

Teaching Highschool Economics. A Common-Quest Manifesto.

Preface

This five-part essay is a patchwork which nonetheless should work. The first help I can give is to point you towards short cuts that could meet your present needs. In the Five Parts here I am trying to do a pretty thorough compact doctrinal job, as I push into my 76th year. But your job might be more focused, and here I think of four “jobs”. [1] You are teaching highschool economics, and wish to see can you give it some sort of lift in the right direction, without rocking the boat of the system or of your own job. [2] You are interested in Lonergan’s push to change culture and would like to see what he had in mind with his suggestions of a deep change in economic perspective. [3] your interest, yes, is in Lonergan’s view of economic change, but you fancy getting into the Big Job of change which Lonergan associates with his discovery of functional specialization. [4] your primary interest is not in economics but in teaching or communication at some level.

There is help here for all four orientations. For [1] and [2] my suggestion is that you first go to section 4 of Part Two, titled “Elements of a Core Content”. From my memories of my own long struggle with this and the perspective underlying it, I would encourage you not to underestimate the difficulty. For years, when I first struggled with Lonergan’s economics - and I knew no standard economics at the time¹ - this entire business was very strange, hard to begin to come to grips with. A further help with your effort here, then, is a definite fruit of my struggle,

¹I tried standard economics in the mid-1960s and found it discouragingly obscure. I faced into Lonergan’s 1944 economics in the 1970s: it was encouragingly obscure. After twenty years I had pushed through sufficiently to delight e.g. in his brilliant systematizing of the various economic cycles in what is now, in *For a New Political Economy*, section 18 of his 1944 typescript. Below I shall refer to that volume 21 of Lonergan’s *Complete Works* as **FNPE**. It seems to me now, looking back, that not knowing contemporary economics was an advantage in my struggle. Still, were I asked to advise reading such economics beyond standard texts I would recommend before all other readings Joseph Schumpeter’s regularly-reprinted *Theory of Economic Development*, a work of the beginning of the twentieth century. Michal Kalecki would be high on the list. If Keynes (1936) were to be on my list, it would be way down.

the little book, *Economics for Everyone. Das Jus Kapital*.²

For those whose interest is type [3], you should be glad to hear that the First Part below points towards that perspective on change and the perspective is weaved into the sections to follow, especially in their end-zones.. Of course, this perspective is also key to the struggles of [1] and [2], but let us leave that till we launch into Part One. The Fourth Part, while dealing with the particular Irish text by O’Grady on economics, helps this struggle forward.

A preliminary pause regarding group [4] is important. What I seek is to point not just to a fresh attitude in economics but to a fresh attitude of living for the human creative minority. I point to a foundational shift that is to be communal meaning, a Standard Model of the common quest. It is evident, then, that I am trying to meeting here the broader need. It would be a pity if the essay was taken to have little interest for other teachers. The focus, certainly, is on economics, but a like essay could be written about any other zone of education. Still, there is the special place of economic exchange in the *nomos* of our global *oikos*, the house of our global family. Part Five helps towards glimpsing this.

So, the essay is intended to be a nudge towards the effort to reach, as the beginnings of a new global community, for the collaborative effort to share a little of the communal meaning, the fresh attitude, described most recently in those elementary website essays, *Elodrede* 7, 8, 9 and 10, and to implement stumblingly tiny facets of the hope of sharing. The essay has its beginning in the concrete possibility of such a communal first step in a school community of Sydney, Australia: the Jesuit School at Riverside. To that community I am grateful for the push in this direction, ring-mastered by Conn O’Donovan. A community in Seoul, Korea, too, contributed to that push, with Sister Insook Kim as ring-mistress bringing together the scattered interests of different contemplative and educational groups. To my general gratitude to the Korean group I would add the particular gratitude for lifting me towards a fuller view of the linguisticity of metaphysics. It is not simply that, for example, the metaphysics of the book *Insight* is in English; it is that words are brought forth from local molecules and water-flows and turns of primitive searchings, and a metaphysics is, mysteriously, as singular as the strange stone of the book of

²Axial Publishing, 1999.

Revelations. “I will give some hidden manna and a white stone, with a new name written on it, known only to the person who receives it.”³ But that is a topic quite beyond this little essay.⁴ Finally, I would note that the proximate written context for this essay, and for the visits to Korea and Australia, is that of the final series in my writings, called *Eldorede*.⁵

The second Part here is simply a repeat of *Eldorede 2*, which is one of the 13 essays in that series *Eldorede*, “Plain Old Talk”. It is, in fact, straight talking on the topic, and if you venture first into section 4 you will find that the context of the entire Part is relevant and helpful. The Third and Fourth Parts are where I tackle directly the book *Leaving Certificate Economics* by Denis O’Grady. How was I to tackle it? You will, I hope, come to see a wisdom in my decision. There was a menu of pleasing possibilities.⁶ Let me mention two extremes. I could have

³*Revelations*, 2:17.

⁴While there is a larger spectralization of metaphysics involved here there is, perhaps paradoxically, a fresh focusing on spiritualities involved. The seeker, coming to the Zen Master, the Hindu guru, the elder native American, is seeking guidance and is given it. Some koan, in the Japanese sense (*ko*, public + *an*, plan), is given, whatever the tradition, even when Zen emphasizes a part played by the nonsensical koan. Total random guidance is excluded, and the grounds of that exclusion, as we are pressed forward into a third stage of meaning, will cry out for luminosity. It is within the inner grounds of guidance that a common focus will emerge. Again, this is beyond the essay. In the *Eldorede*, especially *Eldorede 3* and *Eldorede 11*, there is a movement towards ground that opens up Christian spirituality towards a kataphatic development. Such a development lies within the future of all spiritualities.

⁵It is useful to note here, before going on to re-introduce *Eldorede 2*, which is on teaching economics, that when I wrote that essay I had only one Australian text on economics to hand. I now have others, including both university level and grade 11 level. In so far as there is a grade eleven text, there is some excuse for no serious treatment of the question “what is economics?” in the grade twelve text. Still, neither the grade eleven texts nor the university level texts are adequate. But this is for my various readers to search out as a beginning to our collaboration. And I would add, for the larger group, that they should be able to note the missing cultural background in whatever texts they are using of whatever subject.

⁶The mention of the pleasing possibilities of a menu recalls an exercise that belongs in elementary methodology, available then to students in grade twelve, and here part of the context of *Eldorede 8*. The topic is treated more fully in *Joistings 3*.

moved in on O’Grady as Anderson and I did on Mankiw,⁷ and pushed for a serious detailed “No thank you Denis”.⁸ This would have provided a laborious venture for the interested teacher or student: not to mention the labour for me! It seemed more helpful to meet O’Grady head on and in detail in his beginnings and his presuppositions, without such detailed work or such a detailed invitation.

So, Part Three puts O’Grady chapter one, on the broad issues of economics, in a pretty full non-functional context. The fullness makes the reflection relevant to the broad issues of any grade twelve text. The same is true of Parts One and Five. The issue, then, is the character of education, the character who educate.

Part Four tackles the rest of O’Grady’s text, but in a manner that should help you to get to grips with Lonergan’s very brilliant introduction to the entire issue, the beginning of his 1942 essay, *For A New Political Economy*. This strategy makes for better general help. It aims to help anyone interested in venturing into Lonergan’s economics, but it also helps any teacher of economics anywhere. It extends the reflection on the Core given in section 4 of Part Two by indicating how little one can do beyond that core in teaching economics within the present system. In doing this, it throws light on the historical, educational, and cultural challenge that we face in this murderous axial period, so enlarging the reaches of Part One.

I added Part Five here to help you towards the larger context of the two recent books that I wrote towards the understanding and implementation of functional collaboration. It is chapter 6 of the sequel to *Molecules, Minding, Method*, a book to appear from University of Toronto Press in 2008. The sequel, *Lonergan’s Standard Model of Effective Global Inquiry*, appears on the Website in September of 2007. The sequel is a reach towards a vision of the Standard Functional Collaboration that might emerge, in global omnidisciplinary form, in a hundred years or so.

⁷Bruce Anderson and Philip McShane, *Beyond Establishment Economics. No Thank You Mankiw*, Axial Publishing, 1998. Gregory Mankiw’s book is *Principles of Economics*,

⁸The concluding words of my Editorial Conclusion to *Beyond Establishment Economics* were “No thank you Anthony and Brendan”. The two named are the authors of a standard university text used at present in Ireland: Anthony J. Leddin and Brendan M. Walsh, *The Macroeconomics of Ireland*, Gill and Macmillan, Dublin. I have the Fourth Edition, published 1998. Leddin teaches in Limerick; Walsh in Dublin.

In the above rambles through the article I passed swiftly over Part One. That part places my work back in the context of Lonergan's long search for the meaning, the bent, of humanity's search. But why not simply move into that context now?

PART ONE

The New Learning

It would be foolish of me to approach this topic either in detail or compendiously.⁹ What, then, can I possibly do here to help us along? Perhaps by tuning you into the problem somehow, and that somehow should include some deeper tuning to "A New Learning". There is an old film that comes to mind here, with a title like, "The man who went up a hill and came down a mountain". The Welsh "Mountain" was to be demoted, since it was less than 1000 feet high, so the community added a piece to the top. Here we have the problem of adding to the messy

⁹This is an enormously important point to bear, bring forth, in mind, in these next centuries of challenging the tradition of *haute vulgarization*, in generating a community whose luminous control of meaning distinguishes between popular doctrinal comprehension and the slow climb towards explanatory meaning. The lectures that I refer to shortly, published in *Topics in Education*, show Lonergan being culturally battered by the need to "give a notion" of difficult matters, ironically heading the listeners towards a perspective that he is deeply critical of in his comment in this volume on page 145 and in Volume 6 of the *Collected Works* on pages 121, 155. The importance leads me to recall my own comments of twenty five years ago on page 147 of "Systematics, Communications, Actual Contexts" (published later in Lonergan Workshop Vol. 7, 1987, but now available as chapter 7 of the website book, *ChrISt in History*), where I talk of Fichte's "Sun-Clear statement" of Kant's view and De Quincey's compacting of Ricardo. "I have little faith in such attempts, particularly if they have no content driving rhythmically upward towards morning dreams and images. In their clarity they belong to undifferentiated consciousness". So, If you seriously and luminously ask What is Lonergan's economics, or What is wrong with education, you are in for a long haul. Would that the climb that I write of here could be liberated by a short-term shift of consciousness, but that too is a matter of a long haul. Humorously I might repeat, regarding the little book *Introducing Critical Thinking*, (a grade twelve text: see note 47 below) what Lonergan writes in *Method in Theology* of his little book *Insight*: "To say it all with the greatest brevity: one has not only to read *Insight* but also to discover oneself in oneself" (260).

Everest of education, and to Lonergan's early reflections on education, a new zone of Thin Air.¹⁰ My adventuresome step-son Jamie, who introduced me to the world of climbing, its heros and its literature, enjoys the parallel between my climbing and his. But we also talk about the absence of parallel: I am - and now you with me on some part of the slope - climbing a mountain which is not there, or should I say mistily sketched by Lonergan? I am inventing, as Lonergan adventured in his 1965 discovery of functionality, a mountain which needs to be there. And I have been at that job of inventing now for over forty years: sadly, in fairly solitary climbing as in the old days of tackling Everest. Everest is now somewhat like an expensive excursion, with the downside of garbage on those wonderous slopes. The Everest of education that I envisage, fancy, fantastic,¹¹ is eventually to be an excursion, but one made at the expense of a devoted global leisure.¹²

You will notice - when I draw your attention to it now! - that my title, "The New Learning" is a steal from the two titles of the middle chapters of Lonergan's book, *Topics in Education*. What I would wish you to do, to think slowly towards, is putting into the middle of that book, as it were, the new painful learning that I describe in chapter one of *Molecules, Minding, Method*. I

¹⁰*Into Thin Air* is the title of a book by Jon Krakauer (Anchor Books, 1997) on a tragic set of commercial attempts on Everest.

¹¹I am shaking up this word, but I hope also shaking up your imagination here. Fantasy is a principal function of the Foundations of the New Learning: it is a pragmatic unrestraining of the imagination. *Fantasticate* normally means "to make fantastic", and that normal meaning applies here. But I am stretching it towards meaning "to make the fantastic". Perhaps an old Scottish song could help you here, hear. "I will build my love a bower / By yon clear crystal fountain / And all around the bower / I'll pile flowers from the mountain". The four lines there dominate the first four sections of Cantower 5, "Metaphysics THEN", and a key twist of my meaning there is from bower to Tower, "the guilded tower" of Ezra Pound mentioned on the first page there, sought by him in his 117 Cantos. I am looking towards the invention, on the mountain of human searching, of a Tower of Able in the third stage of meaning that would displace the Tower of Babel of the present second down-bent stage of human meaning. But why am I loading this footnote, and you, with this complex of allusions? To nudge you to fantasticate the future. But back to the plodding of the text above.

¹²We cannot pause over the topic of leisure, a massively important component of the future. One might make a beginning on fantasy from the few references in the index of **FNPE**. See note 85 below.

can certainly make that chapter available to you, on request, since the book in print¹³ is a year away, but the chapter is really a familiar message of mine: history is the teacher, the mother of functional specialization, of which Lonergan is the step-father. And the new learning is a slow, reluctant, stumble.

That stumble is our first interest here. Again, I am covering what may be old ground for you, if you have digested chapter 5 of *Economics for Everyone*,¹⁴ and especially if you are tuned into the fresher view of research that I have been giving recently.¹⁵ But I am pushing on creatively, and this present creative effort should give a lift to both our perspective.

So, perhaps I best help us forward by going back to the conclusion of my Introduction to volume 21 of Lonergan's collected works, *For A New Political Economy*. The final sentence there reads as follows, and I follow it with what was in that Introduction a final footnote. Here we go.

“But the massively innovative primers that would meet millennium needs, 500-page texts of empirically rich, locally-oriented, normatively-focused non-truncated writing, are distant probabilities. Relevant here is the heuristics of the transition from paradigm shift to ‘normal science’ of texts and programs. See, for example, K.A.Pierce and K.D.Hoover, with a comment by A.Cotrell, ‘After the Revolution: Paul Samuelson and the Textbook Tradition,’ pages 183-222 of *New Perspectives on Keynes*, Annual Supplement to *History of Political Economy* (27) edited by A.F.Cotrell and M.S.Lawlor, Duke University Press, 1995. The book deals, in the main, with the diffusion of Keynes's view. One must hope for a like diffusion, however distorted, of

¹³The book began as its first third, titled *Method in Theology and Botany*, but the final version has the broader title, *Molecules, Minding, Meaning*.

¹⁴*Economics for Everyone. Das Jus Kapital*, Axial Publishing, 1997. Chapter five, “A Rolling Stone Gathers Nomos”, deals with functional specialization in economics. The same title, and the same topic belongs in chapter 3 of *A Brief History of Tongue. From Big Bang to Coloured Wholes*, which deals with the problem in Linguistics.

¹⁵See *ChrISt in History*, chapter 8; *Lonergan's Standard Model of Effective Global Inquiry*, chapter 7; the index, under Research, to *Molecules, Minding, Meaning*.

Lonergan's view, in the new millennium."¹⁶

The lifting of the footnote into the text is symbolic, indeed I would hope massively so. We are reaching, you and I, for a lift of imagination, a lift towards fantastication. We cannot make the fantastic without some serious glimmer of that fantastic. Pele scores a goal by kicking the ball over his head; Agassi returns a serve by a stroke between his legs; and the ladies too, like Navratilova, have their creative moments. But the good player has had previous glimmers of odd dazzling twists. I recall Martina Navratilova saying, in an interview at Wimbledon in the 1990s, that she was a much better player in her post-best days because, while the body was not up to it, she could envisage great moves. Well, here I am in my late seventies, envisaging great moves! Still, I began envisaging these moves in the summer of 1966, and, believe me, I did not find them at all easy to envisage. Further, what we do here is a further envisaging than previous pushes towards the future.¹⁷ So what is the significance of the lifting of the footnote into the text? The significance regards the intimation of what future research and its writing is to be like.

Now the intimation is obviously a present successful effort of mine in so far as it stirs your imagination. The stirring involves your committed effort, and it is important to advert to this, to push for luminosity in this, to locate this as best you can in the recurrence-schemes and scheme of things. So let us help this along, our efforts together, by thinking of two definite years: 2011 A.D. and 2111 A.D. The first is at present just a few years away; the second is the year that symbolically dominates my final book, which goes on the Website shortly, in September 2007.¹⁸

¹⁶*For A New Political Economy*, xxxi. The text above lifts the final footnote into the text. Further references to this work will be as **FNPE**.

¹⁷The concentration of previous pushes was on dialectics and foundations. Foundational dynamics focuses on cycling acceleration and fantasy. The task of dialectic became the particular focus of my attention when an opportunity to collaborate in a study of page 250 of *Method in Theology* led me to abandon the project of 117 *Cantowers* in 2004. I had by then written 41, and was ahead of schedule by a year. The result of the study of that brilliant page of *Method in Theology* is about 200 pages in eight *Sofdaware* and the first eleven *Quodlibets*. There is a fuller list of the Cantowers, beyond the list of the first 41 on the Website, in section 2 of *Cantower XXIV*.

¹⁸The book referred to above, in note 13, was completed in January 2006 and accepted by the Toronto Press in 2007. Meantime I had completed, in August 2006, the sequel, titled

But why these strangely random years? Well, first 2111 relates to the centennial of the end, in 2011, of my *Cantower* series.¹⁹ Secondly, there is the haunting poetry of Kavanagh that I have been singing for four decades, that talks of “a hundred years or so.”²⁰ I ask you to think, imagine, these years in text-books in economics for teenagers: predominantly, then texts that belong to the end of school education and beginning of university studies.

Back we go now to re-read, neuromolecularize, that sentence from the end of my Introduction: what could possibly be meant by “empirically rich, locally-oriented, normatively-focused non-truncated writing”, and, indeed, reading and re-reading? Initially, you and I have very little clue. At present I am, likely enough, ahead of you in the writing and the re-reading. I have been engaged in the fantastication for some four decades. Let us pause over some present text: have you got one handy, from school, from first year university? I would be prepared to bet that it is not empirically-rich, nor locally-oriented, and I would nudge you to notice that its normativity is conventional in a sell-out sense that we will talk of in Parts Three and Four below. Non-truncated? That is a very tall order: I am talking about the core of the new learning, capacity and need, as luminous to itself within the community of culture, the Tower of Able. I am talking about - indeed (about)³ - a hope for the year 2111.

Lonergan's Standard Model of Effective Global Inquiry. It is an odd book, written towards a later culture when Godel's and Fermat's theorems will have changed our view of completeness, even of the infinity that is our cosmic exigence. It seems as well not to lock it into normal channels of publication. So it appears in the usual website in September. In June there are posted the essays on Systematics missing from my penultimate series, *Joistings*. They are *Joistings* 15, 18, 19, 20. The present essay is being posted as soon as it is finished, so as to make it available for the Korean Community at the end of March as well as the Australian community in April-May. It will, then, also be available for the Los Angeles Fallon Memorial Conference in mid-April. It is not the beginning of a new series but rather one of some random final essays, conveniently titled, then, *Prehumous I*.

¹⁹The title of the ten-volume series gradually emerged as *Roun Doll, Home James*, with various Joycean roots. Only the first 4 volumes were completed.

²⁰I am thinking here of the poem, which was sung by Kavanagh to a quant old tune, “If ever you go to Dublin town”, which begins, “If ever you go to Dublin town / In a hundred years or so / Ask for me in Baggot Street / And what I was like to know. / Oh he was a quare one / Fol dol de di do / He was a quare one / I tell you”. See also note 123 below.

But that hope - and this is my drive, my pointing - needs a boost. There must surely be some readers of this ramble of mine that recall an expected quotation from Lonergan at this point? “The antecedent willingness of hope has to advance from a generic reinforcement of the pure desire to an adapted and specialized auxiliary ever ready to offset every interference.”²¹ The specialized auxiliary is to be The Standard Model of global inquiry by the year 2111: provided you move your ass. The new learning is to be your painful learning and your children’s children’s obvious world of global care and collaboration.

It took Lonergan until 1965 to learn this in his wonderful but limited way, and until 1970 to express it in a tired book.²² Here we are venturing on a narrow but hopefilled and helpful exercise of armchair research both in the patterns of its present form, stretched by us, and in patterns that we fantasticize for 2111. The tricky phrase in that last sentence is “stretched by us”. I think of Lonergan’s stretching beyond present patterns, 23 years before his key discovery, when he wrote:

“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 a 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.

But we are not there yet. And for society to progress towards that or any other goal it must fulfil one condition. It cannot be a titanothore, a beast with a three-ton body and a ten-ounce brain.”²³

Lonergan’s thirty eight-year-old ounces of neurodynamic creativity guides typing fingers

²¹*Insight*, 726[747].

²²The fact is reasonably well known. It will be dealt with in the fuller context of his biography, *Bernard Lonergan: His Life and Leading Ideas*, to be written by me in collaboration with Pierrot Lambert, who will take charge of a French version. The aim of William Mathew’s recent biography, *Lonergan’s Quest. A Study of Desire in the Authoring of Insight*, (University of Toronto Press, 2006) was a telling of the story of the emergence of *Insight*. For a reflection on that biography and on the larger quest, see *Joistings* 22, “Reviewing Mathews’ Quest and Ours”.

²³**FNPE**, 20.

into one of the great paragraphs of his life. He writes of fuller speculation in a freedom beyond police, beyond jellyfish amorphisms of order, acknowledging that the old game is done. A few years later he found that his typescripts were left unread by those in the old game. Ten years later he was writing of the sickness of the old game and the need for something beyond old games of politics and new moves of police. Fifty years after the publication of that cry, which in its conclusion is a cry for collaboration, we have a worsening game of jellyfish amorphisms in economics and in theology and in all the zones in between. The thin air of serious thinking, of empirically-grounded speculation is too much for titanothore. There is no cultural overhead worth pigeon-shit; only a culture of fast foods and flimsy lyrics, slick slogans and spins and academic antics.

But before we venture further towards viewing pragmatically the *nomos* of 1965, let us pause over smaller possibilities in a pause that grounds our later efforts.²⁴

PART TWO

Eldorede 2 Core Economics for High Schools and for Lonergan Followers

1. A First Context

I continue with my shot at plain speaking, and my aim is to stir some interest, especially among teachers of economics, but also among interested Lonergan people, in breaking from the abomination that is standard in first courses in economics. Depending on your background and interests, you might skim or skip this section and home in on the third section, which gets to the point in what I hope is plain doctrinal writing: what is to be done in the first weeks of an

²⁴I would note a parallel here to the treatment of the topic “A Reform of Classroom Performance” (*Divyadaan. Journal of Philosophy and Education*, 13 (2002)), where part one deals with the possibility of individual good teachers and part 2 shifts to the larger task of functional collaboration.

introductory course?²⁵ My title and my first sentence indicate my initial reach. The first audience is obviously the most likely present readership of those who respect Lonergan's viewpoint. Through them I would hope to reach the teachers: friends, colleagues, whatever. Perhaps, indeed you have a daughter or a son suffering through grade 12? Then, with some degree of cunning, you might invade the teacher's mind.

Perhaps I can cater to the various audiences by putting my problem this way for you: "What might I do if took a month to introduce myself to Lonergan's economic perspective?". What is my problem, your problem? My problem is to persuade you to take that month; your problem is to take the month, or its equivalent, during the next year, or even decade.

First, let me assume that you respect Lonergan. The assumption would include that you respect what he says about economic democracy. However, that respect would be for most readers, at present, mainly a doctrinal respect. I am inviting you to a comprehending respect. Not an easy task, and to quote Lonergan on the topic, "Experto Crede."²⁶ In 1968 Lonergan invited my interest in his 1944 typescript: ten years later, after much mental gymnastics, I was sufficiently tuned in to present his view twice, in seminars in Boston College.²⁷ In the following spring he invited me to attend his first presentation of his view: mainly to have a friendly comprehending face in the audience. What did the audience make of the stuff? I would say, not a great deal. It was, and still is, altogether too strange, and there is the paradox, noted by Hefling in his comments on those years of Lonergan's economic lectures, that Lonergan tended to condense

²⁵*Eldorede 10* gives a simpler perspective on this, the fourth of four readable lectures (*Eldorede 7-10*) on education, given in Korea, March 2007.

²⁶I quote the end of the short chapter 7 of *For a New Political Economy*. I would note that, when I helped him prepare for his first presentation of what is now Part Three of that book, this was the only piece of his earlier writings that I encouraged him to include in his presentation.

²⁷These were given in the summer of 1977, one during the workshop, the second for a special group after the workshop. This throws light on why the question-sessions to Lonergan that Summer were laced with questions on economic. During the rest of that year I was pre-occupied with hunting down relevant readings for his seminar of Spring 1978. Late in 1977 he greeted me one day with a relieved grin about his decision regarding how to handle that seminar: I am going to read it [the manuscript of 1944] at them twice!"

rather than expand.²⁸

There has not been much progress since in promoting Lonergan's economic views effectively: scholarly interest, yes, even theses, and some publications, my own among them. Recently I was external examiner of a Darlene O'Leary's thesis of Lonergan's economics and contemporary Christian perspectives. Gentle as she was, it was pretty evident that there was no serious economic theory backing up the various pseudo-theoretic or practical suggestions about economic justice. One of my questions to her was about the effectiveness of the thesis. At least I got a smile for it: neither of us have an answer to my question. The answer, indeed, requires at least the beginnings of functional specialization: the emergence of a sub-group sufficiently versed in Lonergan's approach to talk it and take it into local cultures. But that is an old issue of mine, to which I have so far got little response.

Have I at least stirred a new interest, or freshened an old one? Indeed, you might take an easy way out and, on the basis of the third section here, by-pass the personal challenge of democratic economics and just nudge others, perhaps in the next generation, towards disturbing grade 12 classes in the manner suggested below.

2. Other Contexts

Or should I say Con Texts, texts that con the students, persuading the acceptance of an illusion? For this section is limited to comments on two texts, brief comments that aim at being helpful. The texts are random in that I am Irish, living in Canada, dealing this year with education in a school in Australia.²⁹

²⁸See Hefling's Preface to Volume 15 of Lonergan's *Complete Works, Macroeconomic Dynamics*, University of Toronto Press, 1999, xv, xix..

²⁹Eventually I decided to use here only the Australia text: *Year 12 Economics 2006*, by Tim Riley, Tim Riley Publications, Southwood Press, New South Wales. I will quote it below simply as **Riley**. There seemed little point in illustrating the problem, which is pretty uniform, from texts not easily available to listeners or readers. I hope to provide commentaries on other national texts to other audiences. In the "Editorial Conclusion" to *Beyond Establishment Economics. No Thank You, Mankiw* I reflect on a current Irish University Text. I have to hand the current Irish school text by Dennis O'Grady, and would be happy to share my view on it with whomever - including Dennis!

But it is useful to preface my few reflections on these texts with a favorite quotation from that bright lady, Joan Robinson.

“The student of economic theory is taught to write $O = f(L, C)$ where L is a quantity of labor, C is a quantity of capital and O a rate of output of commodities. He is instructed to assume all workers alike, and to measure L in man-hours of labor; he is told something about the index number problem involved in choosing a unit of output; and then he is hurried on to the next question, in the hope that he will forget to ask in what units C is measured. Before ever he does ask, he has become a professor, and so sloppy habits of thought are handed on from one generation to the next.”³⁰

The brain-wasting continues, and detailed criticism of it seems of no or little avail. Bruce Anderson and I took on such a detailed effort in regard to Gregory Mankiw, who got \$1.4 to churn out his abominable text and later got a job with George Bush: need I say more? Our text is still worth tackling as a learning process, a lifting out of present traditions of teaching. But it is tough work. However, I would recommend some parts within the present context.³¹

What am I to say about the two texts that I have to hand? Certainly they could be criticized in detail, but why repeat the effort we made with Mankiw? It seems best to restrict myself to some key comments on their contents, comments that help us to get a better sense of the revolution that Lonergan was pushing for in 1942.

Let me begin with the Australian text.

There is no introduction to the book, or to the field of inquiry. Chapter one plunges the teacher and student right into the topic “Features of the Global Economy”. It is a very plausible presentation, with maps and charts of the world economy and the “Gross World Product”. But might you not find a clue in that word *gross*? Yes, everything lumped together: but might you not

³⁰Joan Robinson, “The Production Function in the Theory of Capital”, *Review of Economic Studies*, 2 (1955), 81.

³¹The text by Anderson and myself is *Beyond Establishment Economics. No Thank You, Mankiw*, Axial Publishing, 2002. The especially recommended chapter is chapter three “Thinking Like an Economist”, which steals the title from the parallel chapter of Gregory Mankiw’s book mentioned above, *Principles of Economics*.

notice another grossness? Back to the first word of the chapter *nature*. In what sense does this initial page guide you towards a grasp of the “**Nature** of the Global Economy”. Well, it just doesn’t: it rambles round lists: of countries, of rates of growth already warped by grossness.

Still, it is only an introductory section: might we get to the nature slowly, pedagogically? On you might go, through trade and globalization³² to move, in the second section of the book,³³ to Australia’s place, with more gross numbers. But don’t give up hope yet. The third section of the book, “Economic Issues”³⁴ begins with a chapter on “Economic Growth.” Now there, indeed, is an issue worth brooding over. But alas, on we go with the “gross,” the gross analysis: the components of aggregate demand are the standard unnatural divisions and are identified as “The Sources of Economic Growth.”

Well, the first sentence there has the appearance of a clarification by classification: “The main sources of economic growth include components of aggregate demand such as consumption spending by households {C}; investment spending by firms {I}”³⁵ etc, and the next sentence might even tilt one towards hope of an analysis of nature: “Technological change is also an important driver of growth “ But how do they source, how does it drive, and how might these relate rhythmically to {C} and {I}? We’ll get on to towards that question when we get back to Roberta’s illustrating of the basic nature of economic process. But, to end the survey of the text, I would note that the final fourth section is on economic management and policies.³⁶ If, as I claim, there is no analysis of the nature of economic process, what are such activities as fiscal and monetary policy-making based on?

The trouble with Riley’s reflections, or rather the problem you may have with them, is that, if you do not have some glimpse of the nature, the unavoidable natural rhythms, of the

³²Riley, 3-84.

³³Riley, 85-148.

³⁴Riley, 149-242.

³⁵Riley, 158.

³⁶Riley, 243-342.

productive process, you are defenseless as a student or even a teacher. You are up to your armpits in the equivalent of pre-Kepler astronomy or pre-Lavoisier-Mendeleev chemistry.³⁷

3. Invasive Core Contents

I am writing of some ways of invading, with some small hope of success, the teaching and learning of economics. I have previously written on the matter in a reasonable practical manner.³⁸ Here, obviously, the focus is on the beginnings of disturbances. At best, I would hope that the points I raise would be aired by some enterprising and safely-established teacher who is trapped in teaching the contemporary junk.³⁹

Below I have six chapter headings with some comments under each. I am certainly interested in them blossoming in some form as books or texts, preferably for particular areas, groups of schools, whatever, and would be quite willing to further assisting anyone who would so venture. Indeed, this is a clear case of the need for functional specialist collaboration, but I won't go into that here.

It would be a help now, or when you have had a read of this and considered getting involved, to follow up my various leads. So, immediately I refer you to my discussion of "Talk of

³⁷The difference is that pre-Kepler astronomy was extraordinarily successful, and chemistry before Mendeleev - the journals help here - had sets of spontaneous controls to keep it on track. What about the global economy or its local subdivisions? The difficulty we face is that it would take a massive contrafactual historical analysis based on the missing sound theory to reveal the horrors of misdirection, mismanagement, brutal mistakes. And **Riley** is infested with those horrors.

³⁸The elementary book, *Economics for Everyone*, Axial Publishing, 1999, is practical in the sense that it gives simple illustrations to help the struggling beginner forward. More direct pointers towards cultural and economic interventions are given in chapter 6, "Proximate Pragmatics" of my *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, Axial Publishing, 2002.

³⁹One has to think out the realisms of the revolt. There is the need to hang on to one's job; there is, further, the absence of alternate texts. And even with alternate introductory texts, where does the subject go from there? I recall a decade ago teaching the chair of a department of economics the basics and thus successfully convincing her that, yes, this the right economic theory. But what was to be done with the department?

a Primer” in *Pastkeynes Pastmodern Economics. A Fresh Pragmatism*.⁴⁰ It helps locate your effort in the context of Lonergan’s failed efforts to produce such a work and also to show you the need for localization. Also it illustrates the manner in which I comment here. Certainly I could push towards a full six chapters as Lonergan seemed to be attempting at the same age, 75. But it seems to be that I have given enough clues elsewhere for younger folk to push on. I may appeal to an image of the dynamics of collaboration which I use elsewhere.⁴¹ I am running forward with the baton, poised to hand it on to people who are, as it were, leaning out from the functional specialty of communication towards the schools. Except, of course, at the present time there is no 8th functional specialty to back up the communicative effort.

A major problem of this “leaning out” is, How much competence do you have already in Lonergan’s Economics? Competence is not a necessity. Indeed, my simplest strategy here is to assume no competence. So I am thinking of two willing groups of people, neither competent in Lonergan’s analysis: [1] simply interested disciples of Lonergan and [2] others interested in making the analysis available to highschool students. Either of these groups may be “up” on contemporary economics, but obviously, if you are already a grade 12 teacher, then you have to have that background. So let us think of another division [3] Lonergan disciples competent in contemporary economics but interested in Lonergan’s view [4] teachers of grade 12 competent in contemporary economics but interested in tuning the students into Lonergan’s view, [5] parents of grade 12 students who are suffering through the standard course - or others relevantly related, e.g. elder siblings. This group [5] may not be competent in the contemporary stuff.

First, I must remark that I have a suspicion that competence in contemporary economics can be a handicap: somehow, you have to battle against yourself. Section 2 has, perhaps, made that point, but it is worth brooding over, checking your own background and experience. In my

⁴⁰Axial Publications, Cape Breton, 2002, 114-119. I refer to this text below as **PPE**. This chapter is worth working through seriously with an eye on your personal possibilities, contacts etc. The opposite is the case with the Editorial Conclusion to the book, “The Hodics of Rational Expectations” (155-162): that is heavy stuff about microautonomy which gets us into a deeper context.

⁴¹See, for example, the beginning of chapter 5 of *ChrISt in History*. The diagram is a set of oval tracks overlaid on the functional specialties.

own case, I tried contemporary economics in the mid-1960s and really could not tune into it. Perhaps it was the literature I ventured into: I could not make head nor tail of stuff like savings being equal to investments. But this did not make the Lonergan stuff easier: When Lonergan sent me his 1944 typescript in 1968 it baffled me; a decade of struggling and imagining push me at least to see, as I expressed to Fred Lawrence in conversations during the 1970s that Lonergan had gone from Tycho Brahe to Laplace: a paralleling of astronomy and economics.

But let us begin. I write below as if my audience was mainly group [4] and secondarily for group [5], but it reaches out to all groups. So, primarily, I think of the concrete strategy of a teacher who is stuck in the system, and has to teach the standard stuff. What might she or he do? Section 4 is about this challenge, but note that the challenge is a double challenge: reaching for personal competence; stirring up suspicions about the need for the new view in the students. I would note that these two work together: I learned a great deal about new view by trying to communicate it.

Finally, a comment on stirring up suspicion. I recall my years of teaching philosophy in Mt. St. Vincent University, Halifax, Nova Scotia, where the psychology department was, in the main teaching junk. I wanted the students to grasp that: but I also wanted them to pass their exams in Psychology 100, etc. Their challenge was not to import self-appreciation into their public participation in the other classroom or examroom.

4. Elements of a Core Content

What do I mean by a core content under the circumstances that I have been talking about? I mean stealing a piece of the beginning of the standard required course - one session? six sessions? - in order to invite students to notice “The Irrelevance of “ My advice would be NOT to try to connect up the two views: simply aim at a fresh and refreshing “imaginative” approach, starting with Roberta Crusoe. I have six chapters or sessions but they are arbitrary. I order them in a way that seems convenient. Chapter 2, on Money, was and is a problem: money turns up as soon as Roberta is joined by other folks and barter begins. It is tough work getting fully to grips with it, so it should be taken in suitable stages. The key challenge is to climb to sections 18 and 19 of Part One of *For A New Political Economy*, and THEN, to push for the meaning of

Concomitance: see the end of my introduction to the index of that book, and the index itself under *Concomitance*.

It is evident that what I write below is the plain speaking of how-to language. This, with the turn to subjectivity illuminated by linguistic feedback⁴² that Lonergan, reaches towards a new culture of communication and language that is quite foreign to us: we have to learn it and cultivate it through messing forward.

The how-to talk below is however, pretty orthodox, and I would hope, pretty obvious. The six chapters would need to be expanded enormously to lift either a grad 12 student or an interested Lonergan student into a decent comprehension. My own previous effort at writing *Economics for Everyone* is still too compact: it need lots of illustrations, numbers instead of symbols, etc etc. So, no, the rambles below cannot be mistaken for the beginnings of a text book. That is the challenge of some you young folks!

Chapter 1 Roberta Crusoe

“When Roberta is clearing a new field, she is incapable of the illusion that that activity enables her to have more to eat here and now. When Roberta is reaping greater harvest from more numerous fields, she is incapable of the illusion that the corn she will not care to eat can be transmogrified into the capital equipment of, say, a power plant or another cleared field.”⁴³

This is, I would say, a great start for a grade 12 class, one that Lonergan could have developed at great length. A teacher, or someone trying to get to grips with Lonergan’s distinction of two circuits, should take time with this, imagine the island etc etc. Even get as far as bringing out the indeterminacy of the connection between e.g. a basket and the fruit gathered. The point is to get as far as one can without introducing the money aspect. Once you add in Man

⁴²See note 34 of *Method in Theology*, 88

⁴³B.Lonergan, *For A New Political Economy*, University of Toronto Press, 1998, 151. Lonergan was, of course, writing about Robinson Crusoe at the time. I have switched the text to suit Roberta for various odd reasons, but especially there is my hope of the feminist surge bringing forth a Roberta, perhaps a Roberta Kim or Chin.

Friday helping Roberta - now there's a twist toward women's liberty! - you are on the edge of the "dummy" problem. No harm in pointing that out, even going on to the prison camp illustration, where cigarettes could become "the equalizers". When you switch to "real money" later, or even in this context, you have a nice distinction between the "equalizer" and the "dummy", a useful gasped-for cigarette and, say, an I O U which cannot be puffed.

But this fantasy should not be rushed. No more, of course, than any of these chapters! What about the prescribed course? A good teacher can juggle with that in a manner that gets the students through the foolishness. I recall once teaching a first year university course to commerce students who were not exactly bursting with mathematical talent. In the final week we studied examination structures and dodges by which the course could be passed. So, here, perhaps a teacher could spend even half the year doing proper economics, then nail down the text's junk-bonds in a masterpiece of compendious selection!

Chapter 2 Providing Bread

We are into the money problem here, but basic problems can be avoided. I am thinking of a realistic analysis of a family business. Again, I am pretty well leaving it at that, by quoting a longer version of the same suggestion from the beginning of the first chapter of that rather difficult book *Pastkeynes Pastmodern Economics*:

"I think back to my family's little bakery business in Dublin of the 1940s. There was one motorvan and on horsevan - with the horse of course - for delivery; inside the bakery were dough containers, mixers, old-style ovens with their long-handled bread-movers, the likes of which I was amused to find on display as historical in Nova Scotia's Louisbourg Museum. On our tight little earnings it was always a problem when a horse aged or a dough-mixer cracked; we really weren't into replacement funds.

I am asking you, of course, to forget about Keynes - and post-modernism - and to cast your mind's eye around your family experience, or a local tavern or farm or shop or whatever. A large automobile industry is just as good. All are in the same boat of business: there is always the

paddle of replacement.”⁴⁴

The adventuresome or informed teacher can pull in illustrations from e.g. third world women’s micro-enterprises, but I would advise emphasizing the credit-worthiness that turns up as a topic in chapter 4. There is a current interest in micro- investment that is very much tied to standard economic thinking, a perspective that does not really meet the basic issues.

Money has entered in now. It is up to the teacher, you as teacher, even you as teacher of yourself,⁴⁵ to see how far to push for a notion of money as a dummy, as a sign of trust, as a vast traveling population of paper and/or coin that flows in the direction opposite to the flow of goods and services [you need to pause over the services idea].

How do you, or a teacher, go on from there? My how-language here is quite simple: you yourself must work through that first chapter of **PPE** and mesh it with the effort required to climb up into the perspective of chapter 1 of **Economics for Everyone**. Both chapters are far too short.⁴⁶ Nor will I even attempt illustrative pointers: when I use this for the first time it will be to a Korean audience and so would need to build in at this stage an instance of innovation that would vibe with, say, rural member of that audience. With contemporary urban teens you might tune yourself into the i-pod. But it is important to be able to be thoroughly concrete. And - something I was not thinking of when I wrote *Economics for Everyone* - use ordinary but plausible numbers. I notice now, in my first teaching-version of that book, that I wrote in what is now available on **PPE** page 23: plausible numbers.

⁴⁴*Pastkeynes Pastmodern Economics. A Fresh Pragmatism*, 11. Referred to below as **PPE**.

⁴⁵I was a solitary teacher of myself in the 1970s. It was a tough task, knowledge making “a bloody entrance” (*Insight* 186[210]). I would hope that such behaviour is history, that community lifts forward young people towards the luminous economic microautonomy that is to make each educated adult an instance of “rational expectations” in an embraced globe [the topic of the Editor’s Conclusion to **PPE**, “The Hodics of Rational Expectations”, *not* the stuff of these introductory rambles].

⁴⁶I touch here on the complex topic of popularization, summary, etc etc. I have written on it previously in “Systematics, Communications, Actual Contexts’, Lonergan Workshop, 7 (1987), at and in notes 5, 6. This essay is now available (on the website) as chapter 7 of *ChrISt in History*. See also the conclusion of Chapter 3 of *Lack in the Beingstalk*, Axial Publishing, 2007.

Chapter 3 Money

Chapters 3 and 6 here are problem-zones for me. The chapter 6 problem is one of both opening out and of the detailed work required to begin to glimpse that opening out. But the problem here is one of turning in, not opening out, and it is not a matter of detail but grappling patiently with one very basic point: caught well by Lonergan in the word **dummy**. The dummy is given meaning by the community's belief. It is no harm to recall here a concomitant context that must emerge if grade 12 is to be a serious beginning of economic wisdom: the context of self-appreciation pointed to by *Wealth of Self and Wealth of Nations. Self-Axis of the Great Ascent*.⁴⁷ In that book, chapter 7, on belief, is titled "The Economy of Truth", and the reality of the future is that the context described there will be a luminous presence in a later stage of meaning. That chapter begins with a quotation from the economist Heilbroner. "Behind all the symbols, however, rests the central requirement of faith. Money serves its indispensable purposes as long as we believe in it. It ceases to the moment we do not. Money has well been called the promise men live by."⁴⁸

A large part of the difficulty the teacher faces here is a personal difficulty of self-appreciation that would give him or her a clear and present answer to the question, What do I and we mean by a promise, a belief? Further, I would say that this is part of that problem of education that Lonergan wrote about so challengingly. "Coming to grasp what serious education really is and, nonetheless, coming to accept that challenge constitutes the greatest challenge to the modern economy."⁴⁹

But what am I going to write here that is a plain, clear and present guide to the 3 basic required insights regarding the dummy called money (from **mint**, to fabricate)? My plain guide,

⁴⁷The book, published in the early 1970s, is now available free on the Website. It was the basis of a first year university course in philosophy. For grade 12, there is now the book by Alessandra Drage, John Benton and Philip McShane, *Introducing Critical Thinking*, Axial Publishing, 2005.

⁴⁸R.L.Heilbroner, *The Economic Problem*, New Jersey, 1972, 352.

⁴⁹*Macroeconomic Dynamics. An Essay in Circulation Analysis*, University of Toronto Press, 1999, 119.

my how-to talk, is to guide you to a larger spread of words that is still not large enough in our defective culture to get you into the ball park. You, as teacher or student, have to nurse forward the generation of that spread of words which eventually is to fade - or rather blossom - into an ethos. Meantime, there is need for some solo climbing.

You need to gear up into the climb represented by [1] the index entries under *money* in *For a New Political Economy*, [2] the index entries there under *Concomitance*, [3] the single section 49 (pp. 100-6) titled “the Financial Problem”.

Surely, you say, this cannot be all you have to say about the problem of reaching and conveying to a class or a culture a radical new meaning of money?

Of course, if you pose the question like that you are already on my side, on Lonergan’s side, in the admission that it is a radical and remote new meaning of money. But back to your question.

And my answer is, Yes, that is all I am going to say. If I were to say anything worthwhile it would be at much greater length than Lonergan’s stuff mentioned under [1], [2], [3].

Chapter 4 Credit

Think of the phrase, certainly in my own Irish background, “I have to give you credit for that”. But best just add here a core pointing that I have done previously:⁵⁰

“Here the interest is in plain talk, abundant in Schumpeter’s *Business Cycles*, representing another ethos than that represented by World Bank and IMF operations, perhaps even by your own local banker. Perhaps she needs talking to, over a stiff drink?⁵¹ Banks are not there to “force

⁵⁰PPE, 124-25.

⁵¹I am recalling her Alfred Eichner’s remark, at the beginning of *A Guide to Post-Keynsian Economics* regarding the honesty of economists that emerges after a few evening drinks.

their money upon people,⁵² not “do they congratulate themselves of they are *loaned up*.”⁵³ A banking committee is not “an automaton” but understanding and attentive to purpose and situation, “judging the chances of success of each purpose and, as means to an end, the kind of man the borrower is, watching him as he proceeds”⁵⁴ It should be observed how important it is for the system of which we are trying to construct a model, that the banker should know, and be able to judge, what his credit is used for and that he should be an independent agent. “To realize this is to understand what banking means.”⁵⁵ “The banker’s 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”⁵⁶

That short section goes on through a more complex point to end with the comment: “Now that is worth talking about in Senate, street and seminar.”⁵⁷ And I surely have no need to repeat the manner in which this has to be chatted out, even acted out, in a classroom.

Chapter 5 Tax

“As well as the academic economist there are government economists. Might we talk to them? Might we question government effectiveness? Recall the point raised in chapter one⁵⁸ about defining circuit taxation, T’ and T”, so that we could know what was going on. Last night I

⁵²J.Schumpeter, *Business Cycles*, Volume 2, 1939, 640.

⁵³*Ibid.*, 641.

⁵⁴*Ibid.*, 641.

⁵⁵*Business Cycles*, Volume 1, 116.

⁵⁶*Ibid.*, 118.

⁵⁷**PPE**, 125.

⁵⁸See **PPE**, 19, where I bring in Kalecki’s shrewd advertence to the need of the distinction Lonergan makes.

watched Jim Lehrer lead two candidates for American president through a pretty pathetic evening. Wouldn't it have been hilarious had Lehrer asked either of the chaps "What effect would you taxation suggestions have on the two circuits? This surely would, in Lonergan's words, "make conversion a topic."⁵⁹ But again, I divert into humour."⁶⁰

Yet humour is needed about the gross ignorance that prevails at those levels of life. Nor, of course, is it to be restricted to the topic of tax: think of the fun that can be made of those profound minuscule shifts of bank-rates. So, one can move to any zone of the economy and find that if one does not have a heuristic grip on two circuits then one is literally, just not in the ball park.

Chapter 6 Turnover

The final suggested topic here is a neglected one in contemporary macroeconomics: you have only to check indices on texts to glimpse that. Yet it is central to a serious perspective on economic process. Here I wish you at least to notice how it introduces a realism into business structures.

I had an acquaintance once who made guitars. He enjoyed making guitars to such an extent that he lovingly gave his entire energy to making a single guitar, sometimes over a period of months. Then he would sell, it reluctantly. Obviously, he was not in business seriously: he had another source of income. What would the business of making guitars look like?

We are back to the topic of chapter 2 above, the reality of running a small business. And there is no way that I can do more here than talk very compact how-language about getting yourself and your students and friends into this area. From my own experience it takes a great deal of imagining to come to grips with, for example, the ship-building illustration that Lonergan presents. This could turn out to be a very large and relevant chapter of a book and to that end I would advise you to keep your scribbles. So you mess around with questions like, How does borrowing money figure in making ships of guitars. You can make 8 ships in all sorts of different

⁵⁹*Method in Theology*, 253.

⁶⁰**PPE**, 122.

ways, from one at a time - like my guitar acquaintance - to all eight in parallel. But which strategy is good business practice? Here, of course, you connect in potential and actual sales. Etc etc etc: exercises to becoming at home in this zone and to get students towards a sense of its economic relevance.

Going further is not on for present class-work in economics. But there is no harm in pointing you further toward a glimpse of the genius of Lonergan. Lonergan was very aware of the need to thinking of the problem of measurements and control of economic process. One feature of the control for him was thinking out as precisely as possible the concrete money-flow that would tie in with the aggregate of businesses in the reality of their turnover decisions. Associated with this is what is called the oldest problem in economics.⁶¹ Lonergan battled his way towards a quite precise solution, but it can be detected only in a few stray sentences. I spell those sentences out sufficiently in the Appendix both the *Pastkeynes Pastmodern Economics* and *Beyond Establishment Economics*. The Appendix gives plenty of exercises in envisaging turnover decisions in the lawnmower business.

5. Further Contexts

Obviously, there are contexts that lift us into a large number of creative efforts. In *Pastkeynes Pastmodern Economics* I conveyed a central aspect of this lift in the compact remark, “The massively innovative primers that would meet millennial needs, 500 page texts of empirically-rich, locally-orientated, normatively-focused non-truncated writing, are distant probabilities.”⁶² And perhaps that is the open-ended place to halt my suggestions.

My further reflections on the problems of implementing Lonergan’s economics belong within my present creativity and, with luck, some of them may be shared by private communications to a new courageous generation. My fantasy of implementation reaches forward to a quite new global dynamic of care, and would certainly include elements of Lonergan’s

Mark Blaug, “Why is the quantity theory of money the oldest surviving theory in economics?”, chapter 2 of Mark Blaug et al, *The quantity Theory of Money from Locke to Keynes and Friedman*, (Brookfield, VI: Edward Elgar Publishers, 1995)

⁶²PPE, 114.

fantasy of 1942, such as the following:

“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, and to transform agriculture into a 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.”⁶³

Within such developments there is to be an emergence a new leisured luminousness of the contemplative dynamics of human living in pre-mortem and post-mortem patterns that go quite beyond the struggling searchings of, say, Thomas Aquinas on temporal and eschatological realities. A later lady of contemplative reach will how-talk the eternal weaving of dark energy into the seamless garb of the Cosmic Word made ever-fresh.

PART THREE

What is Economics?

I come now to the first section of O’Grady’s text, titled, as this third part is, “What is Economics?”⁶⁴ There are many ways of viewing this first section. You might, for instance, relate O’Grady’s short reflection to that short first chapter of Lonergan’s 1942 work, which I chose to

⁶³**FNPE**, 20. It seems worthwhile to draw attention to other fantasies of global supply mentioned at the end of a complementary writing, the fourth lecture on education - mainly to teachers - given on March 24 2007 in Seoul, but written, as the above was, during January 2007. See, then, the concluding paragraphs of *Eldorede 10*.

⁶⁴O’Grady, 1-5. It is, in fact an extremely brief three-page sell-out. No need, of course, to rush to buy the book. You have your own local text, with its own sell-out. Our objective here is to read freshly in and out and about - of course I think of (about)³ - that sell-out. Furthermore I would note that one must watch out for implicit, even innocent, sell-outs. So - and I mention this because it is a context of my work, for which this is a preparation, with the Australian Jesuit school at Riverview, Sydney - one has to read seriously in this context the Foundations Page of Ignatius’ Exercises. There are naive and apparently innocent readings and presentations of it that leave the sell-out secure, so that the sell-out subtly dissolves the effectiveness of the later reflections of the later reflections.

consider in the later context of the rest of O'Grady. You might put the O'Grady section in the context of the Anderson/McShane treatment of the early part of Mankiw's text. What I do here, perhaps surprisingly, is to invite you to place the O'Grady reflection on economics in the context of two great thinkers reflections on what makes humans happy.

I emphasize that it is an invitation. So, my pointing is a pointing of doctrinal minimalism. A pedagogical pointing would be a massive undertaking and aspiring teachers should be as luminously aware of this as possible: growingly so as they swing through their courses, their years. Moreover - and this is key reason for my odd surprising turn here - my pointing here is not just for economics teachers, but for pedagogues of any topic, of any camp. My Western pointing is to Aristotle and Aquinas. But the question, What makes humans happy has been a central issue in West, East and South. I could well point you to Aquinas' contemporary, Dogen of Japan, or to Aristotle's contemporaries in the middle and far East. You, in your turn, may wish later, in the context of your particular teaching, to appeal to the ethos of the early native peoples of the Americas, of Africa, or of Australia.⁶⁵

I suppose my key point is that the question What is Economics?, or indeed What is X?, needs to be posed freshly in our schools, in our cultures generally. Might O'Grady claim that the question need not be raised in Catholic Ireland, God help us? And the same bogus claim could be made e.g. for Protestants in Korea, Jews in Israel, Muslims in Iran, Hindus in India, Buddhists in Tibet, etc. Bogus? Because the operative global **mortmain**⁶⁶ is what is described so bitinglly in Lonergan's brief swing through the decline, not of the West, but of humanity; in my own view an Axial decline screaming quietly for longer cycles of incline towards the second time of humanity.⁶⁷

⁶⁵You will recognize later that this is just a poor beginning to global functional collaboration.

⁶⁶I borrow the word from Ezra Pound and point towards the mood of his poem *Commission*, quoted fully on page 29 of my *Music That Is Soundless*, Axial Publishing, 2005.

⁶⁷I borrow the notion from Lonergan. The second time of humanity, a time to be dominated by microautonomy and luminous self-possession, is separated from the first time of integral compact consciousness by the long fragmented axial period of some millennia. Will we see its dawning by the middle of this millennium? That depends on you.

Quite clearly, that last paragraph is compact doctrinal pointing. How does one read sentences like “the social situation deteriorates cumulatively,”⁶⁸ “the culture has become a slum,”⁶⁹ “such is the monster that has stood forth in our day”?⁷⁰ Over previous decades I have emphasized to audiences that great ugliness is as remote as great beauty: the monster calls for a massive dedication of aesthetic detecting. I recall now my own first reading, in the winter of 1957-8, of Aquinas’ reflection on happiness. I had already begun my reading of that central section of *Insight* on the sell-out of global culture: fifty years later I begin to sense the Shostakovitch symphony of that cording. But as I read Aquinas then it dawned on me - how naively truncated can you be? - that this chap meant what he said. “Does human happiness consist in?”; “I say, No.”⁷¹ Fifty years later I can detect, with some level of luminosity, the place of Aquinas within the challenge of taking a stand, in later cycles of incline.⁷² And later you too, I would hope, would reach towards a living in that functional context. But it would be sufficient here if you had a sense, as I had that first reading, of meeting this person, like the man who “met” that famous preacher of Kierkegaard and took his words so seriously that the preacher had to deny that he really meant what he preached on.

Now, let us not forget our context, the context of teaching grade 12 economics.⁷³ If you pause seriously over what you suspect that I am pushing towards, you may well be discomforted.

⁶⁸*Insight*, 229[254].

⁶⁹*Method in Theology*, 99.

⁷⁰*Ibid.* 40.

⁷¹This is his common manner of beginning his response, except that his questions are so put that he can say, I reply: Yes”. Aristotle, too, is speaking for and about himself as he moves through the *Nicomachean Ethics* towards his view on the lonely excellence of contemplation. One would benefit by reading these two chaps together, see how they weave forward.

⁷²The full dialectic procedure of *Method in Theology* page 250 relocates, discomfortingly, the meeting with Aristotle and Aquinas.

⁷³The context is evidently fuller: any text, at any level of teaching, raises analogous issues.

“Doctrines that are embarrassing will not be mentioned in polite company.”⁷⁴ Can you imagine Dennis O’Grady and myself having this polite conversation in a Dublin pub?⁷⁵ There is a wonderful condemnatory phrase that bubbles up in such circumstance, when the talk turns to the flawed doings of others. “Aw, shur, she [he] means well.” “Well, Dennis, shur I know ya mean well, but it is just not good enough for the teenagers.” We are in that discomfoting zone of “incarnate meaning,”⁷⁶ and of the “minor authenticity”⁷⁷ that settles for the nourishment of a prevalent tradition. The tradition prevails, moral evil⁷⁸ twined round general bias in glossy glorious convention, miter-boxed.⁷⁹ Within that prevalent tradition there is nothing wrong with Dennis’ text: indeed it is better than many. Best then think here of the global spread of like texts tainting the hands and eyes and heads of teenagers, and think thus in the context in which Lonergan talks of surrender to convention.

“Besides the minor surrender in the level of common sense, there is the major surrender on the speculative level. The function of human intelligence, it is claimed, is not to set up independent norms that make thought irrelevant to fact but to study the data as they are, to grasp the intelligibility that is immanent in them, to acknowledge as principle or norm only what can be reached by generalization from the data. There follows the need and the development of a new culture, a new religion, a new philosophy; and the new differs radically from the old. The new is not apriorist, wishful thinking. It is empirical, scientific, realistic. It takes its stand on things as

⁷⁴*Method in Theology*, 299.

⁷⁵I cannot resist recalling Patrick Kavanagh’s “The Paddiad”: “In the corner of a Dublin pub / This party opens - blub-a-blub - / Paddy whiskey, rum and gin / Paddy three sheets in the wind, / Paddy of the Celtic Mist, / Paddy Connemara West, / Chestertonian Paddy Frog / Croaking nightly in the bog. / All the Paddies having fun / Since Yeats handed in his gun. / Every man completely blind / to the truth about his mind.” (Patrick Kavanagh, *Collected Poems*, Martin Brian and O’Keefe Ltd, London, 1964, 90.

⁷⁶*Method in Theology*, 73.

⁷⁷*Ibid.*, 80.

⁷⁸See *Insight*, 666[690-91].

⁷⁹All puns intended. A miter box is for cutting wood at a definite angle.

they are.”⁸⁰

So, this first chapter of O’Grady has no place for the aspirations of revolutionaries⁸¹ or the hopes of poets⁸² or the criticisms of the likes of Richard Douthwaite.⁸³ O’Grady might well enjoy my “No thank you, Anthony and Brendan”⁸⁴ that is titled “Inventing Ireland: Here Comes Everywhere.”⁸⁵ But he would consider it as belonging elsewhere: certainly not in a text that

⁸⁰*Insight*, 230[255].

⁸¹See, for instance, “Collins Vision of Ireland”, chapter 7 of *In His Own Word. Michael Collins*, edited by Francis Costello, Gill and Macmillan, 1997, which concludes with a quotation from Collins, *Path to Freedom*, Dublin, 1922, p. 105: “Our external life has become the expression of all that we are deprived of - something ugly, without native life Irish art and Irish customs must be carried out by the people themselves, helped by a central government, not controlled and managed by it, helped by departments of music, art, national painting, etc, with local centres connected with them”.

⁸²“Oafs have entered the places of poets / and taken the light of the schools from everyone”. I quote here two lines of an English translation (by Thomas Kinsella) of a poem by the eighteenth century Irish poet, Eoghan Rua O’Suilleabhain. The full reference, as well as the original Irish version, are given in the work mentioned in note 83 below. There is a wealth of contemporary Irish poetry, in both languages, that stands with O’Suilleabhain. I recall now my own semi-poetic effort at cultural awakening expressed in twelve articles, titled “Philosophy That Is Mindful”, in the monthly journal *Rosc* during 1970. I point you, too, towards my more recent *Quodlibet* 8 walk of 2004: “The Dialectic of My Town, *Ma Vlast*” And I recall fondly my activist shots at taking a public stand around that time with Lelia Doolan, Jack Dowling, Bob Quinn and Conn O’Donovan, against the culture of Irish Television (Doolan and Dowling later produced the book, titled by O’Donovan, *Sit Down and be Counted*). Of no avail of course: we do have to wait for the New Learning to twist the tale of the Celtic Tiger!

⁸³Richard Douthwaite, *The Growth Illusion*, The Lilliput Press, Dublin, 1990.

⁸⁴The concluding words of my Editorial Conclusion referenced in the next note. The two named are the authors of a standard university text used at present in Ireland: Anthony J. Leddin and Brendan M. Walsh, *The Macroeconomics of Ireland*, Gill and Macmillan, Dublin. I have the Fourth Edition, published 1998. Leddin teaches in Limerick; Walsh in Dublin.

⁸⁵My title recalls another work that adds a context to our search for the twists of Irish meaning: Declan Kiberd, *Inventing Ireland: The Literature of the Modern Nation*, Harvard University Press, 1996. There is a relevant discussion there of the literature of revolution and of the problem of decolonizing language - a problem meshed e.g. with the economics of leisure and unemployment. Sometimes I think of Lonergan as writing towards disemployment in opposition

needs, for its publication and its use, the approval of conventional wisdom. But let us pause over his few pages.

Are these few pages of **O’Grady** supposedly dealing with the question, ‘What is Economics?’ worth pausing over? Oh yes! This trivial stuff should not be treated trivially. And the same will certainly be true of whatever text you have in hand, school, undergraduate, graduate. A major problem of contemporary philosophy and methodology of education is that there is no serious pausing over such first chapters. How serious might this pause, this global pause, be? We’ll come to that later. At the moment it is just you and I, Dennis and X, where X is the author of whatever text you have to hand.

After an 8-line paragraph in which the student is told that the stuff of economics is already familiar through the media, there is a three line paragraph worth quoting for its empty promises:

“The aim of this chapter is to define what we mean by economics, to look at the scope of the subject and the reasons for studying it, and to examine very briefly the methods used by economists to deal with these issues.”

Immediately below this there is a red-highlighted two lines, “Economics is a ‘social science’. A science is an organised body of knowledge. A social science is one that studies some aspect of human behaviour.” There are a few more such red-zones, one large one near the end that puts us right on the difference between deductive analysis and inductive analysis. A paragraph follows with mention of transactions and production and sales and savings, which ends “The study of the nature of such activities is at the heart of economics”. A red-zone follows saying the same thing.

On to page two, and into what seems deeper water. “The underlying principle in the study of economics is the concept of scarcity” starts the first paragraph and the second ends with the claim that “every firm has a limited budget and wants to produce its output as cheaply as possible, or in such a way as to earn the most profit”. Throw in a paragraph on government, tax, borrowing, and we are ready for another red-zone on “opportunity cost”.

to Keynes writing on unemployment. See note 12 above.

Page 3 ends by noting that prediction is not to be expected to hit the high level of physics, and we move at the top of page four to a few statements about progress and the replacement of economic laws. That is where we find the big red zone I mentioned, on economic analysis.

We shift back to black for two final paragraphs (apart from two four-line definitions of Micro- and Macro- economics at the end of the chapter), one that sorts out, in a profoundly trivial manner, the distinction between positive and normative statements, the other that begins by telling the students - one cannot talk of discussion in this context of a few lines - that “a basic knowledge of economics is required if one is to be able to fully appreciate the complexities of the modern world” and ends, a few lines later, with the evident consequence that “each of us has a vested interest in understanding how a modern economy works, if for no other reason than to enable us to make properly informed decisions about matters affecting our own lives”.

So ends the lesson. Unless one wishes to claim that the two pages of the companion Workbook, with its trivial pursuit of remembering, adds refinements.

What is going on here, in, with, through, this text? Obviously I am being somewhat brutal, but is there not a case here for a charge of mental abuse? Do teenagers not deserve better?

But these question are best left with you, your text in hand. Perhaps your text is better than **O’Grady** in this or that respect? But does your text writer know what a science is, what norms are, what deduction and induction involve? And what might he, she, they, mean by knowing, deciding, doing?⁸⁶ And how about the two topics of scarcity and profit? Each deserves a book, but is there an audience for such books that would lift us luminously, and thus genuinely “enable us to make properly informed decisions about matters affecting our own lives”?

We are back with Aristotle and Aquinas, but now in a new context. Is there an audience for those old books and there very relevant questions? In my Eldoredes 7-10 I did my pedagogical best to invite the slow painful self-reading that would enable a reading of the self-appreciation to which Aristotle and Aquinas point. They have slim probabilities of success. They

⁸⁶I would recommend the meshing in here the discussion of knowing and doing that is given, in the context of Gregory Mankiw’s Chapter 3: “Thinking Like an Economist”, of chapter 3 of the same title in Bruce Anderson and Philip McShane, *Beyond Establishment Economics. No Thank You, Mankiw*, Axial Publishing, 2002.

may be no more successful than the book *Insight*. At one stage in my present struggle with this zone of economic value it seemed to me worthwhile to tackle a fuller concrete presentation of our struggle, ontogenetic and phylogentic, with what Lonergan calls terminal values.⁸⁷ It would lift Aristotle's and Aquinas' treatment of the pursuit of happiness into a fuller genetic and narrative context: but whose context would it be?

Before venture further, it seems worthwhile to pause over the teenage-culture that is the audience of such texts as O'Grady, They are regularly street-smart teens that live in a global village, rolling stones gathering *nomos*, no moss, no *mos*,⁸⁸ in an existential stance that can take O'Grady chapter one seriously only with the seriousness given to a multiple-guess exam. They are more ready, I suspect, to meet Aristotle and his puzzlings than previous generations. Those that are Christian are less trapped in the brutal detail of Catholic sexual morality than the old conventions wish to admit. They are lifted to a larger world by edgy music that strangely echos "the music of the spheres."⁸⁹ Is such lifting a pre-shadowing of a lift-off that would be more effective than the old high-offs of the 1960s undergraduates?

Certainly, it seems to me, if that lift-off includes the slowly-emerging lift-round of the new learning. We are back, of course, at the conclusion of Part Two, but with an imaginative hint of its school-end context.

Nor, as you ntoded already, am thinking of that context in an isolated focus on economic education: Part Five, in any case, points to its non-isolated pervasiveness. Do not the reflections touch on in this sections, reflections on human happiness, somehow belong in all highschool

⁸⁷On this, check the indices of *Insight* and *Method in Theology*. This investigation, as I intended it, would lift the search for the meaning of happiness in Aristotle and Aquinas into a contemporary context and take an unnecessary mysteriousness of the meaning of *bonum in commune*, of emergent final ends in human history, of the slim statistics of natural ethical fullness touched in chapter 18 of *Insight*. But the investigation would shape up, in its effective expression, as a very large book. That, indeed, is the drift of the next sentence in the text above.

⁸⁸Chapter 4 of my *A Brief History of Tongue* (Axial Publishing, 1998) deals with these variations on a pun.

⁸⁹Shakespeare, Pericles, V.i. 228; also verse 1 of "This is God's Wonderous World" (M.D.Babcock, 1901).

courses? What is the study of physics and poetry, cooking and chemistry, psychology and sociology? “Why are we teenagers trapped here? Is it just a filling station?”⁹⁰

There are questions of teenage life that, I claim, cannot be effectively answered by the old culture, even by the old culture under the pressure of the new learning as described by Lonergan in *Topics in Education*, and by others in the field of philosophy of education. An effective context that is symbolized by first chapters of school texts - but in fact is to be an incarnate presence of teaching characters⁹¹ - will not emerge with a significant global statistic in these next generations without the larger shift that is my primary interest, the unknown mountain in the mist, the hill of humanity needing a fresh top. Certainly we can hope for grass-rooting, single talent and communal courage and I do, but I am rooting here primarily for the larger cultural change.⁹²

But I must close this section with a return to chapter one of **O’Grady**, and to that chapter in the more elementary context of the question What is economics? Suppose that you are, indeed teaching Leaving Certificate Economics in some part of Ireland: what might you do if a serious interest in the question and the answer has snuck up on you? Well, you can take your own

⁹⁰At a higher level of education the talk can be of the options, filling station or culture mart?

⁹¹*Character* has for me the rich key meaning that one gets by meshing the first paragraph of Aristotle’s *Magna Moralia* with the first section of the 14th chapter of Lonergan’s *Method in Theology*. Such a character lives in the concrete global dynamic of circumstances that one associates with the reflections of Ortega y Gasset.

⁹²The strategy here, as I mentioned in note 23, is that which is writ large in P.McShane, “A Reform of Classroom Performance”, *Divyadaan. Journal of Philosophy and Education*, 13 (2002). There I wrote of my luck in finding an oddity of a mathematics teacher called Kit Carol. I was to meet that were the likes of him in four years university mathematics. Weierstrass and conceptualism dominated that scene. I return to the issue of transition at the end of Part Four, and to the issue of an ethics of achievement that, alas, turns teachers to question their own formed character. Obviously I am not here talking just of the teaching of economics but of that elusive ethos that needs to resonate through community of teachers. But what has to first resonate through the community is an ethos of its absence that generates the courage to putter - not much more than that - ahead. The teenagers may carry the day. Follow on with the drive of note 131 and the general mood of the conclusion of Part Four.

revolutionary stand of “Remembering the Future”⁹³ and follow some version of the “Core prefacing” that I suggested: but only if you are senior, secure, a favorite nephew, whatever: you know what I mean. You can be up-front with the students even, provided children of the school board are not in your class. You may even have to pressure enthusiastic teenagers, who begin to notice that “other-directedness”⁹⁴ just doesn’t cut it, not to import their new perspective into other classrooms. So, you play the Socratic role, without having to watch your coffee-cup in the teacher’s lounge.

And you and your class will find that it is not easy to answer the question, What is economics? The Core carries you forward; you can venture further with pointers from the next Part here; you may even find yourself and some students brooding over the likes of chapters 7 and 15 of *For A New Political Economy*. And, who knows, you may even bring forth in the next generation, Thank You, a replacement for Marx or Mankiw.

PART FOUR

Why? What? How?

The title of this Fourth Part of my short essay is the brilliant title of that first chapter of *For A New Political Economy*, written by the 38-year-old non-economist Lonergan in 1942. The three questions are answered briefly by him in the three sections of that chapter: **Why** is there “The Need of a New Political Economy”⁹⁵? Because that inquiry took a very wrong descriptive

⁹³The title of a chapter on the playwright Synge in the book cited in note 85 above.

⁹⁴I am recalling here David Riesman’s work, e.g. *The Lonely Crowd*, Yale University Press, 1961, p. 307: “If the other-directed people should discover how much needless work they do, discover that their own thought and their own lives are quite as interesting as other people’s, that, indeed, they no more assuage their loneliness in crowds of peers than one can assuage one’s third by drinking seawater, then we might expect them to become more attentive to their own feelings and aspirations.”

⁹⁵The title of the first section of that first chapter of **FNPE**.

turn. **What** is needed? A “readaptation of the whole existing structure”⁹⁶ based on “a generalization that makes a new beginning.”⁹⁷ **How**? By “a notable divergence”⁹⁸ of that generalization that gives “an account of enormous facts overlooked by political economics”⁹⁹ as it now stands. The generalization is to “include the particular economics”¹⁰⁰ of city block, country, continent, century, accurately but “in quite unfamiliar manner.”¹⁰¹ It is to lift economics from a petty journalism of profit to a practical science of global care.

Enormous facts? Let us muse over three groups of such enormous facts. The first group of enormous facts is the human group, capable of startling creativity in micro-, meso- and macro-situations. The second group of enormous is the group of innovative forms of mediated production that screams, globally and locally, for accurate recognition and accurate exploitation, but “in quite unfamiliar manner.” The third group is the complex but distinguishable group of rhythms that follows from that creativity and that mediation: the pulsating rhythms whether of ancient Rome or of a modern Rostow, so brilliantly captured in a single sweeping sentence of Lonergan, worth quoting here in full for the sheer delight of its vision of the past and its challenge to the future.

“In any stage of human history from prehistoric caves to the utopia which our prophets describe with such vivid detail, among primitive fruit gatherers, among hunters and fishers, in the first dawn of agricultural civilization, along Egypt’s Nile and Babylon’s Euphrates, under Indian’s mysticism, Chinese polish, Greek through, Roman law, through the turmoil of the dark age and the ferment of the medieval period, in the European expansion and the modern world, everywhere one finds the pulsating flow, the rhythmic series, of the economic activities of

⁹⁶**FNPE**, 6.

⁹⁷**FNPE**, 7.

⁹⁸**FNPE**, 8.

⁹⁹**FNPE**, 8.

¹⁰⁰**FNPE**, 8.

¹⁰¹**FNPE**, 8.

man.”¹⁰²

We are back with, or forward from, the vision with which we concluded Part One, the vision expressed ten pages later in that powerful essay of 1942.¹⁰³ I could, I suppose, be helpful by enlarging on that vision but the enlargement is a task of the future, as indeed are suitable compactings and popularizations of it.¹⁰⁴

After some days of reading and brooding during early-March traveling in the Canadian Rockies it seemed best for me to begin our move forward from diagrams. Indeed, my decision this morning, on the old feast of Thomas Aquinas, March 7th, was to finally name a W7 in my list of Metagrams, of metaphysical words.¹⁰⁵

A reflective pause on this addition helps us along on the general project. Think first: what functional specialization am I writing in here? My answer is, in none of the specialties, or rather in that zone of the eight that requires a reaching out from the cycle to the community. But the naming of W7 is an operation of the functional specialty of foundations, an operation of fantasy. The naming brings a different content forward, depending on my conversation partner, but if my partner is part of the cyclic team of collaborators, that - in a mature state of the collaboration - the partner brings this into the possessed - and possessing - context of a shared foundations, what I

¹⁰²FNPE, 11.

¹⁰³See the text at note 22 above.

¹⁰⁴My point is related to Lonergan’s reflections in this chapter one on the “third objection that we arrive at an historical synthesis without attempting any historical research.”(FNPE, 9). But lifting the point into an adequate heuristic context is a reach that belongs to the quite new and strange multiply-differentiated perspective of the New Learning. See also note 121 below, especially on the need for a larger emphasis on the remoteness of meaning than Lonergan gives either here or in his chapters on history in *Method in Theology*.

¹⁰⁵The metagrams, available in different writings, are listed in a coherent fashion in Appendix A of *Molecules, Minding, Meaning*. I would have you note that the coherence is not of a serious explanatory type. These metagrams have emerged rather randomly in my work of these past decades. The general principle here is that given in the Appendix on relations in *De Deo Trino, Pars Systematica* (Gregorian Press, 1964), that you shift to explanatory heuristic structures as early as possible in the development of a science. My struggle with metagrams was random: the future is to replace them with a relatively coherent symbolization. The word *relatively* is important. Symbolic imaging of the elusive needs conflictual elements.

call the Standard Model elsewhere.¹⁰⁶

The mature collaboration is a thing of the future: indeed in the book referred to in the previous note it is thought of as a reality of the year 2111. I present it here as **to be thought of** in terms of that reality, where the **to be thought of** varies depending one's place in respect to that minority collaboration of The Tower of Able. For present popular culture, the thinking is merely a commonsense aesthetic lift related to the lift of the sentence-paragraph from Lonergan, and it could perhaps be elegantly expressed as a complementing sentence-paragraph that gives us a mood, generates for us an ethos, for the future.¹⁰⁷ It is the sort of mood that swept into chemistry after the 1870s with the diagrammatic push of Meyer and Mendeleev.¹⁰⁸ The diagram, the Periodic Table diagram that appears regularly inside the cover of grade 12 texts, gradually became the context - with all the precision of meaning of that word that you can muster - of serious interest in chemistry, from grade 10 to graduate research and beyond.

What of this diagram of Lonergan that I wish to add in as expressive of a foundational perspective? I am not going to add it, or any other diagram to the present text: it is a readily

¹⁰⁶Obviously, a central feature of the book *Lonergan's Standard Model of Effective Global Inquiry*. I would note that the eventual academic norm will bring into physics present narrow view the full standard model of functional collaboration, not only within physics, but in physics meshing with history's search. See the concluding notes of this section.

¹⁰⁷It is worth recalling, in this context, Lonergan's comment on ethos: "Popular tradition, whether it be poetry, fiction, or acceptable history, is something essential to human living. It is what an existentialist would call an existential category. It is a constitutive component of the group as human. It is an aesthetic apprehension of the group's origin. The aesthetic apprehension of the group's origin and story becomes operative whenever the group debates, judges, evaluates, decides, or acts - especially in a crisis." (*Topics in Education*, 230). Might such an ethos take possession of a school? Certainly it is to be in possession of, possessed by, the global Tower searchers - most luminously and molecularly in the elderhood of the fourth and fifth specialties - of the next century and beyond. Human history is never out of crisis. Might there emerge, in the third stage of meaning, "a psychic force that sweeps living human bodies, linked in charity, to the joyful, courageous, whole-hearted, yet intelligently controlled performance of the tasks set by a world order in which the problem of evil is not suppressed but transcended" (*Insight*, 723-4[745]).

¹⁰⁸ In *Process: Introducing Themselves to Young (Christian) Minders*, chapter 4, I draw parallels between Lonergan's efforts in the 1960s with the push in chemistry a century earlier. The book is on the website.

available five-zone diagram that provides the reader at any level with a fundamental controlling grip on economic dynamics. What am I adding it to? This depends on the reader, but I can identify the adding-zone skimpily by pointing you to pages 286-7 of *Method in Theology*, where Lonergan takes his general foundational stand.¹⁰⁹ There is no need to add a new number to the list, as I did for functional specialization: W7 falls under (6) in the list there, as do many elements in my metagrams.

But the important point to note is that the adding is an adding in hope, with my eye on the year 2111. Were I writing to that community, the add would be a serious sucked-in lift, something like the lift of the numbers-theory community that attended Wiles' couple of lectures on Fermat's Last Theorem. If we think of the community of 2011, then there is absent the sophistication that would be absorbingly present through the sharing of Lonergan's luminous foundational reality.

All this is important to us in coming to grips with what we are at here, with what I am at here. I am thinking foundationally of the hundred-year gap with its schedules of probable shiftings or stalenesses of recurrence-schemes of global economic teachings and practices. This thinking is not likely to be yours: are you in a position to scribble down formulae for the normal of the Poisson distributions or to sketch the interlocking-schemes and schemings of the present layers of the educational and implementational community in local, national and global economics? But you can catch the mood. I can ask for little more.

So, what am I at here? Certainly I am having a shot at helping grade 12 economic teachers. The help offered is help that does not ask for boat-rocking. In the present case, I assume that you have to get through something like **O'Grady** and you have to get the teenagers through the exam. And my first focus here, on diagrams, is related to the fact that the diagrams are international: you would recognize them not only in the Gaelic edition of O'Grady, but there are their sisters and cousins sitting there primly among Korean or Chinese or Japanese linguistic symbols. And that prim primer sitting is part of my focus that I wish to share with the community of readers: the focus then is on nudging us all to a better vision of the collaboration

¹⁰⁹I would note that these pages belong, in the normal cycling process, within the effort described by page 250.

called research, global functional research, and the orientation that belongs there through the characterization of this new normative science of progress. Research is **towards** change, towards effective strategies of change. One can draw analogies, as I do regularly, with other zones of inquiry. O'Grady is a species or variety of a parasite, the product of an evolutionary warp. It is recognized by Lonergan as a longer cycle of decline in which the ecosystem, "the social situation deteriorates cumulatively." We need an effective global institute of disease control.

Lonergan recognized the global institute sufficiently, if only vaguely, in the mid-1960s; but he recognized the parasite in the mid-1930s. What we are struggling together here-now to do is to recognize both. The leap of Lonergan in the early 1940s was to a contemporarily unacceptable beastie that, if cultivated would challenge the source of a large global century-old cancer. Again, parallels help: one can think of the discovery of the neutrino, an anomaly of global physics research. But where physics has a pragmatic and competitive openness, economics lives in a world of warped self-interest continuous with decline. So "the exchange economy is confronted with the dilemma either of eliminating itself by suppressing the freedom of exchange or of certain classes of exchange, or else of effectively augmenting the enlightenment of the enlightened self-interest that guides exchanges."¹¹⁰ The issue here is freedom, not a spectator-recognition. It is the bottom line of liberty and personal exchanges that is the discomfort-zone of fresh cunning, your fresh cunning. As a teacher you may be alone, but there is the hope of the auxiliary that is a possible global ferment, the manifests and manifestation of a common quest to take a stand against Hicks and Samuelson.

We could well move further round Hicks and Samuelson and their diagrams. But let us not get into that old collection of static jugglings that is the world of IS/LM diagrams. We stay with a simple opposition that is closer to the Core: the opposition between Lonergan's five zone diagram and the usual diagrams such as are found in **O'Grady**, pages 26, 249, 250, 251, 252. Most likely you do not have O'Grady, but you have your own German or Ghanian or Guyiana texts with its diagrams of circulation through households and firms, with, sometimes, banking patched in. You have perhaps to hand the text *Economics for Everyone*: then you have the

¹¹⁰**FNPE**, 231-2.

diagram on pages 32 and 33.

I am not venturing into detail here: this is very much a doctrinal essay. *Economics for Everyone* is a somewhat dense pedagogic text, and it has the advantage of adding in pointers about the problem of transition. The pointers are especially associated with the gallant text from Joan Robinson and John Eatwell of the 1970s that was squeezed out of circulation.¹¹¹ One would do well, as I suggest in *Economics for Everyone*, to try figuring out just what is lacking, what might be improved, in their efforts and diagramming and text. And help is also available in the various pedagogical shiftings of diagrams in *Beyond Establishment Economics*.

The main challenge is to bring to your reading the perspective of the Core. This is not easy, for what is needed is a perspective that eventually - in a hundred years or so - will be spontaneously present. I recall the first time I taught Lonergan's economics, asking the group to view, or at least think out there in class and view later, the passing automobiles with and "eye out" for functional identity. Trucks and private cars: yes, they seem easily identified. Still, what of company-owned car-perks, and what of classes of commercial transport?

One can move from transport to construction: but let us be realistic. Is the *one* in that sentence *you* as teacher? It takes quite a personal effort to move from simple identifications of private residences and commercial buildings to envisaging buildings, either standing or in construction, as functionally distinct. Still, you might find that the teenagers take to such exercises and so help you along a path that you hesitated to travel alone. It is unlikely that you can lift either the students or yourself to the anything like "a readaptation of the whole existing structure"¹¹² "in quite unfamiliar terms."¹¹³ The readaptation is a very remote goal, but the exercises are aimed at some suspicion of the shift to quite unfamiliar terms. Nominally, the terms seem fairly familiar: like learning the difference between speed and acceleration. But injecting that unfamiliar is the slow task to which the exercises invite. The readaptation is like the long

¹¹¹Joan Robinson and John Eatwell, *An Introduction to Modern Economics*, (McGraw Hill, London and New York, 1973).

¹¹²FNPE, 6.

¹¹³FNPE, 8.

climb from Kepler's struggle to Newton's achievement and quite beyond Laplace to present ventures of earth satellites.

Can one go further in an undermining of a present grade twelve text? To get yourself and the teenagers to sniff out the flaw in perspective embedded in the diagrams through using the Core elements of Part Two, that is quite an achievement. Still, there is the possibility of nudging a critical perspective even when one moves on to cover the course in a manner that gets the class through a standard state examination. Again, very simple analogies can help. Think, for instance of population studies of weights, heights, sexual activity, shopping habits, clothing expenditure, where women and men are not distinguished. The whole thing becomes a comedy. One is confusing two distinguishable populations each with their own characteristic distributions of sex, height, clothes-buying patterns. Now push for a like perspective on the confusion of basic and surplus activities and goods. Take whatever text you have, as I have done, and move through it page by page "with an eye on" compactings and miss-classifications. The details I leave to you either as a student or Lonergan's economics or as an instructor of teenagers. But a warning is necessary. The mess is not as obvious as the mixing of male and female when it comes to working out the distributions of sizes, but it is nonetheless there, to be detected. The difficulty is the capacity required for, the being "with an eye for", detecting the mess.

Here we are in surprisingly deep water, first with regard to elementary detection, secondly with regard to the readaptation of the whole global dynamic. At first sight, one might take it that the classificatory shift is not major, or aspects of it. I recall a letter to me from Jane Jacobs, that brilliantly anti-establishment lady, who was at the time reading *Economics for Everyone*, remarking that it was very refreshing to find Lonergan's differentiation of stock market activities from the production flows. But I do not think that she came to grips with the refreshing and innovative nature of Lonergan's distinction between the markets in consumer and industrial zones. And she, as I said, was a very bright lady indeed. But there is a problem here of a slow shift of the culture of statistical analyses. With students, are perhaps even with colleagues, all that may be possible is a taking note of the compacting of markets, the confusions regarding statistics and cycles of building-starts etc etc. Supply is not just supply: it is basic and surplus supply; and so with demand, income, tax, etc. Getting present students to have some sense of

that is, well, a beginning, a slightly disruptive beginning. The students may go on to ask awkward questions in first-year university.¹¹⁴

The general problem is the problem of measurement, a tricky zone even in the elementary world of physics.¹¹⁵ Lonergan paid very precise attention to it, an attention that is certainly way beyond what our present humble puttering. All I can do here is point, discomfortingly, to the work to be done in order to reach a controlling perspective as well as an appreciation of the limits of that control.¹¹⁶ But for the present generation of students there is the Core task of intussuscepting the distinction of the two flows and - a key element in assessing indeterminacy - the manner in which e.g. a decent sowing machine can outwit the statistics of obsolescence, or a new tractor can quickly fail to make the grade.

One exercise which I do recommend, not perhaps for beginners but for someone interested in being lifted into the word of strange theory, is the exercise involved in struggle towards a solution to the old problem of the quantity theory of money. It is not, of course, an old problem: indeed it is right there at the heart of problems of inflation, of monetary policy, of Freedman's suggestions, of Lonergan's long-term financial problem. The beginning of the

¹¹⁴Recall Joan Robinson's biting criticism of bad teaching (see *Economics for Everyone*, 21, where I quote at length): the student is hurried along "in the hope that he will forget to ask ... before ever he does ask, he has become a professor, and so sloppy habits of thought are handed on from one generation to the next." (Joan Robinson, "The Production Function in the Theory of Capital", *Review of Economic Studies* 21 (1955), 81).

¹¹⁵I would note that the problem of interpretation emerges first in chapter 5 of *Insight* and that pointing deserves indexing. The problem becomes more acute when one shifts attention to quantum mechanics, a problem of interpretation treated in *Joistings* 25.

¹¹⁶This is a large and refined set of problems related to both precision of measurement - a topic Lonergan spent a great deal of energy on, and the concrete limits to precise determinations. (See **FNPE**, the index under *Measurement*). That concreteness is captured nicely in a fragment of Lonergan's writing, found by accident, where he talks in term of a type of game between the five financial sources and concludes, "despite almost baffling indeterminacy, it remains that there is a definite dynamic structure." (**FNPE**, 212). I would note that there is one key source of indeterminacy on which grade twelve students would enjoy exercising their wits: the point to line indeterminacy that relates one level of production to the level below. A new lawnmower is expected to mow many lawns. But suppose, on its first outing, that it takes off and shoots over a cliff edge?

exercise is available in an Appendix both of *Beyond Establishment Economics* and of *Pastkeynes Pastmodern Economics*: “Trade Turnover and the Quantity Theory of Money”. And while I say that it is not for beginners, it could well catch the interest of grade-twelve students who may do lawn-mowing for extra cash. At all events, it includes concrete aspects of storage, inventory, lags and oscillations in sales, etc. AND it brings in the word turnover and the tricky questions associated with turnover size, frequency, question which seem to me to test the realism and the seriousness of an author’s intent. Here I recommend an exercise that is analogous to an exercise I used to give student of texts on education, child psychology, etc etc: those students were invited to check the indices of books in the area under the word *question*. Regularly there was nothing under Q in the index except *Questionnaire*. Here my recommendation is to check for the word *Turnover*. It is a key topic in the real rhythms of business and borrowing and innovation. The word does not occur in the O’Grady index, though it does occur once in the text, on page 19, in a listing of companies by turnover in millions of Euros. But what does **O’Grady** mean here, to either teachers or students?

O’ Grady is a typical text. Such texts are normally just beyond journalism, but journalism with the deadly consequence of deadening the creative edge in students and teachers alike. I have not written here of its replacement, but of the possibility of there being teachers who, somehow, have moved to a serious suspicion about the evil of such texts. Where has the suspicion come from? Apart from native wit there could be some contact with eccentrics like Lonergan, or Susan George, or Jane Jacobs, or there are many counter-establishment individuals and groups “out there”. Perhaps you wandered into this Website by mistake, and could possibly become one of the dissenters?

I mentioned possibility twice in the previous paragraph. But my bent all along, here and in the past fifty years, has been towards probability, and in the past forth years it has been more precisely towards the probability of somehow getting the dissenters in a circle of effective dissent. In the past five years it has been fantasized as a Tower of Able. Might I now, we now, be moving towards fantasciation? “We may suppose that the probabilities of the single events are respectively the same as before, but we cannot suppose that the probability of the combination of all events in the same as before. As is easily seen, the concrete possibility of a scheme beginning

to function shifts the probability of the combination from the product $pqr \dots$ to the sum $p + q + r + \dots$. ¹¹⁷ “The sum represents a discontinuous leap in probability schedules from, let us say, a dynamics of Poisson shape curves to one of Bell curves.

The image conjured up in the previous paragraph eludes most reader’s imagination and, at all events, it lacks mathematical accuracy.¹¹⁸ But you get the point, the hope? And we return now to a fuller reaching for some glimpse of what I am at, what we are at.

This fuller reach has a strange context, and not just the context of Aquinas’ March 7th. I have been at this economics stuff since the 1960s, pushed on especially by Lonergan asking me, in 1968, to find an economist. Forty years later I find myself looking for a peculiar consensus in the search for a global economics. But my looking is mediated by the years of effort in between, beginning perhaps in this direction from the fantasy about musicology in 1969. My difficulty here is to not simply follow my own bent, moving forward perhaps with something of the naiveness of Lonergan in his final paragraph on handing the totality of concrete extensions and durations. “The answer is easily reached. One has only to shift....”¹¹⁹ Lonergan’s answer still eludes the reachers of quantumchromodynamics. The answer in the concrete durations of economics is no more easily reached. Yet in the end paragraphs what else might I do but compact an answer not easily reached?

I have written three recent books on that difficult enterprise, and Part Five below is very

¹¹⁷*Insight*, 121[144].

¹¹⁸Recall the point made in note 9 above. It hardly remained as a component of luminous consciousness in your reading of my conjurings. Chapter 11 of my *Randomness, Statistics and Emergence*, “Probability-schedules of Emergence of Schemes” gives a more shocking intimation of metagrammic control than my elementary *Wi*. On page 237 there I take note of F.M.Fisher’s push for complex Markov Matrix modeling of states and transitions. That chapter 11 seeks to bring out the nature of states as complexes of recurrence-schemes. In an elementary presentation of collaboration (see, for example, *A Brief History of Tongue*, p.108) I talk of an 8-by-8 matrix of functional specialist conversations: but a fuller image requires a shift to a complex flexible circle of schemes of sub-schemes of sub-schemes.

¹¹⁹*Insight*, 171[195].

deliberately added here from the last one, a tail to wag the dog.¹²⁰ But I have made some progress since ending those efforts, and it relates to my fantasies about the investigation of texts. Might you share some compact intimations of those fantasies? Global research throws up research that is primarily texts, but through a text-selection mediated by the current shaky Standard Model, there are to be refinements of selection through the identification of suggestive anomalies. I have here focused on grade-twelve texts, but research reaches out to all texts, including texts that draw attention to the history of texts. Always there is to be, with accelerating increase after the year 2111, the creative control of the blossoming Standard Model, a massively complex foundational system that is renewed through the process of recycling.¹²¹ One must envisage, then, a stabilization of the cyclic collaboration at a high and global level of achievement that is a discomfiting presence globally to both town-rulers and gown-wearers. That I am not talking only of economics is a key feature of this stabilization that is discussed elsewhere: there is to be no such thing as “foundations of...”, but simply and uncomfortably “foundations”.¹²²

But the road to such foundations is an enormous communal climb, a baton-exchanging

¹²⁰The books have all been mentioned already: *Lack in the Beingstalk*, Axial Publications, 2006; *Molecules, Minding, Meaning*, University of Toronto Press, 2008, and the sequel to that book, *Lonergan’s Standard Model of Effective Global Inquiry*, which will appear before the Toronto Press book, on the website in September 2007. Part Five below is chapter 6, which brings out aspects of the all-pervasiveness of economics.

¹²¹The notion of Standard Model, imported from contemporary physics, dominates the work *Lonergan’s Standard Model of Effective Global Inquiry*, but a more powerful and luminous analogue is gained from reflection on Husserl’s thesis of 1882, “The Calculus of Variation”, under Weierstrass. This is the topic of *Lack in the Beingstalk*, chapter 4, “The Calculus of Variation”.

¹²²I do not wish to enter here into the complex problem of a spectrum of foundational positionings. It is quite explicitly presented in the metagram, W5, of “cyclic tracks”. It is worth mentioning, however, that dialogue with other positions is fruitfully and efficiently differentiated through specialization. So, the distinction between the operations of the eight specialty in talking to other perspectives and the operations of the fourth specialty of sifting self-attnetively through refinements of positional stances saves a lot of messy ineffective pseudo-dialogue.

focused common-quest. I have here simply drawn melancholic¹²³ attention to a zone of beginning, the global identification of a certain class of school-texts that stand firm in and on and for a gross moral evil. Where does interpretation take the global group effort? One might take as illustration that strange Irishman, Cantillon.¹²⁴ There is to be a cycle of interpretations, with each interpretation richer both in content and in historification¹²⁵ as the central genetic systematics is refined through the generations of generations.¹²⁶ Each fresh creative cycle is to bring forth a better **histtheory**, a remote dynamics of the integral truth of history. That dynamic achievement will stand out among the histories of common sense and common nonsense that pedal their journalistic or extremist wares. But it will be essentially incomplete about history, in history, a twilight groan yet still humbly directive of our exigence, the desires of the everlasting hills, the loneliness of thirteen billion years of cherished molecules.¹²⁷

¹²³I recall note 20 above regarding Kavanagh. The melancholic reference relates to another of his poems, “A Wet Evening in April”, which is worth quoting in full: “The birds sang in the wet tress / And as I listened to them / It was a hundred years from now / And I was dead / And someone else was listening to them / And I was glad I had recorded for them / The melancholy.”

¹²⁴In a first version of this essay chapter 33 of **O’Grady**, “History of Economic Thought”, was to have been given fuller attention. It would certainly have chided O’Grady for leaving out that great ancestor of circulation analysis, Cantillon. But then, O’Grady leaves out what I might call the opposition. The outline is a sell-out to orthodoxy and orthodox opinion. For a text-book twist in the right direction see the generous reflections at the beginning of Joan Robinson and John Eatwell’s book, *An Introduction to Modern Economics*, (McGraw Hill, London and New York, 1973). But, as I hint above and in the notes to follow, functional history raises very complex issues regarding just what constitutes a history of theory not only in economics but in any area. Von Ranke’s aspiration gets quite a lift.

¹²⁵The issue has been raised in the previous note. One needs to differentiate and refine creatively across specialties the masterly canons of interpretation given by Lonergan in chapter 17 of *Insight*.

¹²⁶See the concluding reflections of Quodlibet 8, “The Dialectic of My Town, *Ma Vlast*” on generators of generations of inner words.

¹²⁷The sweep of the text here and of these concluding notes to Part Four may seem out of place in an essay that writes of grade twelve. But I would recall the few pointers above, about the possibilities lurking in the teenaged, even rebellious, hearts (see the text above at note 88, of Part

A global dialectic community of elders will be ever-ready¹²⁸ to lift the Standard Model beyond itself, so that the Tower of Able will pirouette more firmly upwards towards utterly remote policies and systems that yet can hit the streets running, running global care.¹²⁹

But first we must reach our hands and eyes and hearts around the world to lift our axial fragmentation towards the first pale signs of integral embrace.¹³⁰

Three). In *Topics in Education* Lonergan talks of the need for an ethics of achievement, recalling Whitehead's view "that moral education is impossible without the constant vision of greatness" (p. 102). "... What the example shows is that there is an ethos, something very concrete, that is communicated indirectly, and that it is enormously efficacious.... There is an ethics of achievement, and its basis is the precept of charity. You cannot tell what the good is going to be, because the good is not any systematic entity. The good is a history." (p. 103). We are back with the demands of the first paragraph of Aristotle's *Magna Moralia* and of the first section of chapter fourteen of *Method in Theology*: the nature of character, urbanly political for Aristotle, globally political for Lonergan. We are very far away from simple and simple-minded philanthropy, which in any case, has regularly a very shaky moral base. I attended a school musical last night, "It all Started with a Pumpkin" where the cast of more than sixty and a choir of 150 had quite few Caucasian faces. I spoke with a Phillipino parent about the poverty "back home". How long can we live with the global village-idiocy of Caucasian privilege? The answer is not just debt-forgiveness or preferential options for the poor or cheap drugs for Africa. The fundamental answer is intelligent economic (*oikos-nomos*: house-rule) care for a new creative fullness of basic expansions. But I had best cut off this dangerous warm-up to a larger topic. My fellow Irish men Bono and Geldoff are certainly some good: but better grade twelve texts are the long-term key. The main point here is not cutting off the potential for global care in youth through the flaws in our own adult characters. In this context, the concluding quotation to this essay from a present teacher - the creator of the musical - is right on.

¹²⁸The immediate reference is to the "specialized auxiliary ever ready to offset any interference with intellect's unrestricted finality" (*Insight*, 726[747]). A broader context is given in *Cantower XIV*, "Communications and Ever-ready Founders" where foundational presence in New York City is a topic.

¹²⁹This problem is raised in a broader context in the conclusion of chapter 3 of *Lack in the Beingstalk. A Giants Causeway*, Axial Publishing, 2006.

¹³⁰There is a bent "to embrace the universe in a single view" (*Insight*, 417[442]) both through "theoretical understanding" (*ibid.*) that is concretely lifted into the higher embrace of self-sacrificing love (*Insight*, 699[721-22]). That embrace is to become a global presence of a transposed meaning of *First Corinthians* chapters 12 and 14 (bracketing, thus, the hymn to charity), luminously present in the Tower of Able people. See, on this, *Joistings* 8, "Recycling Satisfaction".

PART FIVE

Functional Globalization

As I mentioned at the beginning of this patchwork document, this Fifth Part is a rounding off that points our minding towards the larger omnidisciplinary challenge. It is simply a borrowed chapter, chapter 6, from *Loneragan's Standard Model of Effective Global Inquiry*, which is being put on the website simultaneously. That work, of course, rests within the context of the previous work, *Molecules, Minding, Models*, which will not appear for another year. We have obviously a layering and interweaving of contexts, way beyond our present minding's reach. Might we not hope that the layering and weaving be a street presence in a later global village?

 An Economy of Phenomenology and Logic

“Where to begin?

Everywhere!

Which path to follow?

All of them!”¹³¹

This transition chapter may puzzle you, seemingly thrown in as a final contextualization of the eight chapters on functional specialization. Is economics, and functional specialization in it, an after-thought? Here my twisting mind carries me towards St. Ignatius' quip regarding his

¹³¹John le Carre, *The Constant Gardiner*, Penguin, 2005, 300. In the Introduction I mentioned this chapter of *Loneragan's Standard Model of Effective Global Inquiry* 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.

first post-resurrection contemplation on the appearance of Jesus to his mother: “Are you also without understanding?”¹³² No, it is not in scripture: so what? Economics is not a topic in *Insight*; functional specialization in economics was not a topic in those last years of Lonergan’s effort to teach and ‘prime’ economics. But it was the centre of his attention for more than a decade of his early years, and the functional specialty dialectic was a hidden labour even as he battled in his last years towards a primer in economics. Nor did he lose interest in the years between, but discouragement shelved his astonishing achievement for twenty years after the second world war, and it was a mix of annoyance and hope that nudged him to begin again to air his views. There was hope from Kalecki on the economic side; there was annoyance with the likes of Moltmann on the moral side.

But what is the point of entering here into any detail? The only point I wish to make is that the institutions of economics, for good or ill, surround the loneliness of human reaching for life more abundant. The horror of that surrounding was with Lonergan his entire life. He expressed that horror with rich vocal tonalities in 1959, speaking of art, and he could well have said the same after 1965 regarding the arts of functional specialization. “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 life unlivable”¹³³ That exploration, that invention of new doctrines, is, for Lonergan, no longer a matter of Livingston or the lone ranger saddling up and setting out in the dawn light. It is a matter of meeting, in the clear light of day, with the energy of war-games, the demands of history for global functional collaboration in economics.

But I have aired that desperate horror and need too many times before. What would another hundred pages do, even if I did add sophistications to previous reflections, sophistications regarding the fundamental financial problem, or operable counter-inflationary structures, or the fostering of rich meso-economic thinking, or the correction of the business madness, or the re-conception of human life in relation to leisure, or a quite new caring for the

¹³²*The Spiritual Exercises of St. Ignatius*, section 299: “The First Apparition”.

¹³³*Topics in Education*, 238.

gracious earth.¹³⁴ The sophistications would only be sophistications in print until such times as as there occurred serious discontinuities from the dehumanized mind-sets that we now take for granted as the ground of business as usual. The new grounding must come from quite novel and presently unacceptable educational structures. “Coming to grasp what serious education really is and, nonetheless, coming to accept that challenge constitutes the greatest challenge to the modern economy.”¹³⁵

Lonergan’s Cincinatti lectures on Education in 1959 just did not meet that challenge: as he remark to me about them, “I was just trying to work out a few things.” In more recent years I have tried to push forward those few things into an operable perspective both on classrooms and on conventions of economic thinking.¹³⁶ The leads are there, the fixings if not the menu,¹³⁷ for the long hard climb to the strange new global economic order. What is desperately needed is the communal effort, especially among Lonergan students, to make a beginning, and the beginning would be an admission into conscious heartiness that there is a gross absence of personal foundational positioning regarding economics in that community, and an equally gross absence

¹³⁴My original intention here was to pack this sentence with particular references to *For a New Political Economy*, *Pastkeynes Pastmodern Economics: A Fresh Pragmatism*; and *Beyond Establishment Economics*. But the issue is not fragmentary reading of these texts, but a massive shift in empirical economics that is way beyond the present psychology of economics or business.

¹³⁵B.Lonergan, *Macrodynamic Economics: An Essay in Circulation Analysis*, 119. A context for reflecting on the content and significance of Lonergan’s work is Michael Shute, *Lonergan: The Catholic Marx*, University of Toronto Press, 2007.

¹³⁶Chapter 3, of *Beyond Establishment Economics*. No Thank You Mankiw, “Thinking Like an Economist,” is a useful illustration of elementary oppositions. For the broader consideration see [1] “The Reform of Classroom Performance”, *Divyadaan. Journal of Philosophy and Education*, (13) 2002, 279-309; [2] “The Wonder of Water: The Legacy of Lonergan”, *Divyadaan. Journal of Philosophy and Education*, (15) 2004, 457-75; [3] “How might I become a better teacher?”, *Divyadaan. Journal of Philosophy and Education*, (16) 2005; [4] “What Do You Want?”, *Divyadaan. Journal of Philosophy and Education*, (17) 2006.

¹³⁷There is a challenge here of bringing the heuristics of this chapter and chapter 8 of *Lonergan’s Standard Model of Effective Global Inquiry* into an operative mesh.

of subtle efforts towards a serious shift in the theory and practice of early education.¹³⁸

What to do? Well, that is a question that I did face broadly elsewhere under the title “Proximate Pragmatics.”¹³⁹ Here is how I began there, and how I conveniently end here:

“ ‘A spectre is haunting Economics - the spectre of complaint. All the powers of old Economics have entered into a holy alliance to exercise this spectre: Pope and Tsar, Meternich and Guizot, French Radicals and German policemen.’¹⁴⁰

Perhaps, instead of this twist on Marx’s *Manifesto*, I should have started this final chapter with Derrida’s hauntology or twists on his broad view of *écriture*¹⁴¹ or on his struggles with grammatology. Or, of course, I could start with Dewey and the frustrations of *Natural Development and Social Efficiency*.¹⁴² But my real start has to be with you in your pragmatic reality, the language and gestures of discontent that spring from you and your associates, children, parents, classmates, co-workers, whomsoever. The pragmatics of discontent need not be violent or disruptive: riots at the World Bank or the IMF meetings, music fests of revolution,

¹³⁸I am thinking here especially of texts in economics for the late years of school that I have come across that condition the students towards the stupidities in first-year university texts. But the problem is quite massive, to be the object of quite peculiar research in the future. In a fresh sense what I wrote thirty years ago is more brutally valid, echoing LeCarre’s comment quoted in note 147 below. My grip on the story in the 1970s was tame.

¹³⁹This is the title of the final chapter of my Axial Press book, *Past Keynes Pastmodern Economics: A Fresh Pragmatism*.

¹⁴⁰The opening words of Marx’s *Communist Manifesto*, where I have substituted the word *complaint* for *communism*.

¹⁴¹There is a reference here to a note at the end of page 97 in that text related to the massive fantasy of linguistic feedback within the third form of generalized empirical method [see chapter 14 here, section 3]. “The reader may recognize in some of my linguistic tactics a sublation of Derrida’s poleonymy, ‘reaching for an *old name* in order to launch a new concept’ (Jacques Derrida, *Position*, translated by Alan Bass, University of Chicago Press, 1983, 71). I twist old names, and shudder at the language *launch a new concept*: Derrida’s language is solidly colonized by conceptualism. I am trying to launch a **sensability**’s self-interest. Still, Derrida’s stretching of *écriture* opens a door to the new twist envisaged by Lonergan in note 34 of *Method in Theology*, page 88.”

¹⁴²The title of chapter 9 of Dewey’s *Democracy and Education*.

marches of minorities. There is the deeper bone-rotting pragmatics of apathy and unenriched loneliness, the silent tolerance of small dream-dead children in early grades, the bewildered half-life of conformity in later school years and colleges, the trapped sufferings of graduate students. How much of this voicing is economic? How much of it is due to the cultural expansion of a potentially-sane economy being channeled into arms by industrial-military-government neurotic complexes? How much of it is due to the fact that ‘the long overdue basic expansion is doled out to one’s fellow countrymen under the haughty name of welfare?’¹⁴³ “

And, As Kurt Vonegut Jr. could end chapters, we may end here with a “so it goes” in our own dainty Dresden *Slaughterhouse*, or we might just decide, today, to face a fuller honest functional phenomenology of our brutalizing economic conventions and reach, even with a friend, for a new logic of life.¹⁴⁴

“I can tell you this. As my journey through the pharmaceutical jungle progressed, I came to realize that, by comparison with the reality, my story was as tame as a holiday postcard.”¹⁴⁵

The original essay that is now Part Five of this lengthier one ends with that gloomy

¹⁴³B.Lonergan, *Macroeconomic Dynamics*, 86.

¹⁴⁴I suggest that the effort be not solitary, but instead even perhaps in revolutionary little cells. My own thirty-year solitary struggle of 1968-98 was a very crazy struggle mainly with the 1944 typescript of 130 pages. There is no need for you to enter that slow craziness. I recall Lonergan being with a group of his followers in the 1970s saying “well, at least you know that you are not crazy: you are not alone.” But one must image forth that non-solitude: “The body consists not of one member but of many” (I Cor 12:14: see *Joistings* 8, “Recycling Satisfaction,” for a contextualization of this within a theology of the cross).

¹⁴⁵John LeCarre, *The Constant Gardiner*, Penguin, 2005, 666. The author is commenting on the objectivity of his tale. Note the page, and the corresponding 666 in the original *Insight*!

comment from John le.Carre, but it seems best to end this essay on our common quest with a brightness related to my optimism about teenagers, and indeed pre-teens, the multicoloured hopes of the next million years. The director, writer of lyrics and music, choreographer - but especially teacher - of the musical I mentioned in note 127 above, Ms Colleen Coulter, replied to my congratulations, just as I finished this work, with an e-mail that included remarks bringing us back concretely and optimistically to that diagram on page 48 of *Method in Theology* that was the focus of our attention in the central *Eldoredes*, a diagram relating capacities and needs, lonelinesses and longings, to institutions that are sadly inadequate:

“I think the kids do amazingly well, considering we are working in a gym, not a theatre - and the acoustics don't exactly lend themselves to theatre - all the scenery is painted by kids, with teacher supervision and direction, and the performers range from ten to 13 years old. So many elementary productions are, I think, way below elementary capabilities.”