁸ See my articles on Growing Children and Parenting at **Roberthenman.com** for a discussion of some of the distortions that presently dominate our cultural crisis as well as strategies for possible development.

⁴⁹ It is perhaps worth noting that the Axial Period in its truncated parenting and education schemes does not "produce" systematic thinkers in great numbers. Our beginnings will be expressions of "adequate inadequacy."

levels of chemistry, psychology and freedom to ask and explore⁵⁰. Can we say this about our own curiosity?

Our curiosity is our beginning requiring personal development so that efforts in functional collaboration have an underlying unity⁵¹ that can eventually blossom into explanatory expressions within the context of functional specialization. Progressive assistance would consist of a recycling and sharing of efforts by people engaged in research into methods of teaching that are recycled explanatory accounts through functional specialization. Such work would support a teacher through ever-better pedagogical strategies. The structure of teaching any topic would then manifest to a student the heuristic structure of their consciousness. So, when one is teaching any topic, one is teaching students students. Any neglect of the cognitional, epistemological or metaphysical dynamisms of consciousness inhibits the intersubjective activity of teaching students students. The ground of those dynamisms is the unrestricted desire to understand which is expressed in questions.

Perhaps this brief discussion helps us achieve a glimpse of what Lonergan may have meant in stating: “That’s the genesis of it all.” Moving through and transforming the Axial Period will consist of much more than being able to name the elements of consciousness, list the functional specialties, and the various differentiations of

⁵⁰ See Sir Ken Robinson’s video <http://globalmindshift.wordpress.com/resources/videos/sir-ken-robinson-do-schools-kill-creativity/> and books on creativity and the failure of global schooling to cultivate this integral dynamic of our human subjectivity. Robinson’s expression, although a product of common sense, does highlight an integral component of human subjectivity and its neglect in global education.

⁵¹ There is the even deeper unity in the ‘leap back, from extroversion.’ Philip McShane, **A Brief History of Tongue**, Axial Press, Halifax, NS, 1998, page 143. This phrase has long challenged me in my own efforts at a more secure grounding of generalized empirical method. This morning, as I do each morning, I greeted “my” sun from my 9th floor balcony with that meaning in mind. This leap back is not into some notion of introversion. It is a growing appreciation of our “sensability,” our sensing self and our minding connecting it all. The challenge and progress comes and goes seething in the fragmentation of our times and the ever precarious difficulty of “being at home in transcendental method” but more positively of the joy of *discovery growing*.

consciousness. Transforming the Axial Period begins with an emerging collaboration contextualized by a vision of implementation of Lonergan's solution to history.

Teachers are at the mercy of common sense eclecticism paraded as science. Students are victims of that series of inadequacy.⁵² Functional specialization would over time initiate a transformation of professors, teachers and students and such series of inadequacy through the recycling of developing strategies of education on how to cultivate and sustain curiosity. A teacher who is functioning with a differentiated consciousness and an appropriated state of curiosity would be aware of the need for a pedagogy that cultivates the student's curiosity towards insight, knows at what stage the student is at, where he or she has to get, and how he or she is to get there. And it would be a spontaneous activity of a particular genuine differentiation. We will have to wait for that with Cosmostorical patience.

CONCLUSION

These are just a few of the possibilities that may challenge readers towards a deeper appreciation for a more refined cognitional unity assisting in the implementation⁵³ of functional collaboration and functional specialization. The discussion also situates such implementation in history as the beginnings of the long term solution out of the

⁵² Nicole Ongo; "Unethical Education" A student essay submitted in a course on ethics that I was teaching during the winter of 2009. Page 6: "...if we all possessed healthy curiosity, our education would be much more rich and fulfilling. We would not be learning things simply because we had to, but because we had a genuine curiosity to understand. I have another year of university left that will be brimming with multiple choice questions, memorization, and stress, that being said I will most likely graduate *owing* instead of *knowing*." (Italics are Nicole's)

⁵³ As outlined earlier in this paper such unity and implementation exhibits a low probability within the classrooms of undergraduate students. During this Axial Period such unity and implementation will find its grounding in the common interest and good will of those committed to reorienting contemporary science through efforts to transform present nominalist and descriptive expression into explanatory accounts to be recycled at first through a somewhat disarray of the functioning of functional specialization eventually to lead to a refinement of specialty distinctions increasing the probabilities of more systematic and progressive results.

Axial period of fragmented consciousness. In a thousand years such discussions will be hopefully redundant.

I have attempted in this paper to acknowledge distinctions in the process of teaching and communications as well as the need to focus on the cultivation of our own curiosity as a way towards cognitive agreement. I have also attempted to provide evidence for the need for functional specialist's backup. My effort at teaching Peace Studies manifested the difficulty of applying the general heuristic in two ways: 1) the difficulty of cultivating and sustaining a student's curiosity within the current academic climate,⁵⁴ and 2) the lack of collaborative explanatory scholarship as a resource.⁵⁵ The central importance now is to implement strategies towards functional collaboration⁵⁶ that will over time initiate functional specialization so that teachers eventually emerge that develop strategies of communicating explanatorily (C89) challenging undifferentiated consciousness out of naïve realism into the world of critical realism and contribute to the emergence in some far-off future in which C9 are reading and listening "positionally"⁵⁷ becoming C8. I would hope that my shared-experience serves to challenge anyone, who

⁵⁴ I make this remark in appreciation of the challenge of academic survival and providing oneself with a standard of living. In my 25 years as Sessional lecturer in philosophy and ethics I have experienced an exceptional degree of academic freedom. Unfortunately it provides minimal assistance to the students within the context of solitary efforts.

⁵⁵ I am thinking here of Lonergan preparing his lectures in theological method and having to work through various specialties alone during his years at the Gregorian (1952-64) with the context of **Insight** in mind and his eight-fold solution to the Axial period still a few years away.

⁵⁶ See Russell Baker's website at <http://www.libertybelle.ca/> for outlines of strategies in developing the profession of functional specialists. **CARING FOR OUR FUTURE: Laying the Grounds for Living in an Open Society**. The website is still in its developmental stages.

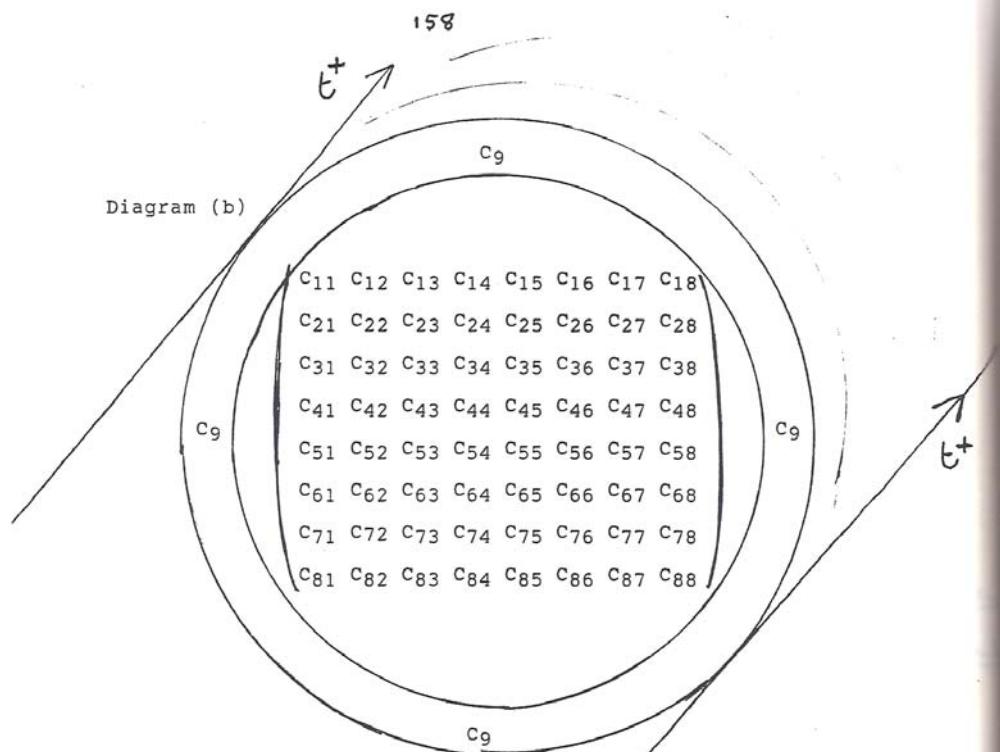
⁵⁷ See Philip McShane's articles on education, especially <http://www.philipmcshane.ca/eldorede-01.pdf> "Re Forming Teachers of Themselves." This series of lectures on education were presented to teachers and professors in Australia and Korea in 2007. The term "positional" is one McShane developed, and I offer my meaning, I think of it as my own integral experience of speaking and listening within the context of reality as a correctly understood experience. In other words, all of my chemistry, physiology and psychic makeup support that understanding of reality. McShane has previously expressed something similar, I suspect, symbolically as: F(p, c, b, z, u, r) See his **Wealth of self and Wealth of Nations**, page 106 for a discussion of the six-levelled human subject functioning integrally.

genuinely understands the need for a science of interiority, to a deeper appreciation of the need to continually refine their experience and understanding of generalized empirical method in her or himself. Ongoing collaboration can assist in meeting that personal development and contribute to initiating a group process towards the liberation of human consciousness.⁵⁸ *Such agreement, however, needs expression and, while we await common cognitive agreement, the possible expression is collaboration....*⁵⁹

⁵⁸ The transition from subject as subject to subject as object begins, “by expressing the subjective experience in words and as subjective.” (**Method in Theology**, p. 88, footnote 34) An appropriation of that transition leads to an affirmation, a self-understanding, and an objectification of the subject. That process contributes to the liberation of human consciousness.

⁵⁹ Bernard Lonergan; **Method in Theology**, Herder & Herder, NY, p.368, the last line in the text.

APPENDIX



Obviously, the meaning of this diagram depends on what you bring to it. The matrix of academic collaboration is at a horizon-remove from streetmeaning. The diagram has the context of the fourth diagram of exercise 2.5.20. It has, of course, the context of the other diagrams in this book, and it can be placed in the context of other symbolizations of historical process, for example, that of F. M. Fisher^a. "He defines a state of nature as a point in an m -space, m being the number of independent variables excluding calendar time. He introduces time as n discrete moments since the creation of the world, and proposes some kind of multiple Markov matrix as giving the required picture of history. 'Toynbee's Study of History can be regarded as an attempt at a great Markovian reduction of the historical process to a very few variables and very large subdivisions and the consequent description of the process by a multiple Markov tensor of manageable rank.' (Op.cit., p.156)."^b

- a. F.M.Fisher, "On the Analysis of History and the Interdependence of the Social Sciences", Philosophy of Science, 27, 1960.
- b. Philip McShane, Randomness, Statistics and Emergence, Gill, MacMillan and Notre Dame, 1970, p.237