

Humus 7 The Effective Transposition of Global Economics

The title here is the title of the second morning, and the middle session, of the 2008 Halifax Conference. It should be evident that the focus of each of the three sessions is on one of the three great transpositions attended to by Lonergan: the shift to explanatory interiority; the shift to scientific economics; the shift to global collaboration. Our interest in the Conference is to freshen the challenge presented by each of those advances. That, too, is the interest of the new biography of Lonergan, the second half of which is to hand for the meeting, and in chapter 2 of Part Three of the work the freshening of the three is tackled in the sequence economics, interiority, collaboration.¹ Here - the *here* is ambiguous, meaning , yes, here, if you have a mind, an itch for an etch, but otherwise it refers to May 31st 2008 - we pick up on the first section of that chapter, but we add elementary pointers from the shambles of present economics to the cultural lift towards integral global concern. There are many aspects to that twist and books written about them. What might I do, in this little prelude, to help our struggle towards injesting the seeds of that fresh personal dynamic? It seems best to me to simply reference some of the aspects of freshening: so I point below to some previous etchings and sketchings.²

So, I see our morning divided between a very clear instance of functional talk and an equally clear pointing towards the obvious need for collaboration. The clear instance of functional talk is that presented in the chapter of the biography to which reference has already been made. It is an introductory class to grade 12 economics which I have had the advantage of giving more than once. But the presentation I attempt will include a lift towards linguistic feedback and luminosity reaching beyond previous presentations. So, it brings two of

¹The biography is to appear first in English and French, then in other languages: Pierrot Lambert and Philip McShane, *Bernard Lonergan: His Life and Leading Ideas*.

²There are the books from Axial Publishing, *Economics for Everyone: Das Jus Kapital*, *Pastkeynes Pastmodern Economics: A Fresh Pragmatism*, and *Beyond Establishment Economics. No Thank You, Mankiw* (this book written in collaboration with Bruce Anderson). The key strategic work, echoed in the present effort, is *Prehumous I*, which seeks to initiate a global shift in the teaching of grade 12 economics: “Teaching Highschool Economics. A Common-Quest Manifesto”.

Lonergan's revolutions together, and does so in a functional fashion that escapes sketching and pushes for a serious etching. Moreover, it gets to the heart of the matter of present economic mess. Without that heart-beat operation the economic mess, and Lonergan's relevance to it, can be subtle and pseudo-scientifically excluded,³ and the mess can trample on, for generations, globally.

The other piece of our reflection is equally functional in its talk-patterns, directed elementarily to an elementary problem: a cycle of decline in the holiday pattern of a family, brutally familiar to many of us. Yet the simple reflection has powerful potential for freshening our view of meta-reflection and of collaboration, and leads us into a grip on my meaning of humus, earthy, Anteus and Antea. "Where to begin? Everywhere! Which path to follow? All of them!"⁴ If one is playing a soccer game - pick your own sport of choice - at any moment one is in the 90-minute field of play as one makes one's creative moves. The challenge of the professional is to be as luminous as possible regarding that move and that field. Meta-soccer is that luminosity at its best.

Metaphysics has been named by Lonergan, and the name is familiar to his students.⁵ But its relation to the field of play can be easily be missed. It leaves nothing out: it begins everywhere and follows all paths, training and straining to lift the present horizon - and it is not just a Cartesian mind-set but a bone-harrowing, a superego redemption - towards the field.

³"....by going into the more particular fields of statistics, history, and a more refined analysis of psychological motivation and of the integration of decisions to exchange." Lonergan, *For A New Political Economy*, 7.

⁴I am repeating here a piece which begins chapter 6, "An Economy of Phenomenology and Logic" of *Lonergan's Standard Model of Effective Global Inquiry*. And I should repeat here the footnote that went with that quotation: "John leCarre, *The Constant Gardiner*, Penguin, 2005, 300. In the Introduction I mentioned this chapter as being a companion to chapter 7, on research. Let us give Marx his due. Economic relating is the mesh of our modern - I use that word as pointing to axial times - human lives. The mesh and mess needs a new foundational centrality."

⁵We are back to meeting Annie and Anthea of Humus 3. *Insight*, 391[416], on each page, the last few lines give the word of metaphysics. After that word, that statement, comes the end-of-the-paging sentence, the condemnation: "The meaning and implications of this statement have now to be explored." The word points to **the field**.