

Fusion 16

Listing towards Effective Globalization

It was difficult for me to maintain a separation of these next two Fusions. This *Fusion 16* might have been just a list: a list - to grow over decades and centuries - of those effectively¹ caring for the global glow of meaning.² Then *Fusion 17*, now just completed, would be a why-pointing. But it seemed eventually worthwhile to invite a pause at the beginning of this Fusion over the meaning of the list and of entering the list, entering the lists.

Throwing in the plural there nudges us to be more luminous about the list and the lists, the what-is-at-stake, the combat-place that is history. A dictionary helps here, with its usual spectrum of meanings of *list*. Reading note 17 of *Fusion 17* helps too, with its point about the revolution of the masses, of commonsense men and women.³ My appeal is to all who care, not just to scholars and scientists. Gradually, through a

¹We are the heart here of the reach of the new society, as will be clearer from Fusion 17. The search is for a critical mass of Lonergan students or non-students involved somehow in implementation, or in the eighth functional specialty, in being effective in villages of Ireland or Gaza or Afghanistan. The muddled and fragmented searches for meaning, so regularly and brutally separated from the street and the 'hood, begin to cry out for this within the sick academy. For an elementary view of this cry, see chapter 1 of the Website book, *Method in Theology: Revisions and Implementations*. One can come to see Lonergan's cry for functional collaboration as a foster father's cry merging with history's mother-cry for this refined global care.

²The full concrete reality of that care is to emerge only slowly in history and the everlasting. It gives an ultimate meaning to list and listings: "The music of the spheres! **List**, my Marina Rarest sounds! Do you not hear?" (*Pericles*, V.i.228-10); see the final note in this essay.

³In the later stage of meaning, perhaps in a hundred years or so, common sense is to have, or incarnately be, a commonsense version of non-truncated subjectivity. Then the **Childout Principle** (See *Cantower 41*, "Doctrines and Policies") will be a dominant principle of education. The principle can be popularly stated: "When teaching children geometry one is teaching children children", but to make it a reality of the home-plate demands a massive shift of education and the education of educators.

transformation of education from kindergarten on,⁴ all who care will be within the common sense of *Field Nocturnes Cantower 101*.⁵ And those who care deeply will be within a context that gives full *Field*⁶ meaning to the word *listing*: they will have ingested Chapter 20 of *Insight* in the context of all of Lonergan's writings,⁷ and rewritten

⁴Where might we begin that education? I recall the first presentation of the essays that are to be found under the title (believe it or not, the number emerged by accident!), **FNC 101** (*Field Nocturnes CanTower 101*) was in Seoul, Korea, where my best audience were teachers of tiny tots. The essays there are titled *Eldorede* - Old-speak towards an Eldorado - and the key essays for teaching, or learning, as a beginner are (see the Website under Eldorede), *Eldorede 7-10*. *Eldorede 7*: "Lonergan's Educational Philosophy: A Basis; *Eldorede 8*: "Lonergan's Educational Philosophy"; *Eldorede 9*, "Education and the Emergence of Functional Specialization," *Eldorede 10*, "Applying Lonergan's Suggestions about Education". See also, the conclusion of note 7 below.

⁵Finding one's way round the *Cantowers*, originally to have been a million words of 117 essays to parallel Ezra Pound's effort in his *Cantos*, grew to be 158 essays. The development and structure of the *Cantowers* is laid out in *FNC 43*, but I intend to add a guide to their use in *SGEME 2*, "A Guide to the Cantowers". See notes 7 and 8 below for pieces of that guiding.

⁶See *Phenomenology and Logic*, the index under *Field*. "The field is the universe, but my horizon defines my universe" (*ibid.*, 199).

⁷In note 4 I wrote of a beginner's start. Here I mention a possible starting place for those who have, for example, ventured into *Insight* already. The adventure of reading *Insight* chapters 1 - 5 is placed in a more challenging context of 5 *Cantowers* that parallel these chapters: ***Cantowers 27-31***.

Then there is a more advanced set of suggestions about education in my series of four articles in *Divyadaan*. It is as well to list them here for reference:

[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, 359-82.

[4] "What Do You Want?", *Divyadaan. Journal of Philosophy and Education*, (17) 2006, 248-71.

I should add that the strategy suggested is being concretely implemented in Ontario Canada through the school-use of the text, *Introducing Critical Thinking*, (John Benton, Alessandra Drage and Philip McShane, Axial Publishing, Canada, 2005). That book is a source book for the extension of the view presented above to various other topics in education.

together in their neuromolecules the book that Lonergan anticipated but never wrote.⁸ Humanity's listing, **lystan**,⁹ demands that we build a ship, a Tower of Able.¹⁰ The ship must list towards the unknown wave-solution in a voyage that is strangely "transformed from a bipolar to a tripolar conjunction of opposites,"¹¹ a conjunction that

⁸In Part One of the biography of Lonergan (see note of fusion 17) Pierrot Lambert tells the sad story of Lonergan's frustrated hope of writing a second volume to follow *Insight*, in the early 1950s, titled *Faith and Insight*. It would have cut down on the massive task handed on from him by that disturbing paragraph of *Method in Theology* 287: it follows his identification of serious readers of *Insight*: "From such a broadened basis one can go on to a developed account of the human good, values, beliefs, to the carriers, elements, functions, realms, and stages of meaning, to the question of God, of religious experience, its expression, its dialectic development." How we might face that challenge is illustrated by *Field Nocturnes* 1-41, 200 pages inviting a fresh reading of another solitary paragraph of the solitary thinker, "Study of the organism begins" (*Insight* 464[489]).

⁹I am tracking here an origin of the word list in the Old English, **lystan**, reaching back to the base of **lust**, of desire, appetite. Relate this to the pointers of note 14 below, the integral molecular reach of the human animal. We need to rescue lust from the meanness of legislations in various religious traditions. We must, indeed, face the oddness of that strange woman, Colette. See Julia Kristeva, *Colette*, translated by Jane Marie Todd, Columbia University Press, New York, 2004. I would have you note seriously the subtitle of Kristeva's book, "the flesh of the world", and also Kristeva's frontispiece quotation from Merleau-Ponty's **The Visible and the Invisible** centering on "that innate anonymity of Myself that we call flesh Flesh is an element of Being". More on this in *Field Nocturne* 23, "Here Hear".

¹⁰A diagram, named **W3**, of the Tower of Able is available in various writings pertaining to different contexts. So, I place it in the context of Zen searching in *Music That Is Soundless. A Fine Tuning for the Lonely Bud A*, Axial Publications, 2005, 130. In the context of a consideration of academic retirement you can find it in my essay "The Importance of Rescuing Insight", *The Importance of Insight. Essays in honour of Michael Vertin*, edited by John J. Liptay and David S. Liptay, University of Toronto Press, 2007, 205. In the context of other diagrams one finds it on the Website in *Prehumous 2*, "Metaphysics and Metagrams".

¹¹*Insight* 728[749].

is strictly ineffable,¹² weaving round and in an unobjective God.¹³

But I am, in that last sentence, mixing metaphors and mulling meanings elusively, pointing integrally¹⁴ to a later genetic and phyletic listing to the “the music of the spheres.”¹⁵ So, let us begin our list, our listing, our listings.

Do you wish your name to be on it?

¹²The point is made in thesis 12 of *The Incarnate Word* [in process of publication] and places the consideration of supernatural being and *exigence* (see the index of *Phenomenology and Logic*) in a richer context.

¹³ “On what I have called the primary and fundamental meaning of the name, *God*, God is not an object.” (*Method in Theology*, 342). The point takes on enormous significance in the effort to conceive of an everlasting circumincessional eschatology.

¹⁴The reach of Lonergan towards conceiving of the subject-as-subject in the conclusion of *Phenomenology and Logic* points towards a development of the mediation of the subject’s integration in the third stage of meaning as dominated by the fourth stage. I shall deal with the topic in a later *SGEME* titled “The Liberal Arts as the Core of Future Sciences,,” more briefly titled “Liberal Arts the Core of Knowledge,” **LACK**, to relate it to an expansion of the book, *Lack in the Beingstalk*, (Axial Publications, 2007).

¹⁵Shakespeare, *Pericles*, V.i. 228. On this play, see the conclusion of chapter 2, *Lack in the Beingstalk*.

Appendix

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