

Bridgepoise 8

New Beginnings in the Global Reaching of Lonergan

The Vancouver Conference on “Functional Collaboration in Education” was an effort to point towards such new beginnings, but the effort is not solitary. Since then there has emerged the Marquette effort to set up some structured help for beginners, the Cosmopolis Group in Columbia looking forward, and previous to the Conference there was the June 26th meeting in Boston chaired by Ken Melchin.

Bridgepoise 5 was my suggested contribution to the meeting in Boston on June 26th, and it is as well to quote here the second half of Footnote 14 of that *Bridgepoise*, one that gives us a context for the present reflection:

*“Bridgepoise 8, to follow in September, will pursue further the topic of initiating functional collaboration, and indeed bring out the dependance, in effectiveness, of the resolution **Bridgepoise 5** on that initiation: but that is a larger and subtler topic best left till we see what emerges from the June 26th meeting. Bridgepoise 9, in December, will bring up the core problem of ontic and phyletic growth of meaning that is the fuller issue to be faced regarding a communal reaching for our luminously heuristic place in the next billion years. Bridgepoises 6 and 7, to follow immediately here in June, are outreaches of the functional specialty Communications in regard to the slow emergence of a science of economics.”*

It seems to me better to now modify that ambitious project so as to suit immediate pragmatic needs. A handy added context for that modification is to identify it with a shift of attention from chapter 10 of the new Lonergan biography to chapter 11.¹ Chapter 10 is a push for a communal effort to face the issues of Bridgepoise 5.

¹Pierrot Lambert and Philip McShane, *Bernard Lonergan. His Life and Leading Ideas*, Axial Publishing, 2010. \$40. Obtainable through www.axialpublishing.com Chapters 10, 11 and

Chapter 11 points towards an elementary approach to his three great cultural pushes: for a new economics, for a global shift to self-cherishing, for a functionally-collaborative global dynamics.

It is this elementary approach that is the key to the transition that can be realistically hoped for in this decade, a decade reaching for 2020 and for 20/20 vision of what Lonergan invites us to do. Its dire need leads me here to the cut-back from the high demands of *Bridgepoise* 5.² But my cut-back does not cut back from the problem of sensing the high demands, sensing the dire need. Few of us seem to be intussuscepting that concrete dire need expressed, for example, by the works of Lovelock,³ or by the recent compendious survey of Stewart Brand, *Whole Earth Discipline. An Ecopragmatist Manifesto*, Atlantic Books, 2010.⁴ But the deeper need was expressed by Lonergan in 1942, when he wrote of the reach for mightier ideas that ground adequate deepening of culture and civilization.⁵ That deepening requires subtle fantasy beyond the drive of industrial revolutions. "The metabolism of our economy is now on collision course with the metabolism of our planet."⁶ We must envisage nano-technology, super-chemistry,

12, focus on the drive to implement his ideas.

²I shall return to the high demands in the *Bridgepoises* of 2011. *Bridgepoise* 8, does however home in at the end of the problem of initiating functional collaboration, and *Bridgepoise* 9 will implicitly deal with human growth, but in a simpler manner than originally intended. Under the title, "The Coming Convergence of World Religions", it will deal with a "core problem of ontic and phyletic growth of meaning" in the zone of religious meaning, but in an elementary fashion.

³*Gaia: A New Look at Life on Earth; The Age of Gaia; Gaia: the Practical Science of Planetary Medicine; The Revenge of Gaia; The Vanishing Face of Gaia.*

⁴First published in hardback by Viking Press, 2009. Now available in paperback by Atlantic Books. I quote here from the hardback edition with the simple reference **Brand**.

⁵I refer in particular to sections 8, 9, and 10 of his *For A New Political Economy*, Part One, (pp. 17-23).

⁶**Brand**, 13: quoting the Australian biologist Tim Flannery.

biomimicry, a revolution in gardening.⁷ Moreover, such envisaging adds significance to Lonergan's analysis of macrosurges.⁸ The crisis, coming to us in **the middle of this century**, is neatly symbolized in the need to level off atmospherical toxification, in these next thirty years, at 450 parts per million of carbon dioxide.⁹

With such a crisis looming, is there not a need to refocus the broader beginning of Lonergan studies? What comes to the fore is generalized empirical method as a luminosity of disciplines of sciences, arts, and technologies.¹⁰ What must move to the back-burner - or indeed to fuller and permanent neglect - is what may be broadly designated as *comparative studies* in philosophy and theology that relate Lonergan to varieties of subtle and undoubtedly rich common sense.¹¹ I mean this neglect in two senses: in the sense that it is cut from introductory courses on generalized empirical method, and in the sense that it shrinks in significance for advanced work.

⁷Lonergan's remarkable anticipation, in 1942, of present frontline thinking is worth recalling here. "Nor is it impossible that further developments in science should make small units self-sufficient on an ultramodern standard of living to eliminate commerce and industry, to transform agriculture into superchemistry, to clear away finance and even money, to make economic solidarity a memory, and power over nature the only difference between high civilization and primitive gardening."(*For A New Political Economy*, 20). Details of the superchemistry and of the new gardening are pointed to in the works of Lovelock and in **Brand**.

⁸See note 1, page 242 of *For A New Political Economy*. Lonergan used the word *cycle* but *surge* and *macrosurge* fit his heuristic better. The macrosurges to be expected in future cultures are to be global and quite strange to us, but fitting Lonergan's analysis of the various pure cycles. His analysis, however, will require massive developments. In chapters three and four of *Sane Economics and Fusionism*, (Axial Publishing, 2010), I image such developments in an analogy with global hydrodynamics. See especially section three of chapter 4: "Taking the Measure of Money".

⁹**Brand**, 13-14. See further, the index there under *carbon dioxide*.

¹⁰Lonergan's mature meaning of generalized empirical method, practiced in *Insight* but not stated there, is given below in note 14.

¹¹I return to this issue briefly here in the paragraph of note 20, below, but I postpone its fuller treatment to *Bridgepoise* 10 of March 2011.

Regarding introductory courses, there is the need to build up a tradition of serious omnidisciplinary exercises if we are to reach into the shabby goings-on in present patterns of education and application, government and economic decision-making. It seems simplest here, and handiest for me, to just repeat my message to the Marquette group that are working on “Lonergan for Beginners”. My message seems something of a self-sell, but the request was for personal contributions. Others, no doubt, have their beginners’ stuff, and what is needed is a concerted effort that is summed up in the slogan, described below, **WATER**, which emerged from the Vancouver 2010 Conference. My Marquette message runs as follows:

“a copy of the e-mail re the "beginner's project" just came in and obviously I would be willing to assist I spent 20 years with "beginners only" in Mt. St. Vincent's University in Halifax, and continued such work e.g in Australia recently with the grades from grade 12 down to grade 8, in Korea for teachers of elementary school [the general Introduction is reproduced in *Eldorede* 7- 10 on the website www.philipmcshane.ca.] The key work being used in the area [e.g. by John Benton teaching Grade 12 in Ontario] is *Introducing Critical Thinking* (by Benton, Drage and myself, Axial Publishing, 2003, info@axialpublishing.com gets you it and other stuff).

My present work is on Economics for Beginners I attach an outline of my three days in India, Sept 9-11, 2010.¹² You'll see that it is a fresh start. It seems to me now that we were mistaken, both I {June 1977, twice} and Lonergan {Feb 1978 on I suspect that I nudged him towards the mistake when we schemed about his course in the autumn of 1977} in doing "the whole thing" ... what we need now is a focus on the elementary variables and the failure of the scientific spirit in present elementary and applied economics [like phlogiston theory in 18th century]. I tackle that issue in the final essay of *Divyadaan* August 2010 ... that volume is, I would claim, the best elementary

¹²I place it as an appendix here.

introduction to the New Economics to emerge so far. Check with Ivo Coelho, ivo.coelho@gmail.com, who has printed extra copies of it. At the Indian meeting I will be using it and my *Sane Economics and Fusionism* (Axial Publishing, 2010) which is a beginners introduction both to economics and to functional collaboration. I do a broad elementary introduction to the three key areas [self-appropriation - where the emphasis is on reading a menu in the mode of the what-to-do question as treated by Thomas, qq.6-17 of *prima secundae* - economics and functional specialization] in chapter 11 of Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*, Axial Publishing, 2010.

My present project, related to the Vancouver Conference outcome of July 2010 and to the society SGEME, is titled **WATER: Wondering About The Elementary Reachings**. It relates to a project of transforming engineering teaching, a funded undertaking by Cecilia Moloney and Janna Rosales connected with the department of engineering in Memorial University Newfoundland. So: I have tackle in these last days the problem of teaching luminously internal water-testing of varieties of boilers and water purification processes of input water etc etc. Becoming luminous on such things **AND Implementing** that luminosity in teaching is part of the task of metaphysics [the transition hinted at in the first two sections of chapter 14 of *Method*].¹³

There is a crisis in Lonergan Studies related to the non-implementation of generalized empirical method as it is described on the top of page 141 of *A Third Collection*.¹⁴ We need to step forward into the context of schools, grade 1 to 12, into their shockingly bad texts, etc. I sum up GEM 141 for schools in the Childout Principle

¹³The first section can be seen as identifying the Tower People; the second section raises the problem of reaching towards fresh street-meaning.

¹⁴It seems good to repeat the description here: "Generalized empirical method operates on a combination of both the data of sense and the data of consciousness; it does not treat of objects without taking into account the corresponding operations of the subject; it does not treat of the subject's operations without taking into account the corresponding objects."

"When teaching children geometry one is teaching children children".¹⁵ Obviously the two website books, *Wealth of Self* [chapter three is the exercise chapter on WHAT] and *Process* {which has 21 good exercises at the end of chapter 2} are the elementary Intros for University Year One, though *Introducing Critical Thinking* has been used there in Nova Scotia and New Brunswick Universities."

So, Lonergan for beginners: but also a fresh beginning for Lonergan students who have not been adequately into, self-into, the elementary patterns. I think especially of the manner in which the usual presentation of the transcendentals takes little account of either *Insight* chapter 18 or Thomas' qq.6-17 of the *prima secundae*.

I have been, in some way, sketching elements of pointers that emerged from our Vancouver meeting: a general sense that we need fuller and out-reaching beginnings.¹⁶ The beginning elements I mentioned so far touch on the first two sections of chapter 11 of the new Lonergan biography. But the third section in that chapter, the section dealing with functionality, was a central focus in the conference and that in a manner that was calculated by me to be very sharply enlightening. Best add a final word on that, one that throws light on the larger challenge of "Lonergan beginnings".

My Conference strategy was to make available - with Lance Grigg's permission and approval - his recent article in the *Method Journal*: "Reconstructing Foundations. An Insight-based Approach to Constructivism and Constructionism in Educational Theory

¹⁵The Childout Principle helps to illuminate the description given in the previous footnote. But it helps also to point to a new type of talk, "How-Language" as I call it, where you might notice that HOW, "Home Of Wonder", makes the class room a home for transcendental method (See *Method in Theology*, 14). The question of How-Language was raised first in chapter 2 of my book, *A Brief History of Tongue. From Big Bang to Coloured Wholes*, Axial Publishing, 1998.

¹⁶The point was powerfully made by Bob Henman in the Conference in his insistence on our knowing what is on an audience's mind. His presentation was a brief introduction to his tackling - a Lonergan studies first - of the dynamics of the eighth specialty. His lengthy paper, "Communications: Effectively Defining Audiences", is available in various places: <http://www.sgeme.org/articles.aspx> and <http://roberthenman.com/articles.aspx>

and Practice".¹⁷

Why was I making it thus available? Finding that out was part of the strategy, which turned out to be highly successful. You might postpone reading on here and go read Lance's article instead. It is a neat introduction for Lonergan students to two main theories that have practical results in present education. It asks and answers, in simple fashion, **what** is each view, and it brings in the is-question in more subtle form later, after locating *Insight's* perspective in a section "Insight to the Rescue". In the concluding paragraph he points to the enlargement that Lonergan's work would bring to the related searchings and teachings. "Current approaches to triangulation in research methodology remain restricted to quantitative and qualitative forms of inquiry."

The article was part of the initial hand-outs of the Conference. What was I asking for? I suggested that I, as functional researcher, found it significant. What I was asking for was a stumbling reading of the article and of self in order to find one's own stand - if any - as functional researcher.¹⁸ In the main, as the week proceeded, I pointed out that I was looking to find, for them to find, what they "made of" the three words "what", "is", and "triangulation". And, in the main, the answers were conventional if not confused.

The simple and conventional answer regarding the three words is that **what** means... well what, like "what is a circle?" in chapter one of *Insight*. Likewise with the is-question; reflective insight is what is discussed elementarily in chapter 10 of *Insight*.

¹⁷*Method: Journal of Lonergan Studies* N.S. **1.2** (2010), 125-138. My strategy can be related to an effort to replace "Insight-based" by "Method-based" in the title of Lance's essay. It gives Lance and me - and others I hope - a challenge for the coming year!

¹⁸Conceiving adequately this functionality is difficult, and it must lean on analogies of research in developed sciences. One must be up-to-date in the zone to do the required sophisticated research. But the functionality brings out the manner in which the research reaches for a limited identification of anomalies in data, anomalies that are cycled through the creativity of the other functional communities. The text at note 19 below adds a further perspective.

And what of “triangulation”? Well, it has a usual general sense, as in cop-movies you can pin down the bad guy if (s)he is talking on a cell-phone. You come at something’s meaning by using all available angles of approach.

The tricky business was - and is - that I am pointing, in fantasy, towards the possession by the functional researcher of 2110 of a quite different and powerful perspective, a perspective that I call a *Standard Model*.¹⁹ I picked up the phrase from present physics, with its standard model, but one might also note a subtle pun: the STAND that is to be the common stand, position, of the Tower Community in the next millennium, if not in the next century.

I may stir your imagination here, regarding **comparative studies**, when I claim that in a millennium many of the standard topic-folk of present philosophy and theology will have faded from the scene. What are to be of significance are refined metatheoretic positionings quite beyond the world of the “commonsense contributions to our self-knowledge”²⁰ of “Augustine, Descartes, Pascal, Newman”²¹ and of course quite beyond the commonsense muddles of ... but let me not mention, annoyingly, the mighty philosophical and theological muddlers of the past millennia.

But to stir the imagination and its concomitant feelings²² adequately, of course, require the emergence of a serious version of the work of the community of dialecticians, something way beyond the imaginations of present Lonergan scholars. Best leave it at that for the present.

Back - or forward - to my reading as functional researcher, possessing, being possessed by, a standard model that is the result of battling forward, very relentlessly,

¹⁹See note 18. One does not inspect data for breaks from or in the present Standard Model in physics without the inspection being mediated by a full up-to-the-moment theoretic.

²⁰*Method in Theology*, 261.

²¹*Ibid.*

²²I am inviting the fullness of lines 3-4 of *Method in Theology*, 250.

since 1966, towards the meaning of Lonergan's discovery of 1965. I cannot but be brief here, where I rambled at some length in the Conference, and at still greater length in writings of the past decade. My standard model is symbolized by **UV + GS + FS**.

UV? An obvious reference to the universal viewpoint, but now better imagined as TUV, a tentative universal viewpoint, a shared perspective at some stage in the emergence of "cumulative and progressive results."²³

GS? Less familiar: a genetic systematics the emerges from the reversal of counterpositions, a way of gripping the past as "better than it was."²⁴ Think, perhaps, of the story of a tadpole-frog or a pup-dog and then of what might have been of the life of the frog or the dog in a pet-life of best care.

FS? A "current times"²⁵ best luminous grip on functional collaboration.

I say more here about pushing for a luminous grip on these by going forward to suggestive consideration of the three topics, **what, is** and **triangulation**. What is a circle? Have you ever mused over the divine minding of the circle in history? What is a circle, in that minding, is a massive complex genetics of theories, technologies and aesthetics of circularity.²⁶ Wow! Now shift to the two views named *constructivism* and

²³*Method in Theology*, 4.

²⁴*Ibid.*, 251.

²⁵*Ibid.*, 350-1.

²⁶Note oh so slowly the deep puzzle of the meaning of "in that minding". A compact presentation of the puzzle is given in section 7 of chapter 19 of *Insight*. Add Lonergan's reflections in *Phenomenology and Logic* on Noah's Ark (349, 351) and on Exigence (see the index under Exigence). A fuller trinitarian treatment is in Lonergan's *Systematics of the Trinity* (CWL 11; pp. 212-18, 421-35, 512-21).

There are deep elementary issues lurking here, but it is important to get a grip, a self-grip, on the modal distinction indicated in Appendix A of *Phenomenology and Logic*. That modal distinction is important for elementary teaching, de-compacting the "be intelligent" of *Method in Theology*, 53, where there the stress is placed by Lonergan on future possibilities. Elementary searchings need such a transcendental as "be adventurous". I hope to return to wonder about these elementary reachings [**WATER!**] in later *Bridgepoises*, breaking forward to a luminous grip on what Lonergan meant by the notion of value.

constructionism. The grip of the standard model researcher is to be of what might be anomolous about their meaning and ongoing meanings in the full context of the **UV** and **GS** that e.g. runs through Aristotle's two *Analytcs* or the opposition between the views of Weirstrass and Riemann,²⁷ or the gap between the intuitionists and the formalists in Lonergan's treatment of *Phenomenology and Logic*.²⁸

Next, the meaning if **is** in its full standard model operation. **Is**, then, is the issue of history: is that not why history is third zone, third level, of functional collaboration?
....

Finally there is **triangulation**: note now the hilarious lift of meaning that is given the word by the final diagram of the Conference, below. There, indeed, is a triangulation way beyond COP- moves and movies, dancing indeed on the subtle meaning of COPON that is pointed to in the first diagram of the Conference.²⁹ No point in elaborating briefly on this: go figure slowly and laboriously towards the fantasy that lurks in Lonergan's great 1965 omnidisciplinary discovery of our stewardship role. "Whether it's called managing the commons, natural-infrastructure maintenance, tending the wild, niche construction, ecosystem engineering, mega-gardening, or intentional Gaia, humanity is now stuck with a planet stewardship role."³⁰

²⁷See footnote 23 on page 2000 of my *Lack in the Beingstalk* (Axial Publishing, 2007). The entire context of this chapter four, "The Calculus of Variation" is relevant to the fuller grip on the present topic.

²⁸My mentioning of intuitionists and formalists is just a gesture. The entire volume is relevant to reaching for the subtleties to be controlled by future Genetic Systematics.

²⁹The diagram is given below, as well as the final diagram of triangulation. I leave the diagrams in their unexplained original obscurity. The Childout Principle is placed in a larger context in Cantower 41, on Doctrines, and it is more fully considered in Sgame 1, "Lusty COPON".

³⁰**Brand**, 275. The beginning of the last chapter, entitled "Planet Craft."

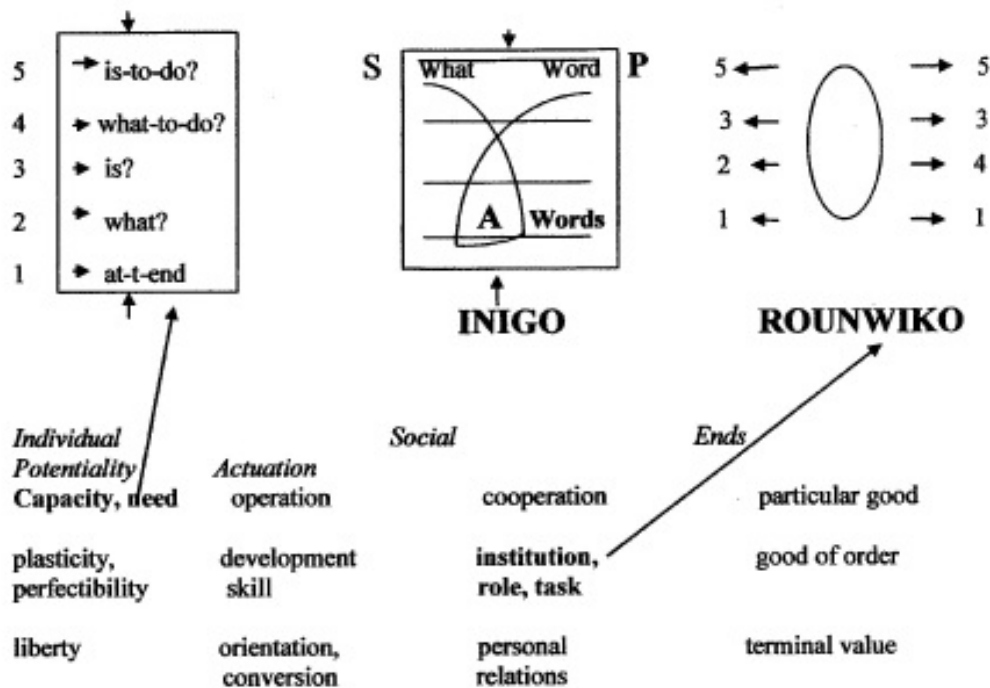
EDUCATION

What is a schoolboy, schoolgirl.

The Childout Principle:

When teaching children geometry one is teaching children children.

Useful diagrams:



References:[1] on Education: the series of 13 essays *Elderede*, especially nos. 7 – 10. See note 9 of *Elderede* 7, "Loneragan's Educational Philosophy: A Basis", for reference to four essays on the topic in *Divyadaan*. [2] on Prayer: see five essays on "Foundational Prayer", *Prehumous* 4 – 8.

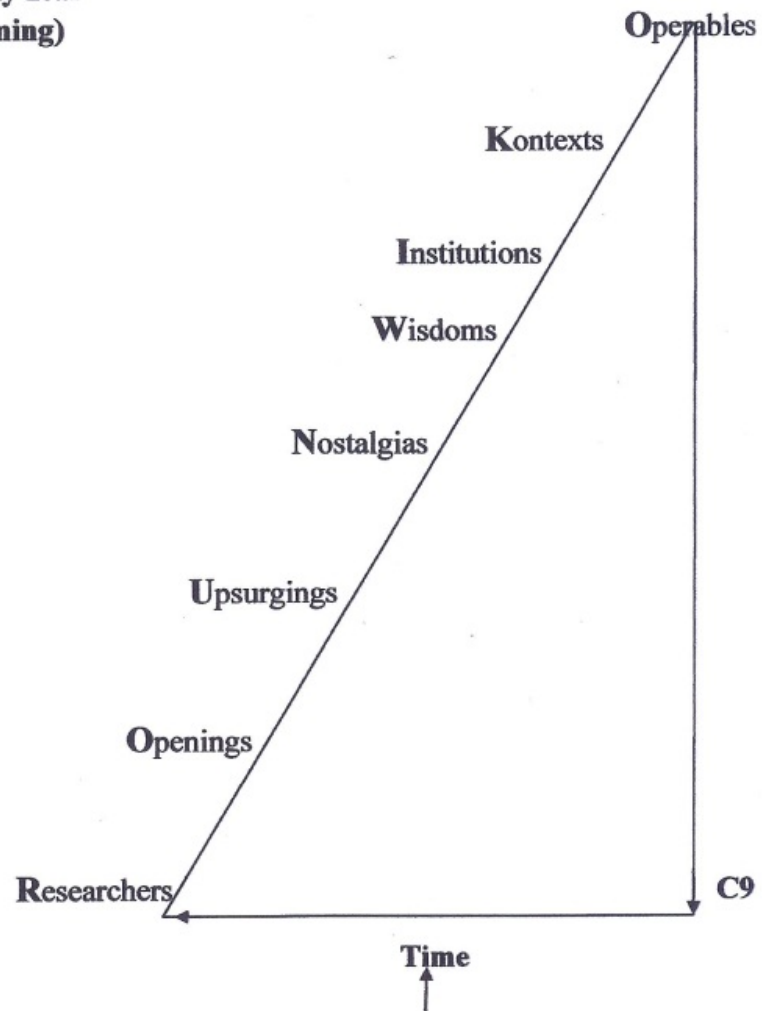
W3 “Roun Doll, Home James”
 (“desire holles eamus”)

(Lon. Bio. 160-163)

SM: UV + GS + FS →

**Geohistorical
Imaging**

DMZ: Domains of my zeal
 (Allown + Teaming)



Appendix: the Program for lectures in India, September 2010.

Towards a New Economic Order

A three-day initiation into the massive yet elementary shift that is required if Global Economics is to rise to a humane meeting of the global needs of seven billion people.

The Director of the effort is to be Philip McShane, editor of the relevant work on economics by Bernard Lonergan, *For A New Political Economy*,³¹ and critic of the dominant ethos that is associated with Maynard Keynes, the criticism represented by McShane's stand, "No thank you, Mankiw,"³² against Gregory Mankiw's internationally used text. However, such books are not the starting place of our effort. Our starting place is ourselves, gathered here with our various patterns of prior education and economic involvement.

So, we shall start on the first morning, in an elementary fashion, from such patterns of experiences, and arrive on the final evening, with a larger communal appreciation of what is at stake in economic reform, at an elementary search for viable strategies of advancing that reform.

A convenient symbol of that start and search is the current volume of *Divyadaan*, with its focus on the key question, "Do You Want a Sane Global Economics?"³³ A convenient symbol of the goal will be the center of the discussion on the third morning,

³¹University of Toronto Press, 1998.

³²Quoting from the title of his work with Bruce Anderson, *Beyond Establishment Economics: No Thank you, Mankiw*, Axial Press, 2000. Referred to below as **BEE**.

³³*Divyadaan: Journal of Philosophy and Education*, Vol. 21, August 2010. To be referred to below as **DIV**, and the Essays in it referred to as **DIV** 1, 2, etc..

that center indeed being expressed in a hand-out of the session, a set of symbolic images of a future collaborative global economics.

Day 1

10.00 - 12- 00 Session 1:

The Educational Context.

A relevant hand-out for the session will be key sections of chapter 3 of BEE, “Thinking Like an Economist”. Our exchanges here will aim at locating ourselves within the education we received, but then locating ourselves concretely, especially in so far as we have been abused by such education and the Establishments that go with it. There is an aesthetic dimension - especially that of the Indian sub-continent - to be adverted to in this locating . “What I want to communicate in this talk about art is the notion that art is relevant to concrete living, that it is an exploration of the potentialities of concrete living. That exploration is extremely important in our age, when philosophers for at least two centuries, through doctrines on politics, economics, education, and through ever further doctrines, have been trying to remake man, and have done not a little to make human life unlivable” (Bernard Lonergan, *Topics in Education*, 232).

2.00 - 4.00 Session 2:

The Fundamental Insights: the New Economic Variables.

This is to be a very elementary session, with a focus on what is to be central for high-school economics in these next decades. It is the key to the entire project and to the massive shift in economic thinking in this century. We are looking towards “a re-adaptation of the whole existing structure” (Lonergan, *For A New Political Economy*, 6), but it “makes a new beginning” (ibid., 7) by identifying elementary economic variables missed and dodged by present conventional economics. This identification, quite

simply possible from a focusing on the needs of any small business, is the most startling part of our three day venture.

7. 00 - 9.00 Session 3:

Open Exchange

on the new perspective on education, economics and method. This session would benefit enormously by the questions written up, and passed on to McShane not only after the morning session, but at any stage in the months prior to the gathering.

Day 2

10.00 - 12.00 Session 1:

Promises, Notes, Credit.

This session, while relevant to a critiques of complex forms of transactions and credit such as Hedge-fund activities, Derivatives, Credit Default Swaps, etc etc, will maintain an elementary focus. We push for the fundamental meaning of “giving credit” that relates to objective and subjective promise(s). At the centre of this is a new orientation of general banking operations. “The bankers function is essentially a critical, checking, admonitory one. Alike in this respect to economists, bankers are worth their salt only if they make themselves thoroughly unpopular with governments, politicians, and the public. This does not matter in times of intact capitalism. In the times of decadent capitalism this piece of machinery is likely to be put out of gear by legislation” (Joseph Schumpeter, *Business Cycles*, Vol 1, 118). See **DIV 2, 3.**

2.00 - 4.00 Session 2:

The Rhythms of Innovation.

Again, our focus is to be elementary, since it is in this zone that the analytic weakness of present economics is best exposed. We shall take simple instance of such innovations from earlier cultures, but what is to be found applies equally to contemporary innovations involving nano-technology or biomimicry. The new economic variables of Day 1's first session help to identify two flow of money, of promises, that surge differently. If the surges are not recognised and adapted to intelligently, then the surges shift towards being the familiar economic oscillations or even "bubbles" and bankruptcies.

7.00 - 9.00

Open Exchange

on the meaning of credit and of innovation. Questions in this are important, as noted for the same period of Day 1.

Day 3

10.00 - 12- 00 Session 1:

Imaging Global Economics: the parallel with global hydrodynamics.

The difficulty here is to envisage realistically the long road towards the emergence of a global science of humanistic control of varying improved standards of living that mesh with local cultural aspirations and conditions. Drawing parallels with the global hydrodynamics of sea, rain, tsunami, whatever, can help us here. And the parallels also help us towards seeing a need for a massive paradigm shift in the dynamics of global

academic collaboration.

2.00 - 4.00 Session 2:

The Structuring of the Global Shift.

What is at stake, then, is a complex paradigm shift, to be massively resisted by Establishments. Such resistance has to be countered by micro-structures of innovation, but it is necessary to envisage also the seeding of a new functional way of collaboration that would be omni-disciplinary and concretely effective in moving larger transnational structures, like the World Bank, towards sanity. The madness of such institutions as Wall St., of course, has not only to be identified but also treated with patterns of disrespect and deep therapy. See **DIV 5,6**. The fuller context is that expressed in McShane, *Sane Economics and Fusionism*, Axial Publishing, Canada, 2010.

7.00 - 9.00

Open Exchange

on concrete strategies of the present audience. Questions, as on Day 1 and 2. But we also are aiming at concretely following-up our venture in the days and decades ahead.