

English as My Second Language: A Tribute to Phil McShane

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Every movement you make on stage, every word you speak, is a result of the right life of your imagination. If you speak any lines, or do anything, mechanically, without fully realizing who you are, where you came from, why, what you want, where you are going, and what you will do when you get there, you will be acting without imagination.¹

The thesis of this paper that linguistic feed-back² is to ground – in the fundamental sense – changes in symbolic, linguistic and incarnate meanings, changes in daily street-walk and street-talk, as well as academic-walk and academic-talk, changes that might appear quirky, idiosyncratic, or prideful, but that in *good time* mediate a fuller realization of who we are, where we came from, what we want, and where we are going. Our ways of addressing students, friends, significant others, colleagues, readers, and ourselves, in print, in places of higher education, in pizza joints, wherever, are evolving and will continue to evolve as beautiful and efficient meanings “find access into the minds and hearts of men [and women] of all cultures and classes.”³ The paper is suggestive and incomplete. Eventually the context of metagrams such as W2 is going to make possible managing the differences between, for example, the printed “what do you” and the spoken “whaddaya.” Other metagrams that are to emerge will be fundamental in and for *ADie Frage nach der Frage,@*⁴ “questioning [that] not only is about being but is itself being” and “a performance that begins in childhood and is continued by an Aquinas until a higher form of knowledge supervenes.”⁵

I. Teaching English as a Second Language (ESL) in Morelia, Michoacán, México

A. Convenient Symbols⁶

What follows is a brief reflection upon two convenient symbols that are used by ESL teachers, in particular those whose goal is to help students improve their pronunciation. Later in this paper I will use these same symbols to relate linguistic feed-back to generalized empirical method.

- Symbolizes “linking,” which is what we do when the sound that finishes one word connects to the sound at the beginning of the next word. For example, when we say “go away,” “my apple,” “too often,” “hot dog,” “sleep tight,” “June night,” “didn’t you,” and “red tie,” the sound at the end of the first word links with the sound at the beginning of the second, thus creating what, for an ESL student, sounds like one word: “goway,” “myapple,” “tooften,” “hotdog,” etc. The symbol is used to represent the link between two or more words, for example redtie or doitagain. Such linking is very common in spoken English, and it is the reason why young children learning English, when they sing the alphabet song, think that “l-m-n-o” is one letter!

/ən/ - When the vowel in an unstressed syllable is barely pronounced, the symbol /ə/, called the “schwa,” is used to represent this sound, which is the most common sound in spoken English, one which is very difficult for ESL students. When the schwa is combined with an “n,” the resulting /ən/

represents how native English speakers normally pronounce “in,” “on,” and “and.” For example, the word “elephant” is typically pronounced El/ə/f/ə/nt, and the word “going” is normally pronounced Go/ə/n, unless mom is mad and emphatically asks “Where are you GoIng?”

B. Idioms

In addition to the challenge of identifying links and the schwa sound in spoken English, another challenge that ESL students face is to understand and properly use idiomatic expressions. Native English speakers do not think twice about using such expressions as “for the time being,” “head over heels,” or “what’s up?”, but second language students wanting to master such expressions cling to the security of their mother tongue and spontaneously dread the “leap to a new or second identity [that] is no simple matter” and that threatens their self-identity.⁷ For the young child, the language ego is dynamic, flexible and changing through the age of puberty, and there is a sense in which learning the new language is non-threatening; adaptation and assimilation occur relatively easily. For the adult language learner, humility is required to let down one’s guard: “a context develops in which you must be willing to make a fool of yourself in the trial-and-error struggle of speaking and understanding a foreign language.”⁸ The advice that I give ESL students is the same advice that I have taken to heart: listen to music, read subtitles in the cinema, and pay attention to what happens on the streets, in the bars and in taxis.

II. Learning Spanish and (not) Leaping to a New Identity

As a foreigner striving to learn Spanish, it has been challenging, sometimes fun, other times distressing, to learn word collocations, idiomatic expressions, double- and triple-meanings, local and regional slang, pronunciation, and intonation. After nearly ten years living in Mexico, I have not fully mastered “para” and “por,” both of which translate the English “for,” depending on the context and intended meaning. The correct use of the prepositions “en,” “para,” “por,” “enfrente,” “fuera,” “a,” “afuera,” “de,” “desde,” “hasta,” and “hacia,” is almost enough to make me pack up and return to the land of familiar tongue.⁹ It is safe to say that my leap to a new identity has not been swift, but that I am making a little progress. Speaking on the phone continues to be a challenge for me, and when my friends begin to “alburear” (Spanish for “to jokingly play with words,” usually with sexual overtones), I am usually left high and dry. For me, as for most students, learning a foreign tongue has been a slow process in which the goal of flowing forth spontaneously and even dreaming in a second language seems to be a moving target.

In an essay “La Salsa y el Progreso” (Dancing the Salsa and Progress) that I wrote for students two years ago, I likened the notion of progress to my experience of the ever-so-slow process of learning to dance the Salsa. The gradual change implied in learning to dance the Salsa is also what is happening as I progressively learn how to flow in Spanish. As most students know, it is not the stale Spanish or English of language texts that form the right life of imagination and every resulting movement, but rather daily conversations, live song lyrics, movie subtitles, literature and poetry. The poets and lyricists expand the possible range of speaking and listening just as the great musicians expand the range of sound.¹⁰

In my experience teaching philosophy to Mexican students pursuing undergraduate degrees, a principal challenge I encounter is to maintain a poet-poise *in order to* produce appropriate phantasms that invite

leaping forth experiences constitutive of the growth implicit in Lonergan's fantastic claim that the primary function of philosophy is "to promote the self-appropriation that cuts to the root of philosophic differences" while its secondary function is to "distinguish, relate, ground several realms of meaning and, no less, ground the methods of sciences and so promote their unification."¹¹ I still find it strange that the poet-poise is and will be fundamental for undoing the mayhem of conceptualism that is in the academic air we breathe. Not only do many textbooks begin by introducing "basic concepts," for example those introduced in Bernanke and Frank's *Macroeconomics*,¹² or some such textbook,¹³ but in many courses students are regularly asked to make "conceptual maps" with bogus basic concepts such as the GNP or with mere **names** such as "liberty" or "value." What is this about? It is about longly-cycled neglect of core psychological facts regarding the way we humans suffer (*pati*), both individually and communally, the emergence of serious explanatory concepts, not because we are stupid, but because we are human. In *Economics for Everyone: Das Jus Kapital*, McShane writes about such emergence:

There are two characteristics of a serious explanatory concept. You will remember the weeks, months, even years that you spent – with feats of curiosity, not feats of memory – in struggling towards it. You will be able, even years later, to speak of it coherently, illuminatingly, through illustrations, for perhaps ten hours. Maybe you are lead to suspect that serious explanatory concepts are rare achievements? And certainly they are not passed on from generation to generation in compact little learned nuggets.¹⁴

I do not find it easy to "be real" with students, any more than I find it easy talking about the real Loyola Marymount University in the real West Los Angeles.¹⁵ It is quite probable that in both contexts my "apprehension [is] mediated by universal norms, criteria, classifications, serial types, and so on, but not knowing the concrete."¹⁶ It is also quite probable that fantasizing the cumulative deterioration and departure from coherence of the university where I teach is beyond me.¹⁷

How could or should I talk to students about "the good," which is always concrete, and a history? How do I **read** questions such as: "Where does the beginning begin?"¹⁸ and "Can you believe how lost we are?"¹⁹? My suspicion is that apparently trifling problems and exercises, like the "sneaky farmer" exercise,²⁰ not only rescue me and my students from uttering the phrase "abstract" and meaning something like "impoverished and not really real," but also allows us to begin to invisibilize the real university campus or the real local economy, which we spontaneously see "already-out-there-now." The exercise is a great introduction to **reading** as well as a decent first step towards closing the gap between formulas and formulations and luminously shouting "I'm in the dark here!"²¹

III. Linguistic Feed-back

*To be in form is to be bone-wise open. To be bone-wise open is to reach for the echoing of primitive compactness in post-axial mystery-laden integrality.*²²

My years-long experience of striving to move, think, teach and live with imagination and in a foreign tongue is a complex image for trying to understand the analogous leap that is linguistic feed-back, a leap not beyond my mother tongue, but beyond stale patterns of daily conversations within my mother tongue. This is a leap that we spontaneously dread: "We have here a drama" in which "the neural patterns govern one as biological existence."²³

In the drama that I have here in Morelia, a significant obstacle that I face day in and day out (there's a nice idiom for you... try reading it as a Mexican or Korean!) are patterns of non-conversations that have been institutionalized in the longer cycle of decline. How do I, as a teacher, friend, or colleague, get myself integrally "on stage" so that every movement is the result of the right life of my imagination? Among other things, I do my Socratic best to identify double-speak, news-speak, techno-speak, post-scientific speak, post-system speak, and doctrinal speak in me. I do not find this easy, and I am not claiming to have miraculously dodged truncation or leaped-frog over the longer cycle of decline. Moreover, I confess to you, my brothers and sisters, that I have assigned chapters 6 and 7 of *Insight* without bothering much about earlier chapters, especially chapter 5!

A favorite memory illustrative of the challenge of direct discourse comes from my days as a graduate student when a classmate asked the professor if he thought it was fair to ask a Japanese student to learn Greek, Aramaic Matthew, and two modern languages. His reply was that, at times, it is difficult for him to speak to his wife in English! Now THAT is being honest. I cannot help but ask: Is such honesty a *sine qua non* for teaching? Are we close to "philosophy as a way of life"²⁴ and a preparation for death in which every movement and every word is the result of the right life of imagination?

Perhaps the trick to asking love-of-God-like²⁵ the question "When was the last time I had a semi-decent conversation?" is to imagine myself in a twelve-step meeting, live on the radio, or live with my "media naranja."²⁶ Can you imagine expounding research anomalies, interpretations of texts, or the historical development of dogmas in any one of these situations?²⁷ The potentially unsettling question is "How DO I speak to my students, let alone to my significant other, let alone to my significant self in the privacy of a journal, let alone to my ulti-mates?"

My inertial resistance to rescuing the babbling child James "that is the man at the basic level" is "fundamentally healthy and necessary in maintaining the existing situation."²⁸ One of the differences between acting in "The Boyfriend"²⁹ off-off-off-Broadway and acting in the drama of history is that in the latter "there is no deliberation or choice about becoming stamped with some character."³⁰ From the get-go of my daily crawl-arounds, later walk-arounds and still later talk-arounds, "the materials that emerge in consciousness are already patterned, and the pattern is already charged emotionally and conatively."³¹

My suspicion about linguistic feed-back is that in *good time* it is to shake up and shake out the phantasm, so that "the appropriate perceptiveness and feelings are **indeed** ~~not~~ forthcoming" and "one" **is** striving "to evoke them."³² This is an axial across-the-curriculum issue, and, again in *good time*, "subject-referent linguistic feedback will slowly lift scientific language out of its decayed present patterns and mediate a redemption of common language currently derhythmatized by the truncated technologists of the two elementary sciences."³³ I strongly believe that there is a place for "expressions of the subject and as subject" in reversing the longer cycle of decline, and that these expressions are at the heart, or the "core-zone,"³⁴ of the project of education to "enlarge present perceptiveness" and "transmute present desires and fears" of "[my]self as perceiving and feeling, as enjoying and suffering, function[ing] as an animal in an environment, as a self-attached and self-interested center within its own narrow world of stimuli and responses,"³⁵ a project that Lonergan identified as the core of possible changes in standard of living.³⁶

In the concreteness of the good, which is the drama of history, a single process is related to a manifold of dialectics of community, each of which in turn "is related to a manifold of individual sets of neural demand functions through a manifold of individual dialectics,"³⁷ and the single process "holds the

dominant position.” For this reason we should not expect a rapid leap to linguistic feed-back,³⁸ nor should we be surprised by “all sorts of pique and indignation and emotion and resentment” that massively and momentum-ly resist linguistic feed-back. “To find where the pivot is and to turn upon it is not a simple matter.”³⁹ My honest reply to the invitation to find and turn might be: “Thank you very much, but today I would prefer not to find where the pivot is, much less turn and/or be turned!”⁴⁰ Again, in all honesty, I might claim that “expressing the subjective experience in words and as subjective” is “starry-eyed” and “silly.”⁴¹

Nevertheless, if I am at all interested in getting the “X-show” (Cosmopolis) on the road, I stand facing, possibly embracing, the cosmic-call to a non-partisan, non-tribal, and difficult “X” that is “concerned with the fundamental issue of historical process,” and that asks in fear and trembling: “Why, then, is the longer cycle so long?”⁴² Not an easy question, eh? Fred Lawrence writes that “no surprise or miracle can be apodictically ruled out a priori” from the emergently probable world order that is constituted by long times and big numbers?⁴³ What do you make of his claim with regard to luminous conversations in which you express your experience in words and as subjective and there occurs a strange one-ing of form and content? Could such one-ing nudge us on our eschatological way to silent, hope-filled solidarity of all being one?⁴⁴ Or have Euclid, Archimedes, Scotus,⁴⁵ Kant, Copi, Lonergan et al invaded our psychic skin, divorcing form from content, leaving us ever-so comfortably but decadently⁴⁶ and hopelessly settled and escaping to chatter, to entertainment (I too have Facebook ... or does it have me?!), narcotics, cultural busyness, colloquia, interviews, seminars?⁴⁷ In the larger scheme of things, Euclid was walking around “just yesterday.” The difficult X-task is to fantasize a “just tomorrow” sequenced set of non-truncated, introductory high school and undergraduate texts that would make possible and probable a “sufficiently cultured” *reader* of some such book as *Insight*.⁴⁸

I have named one such *reader* Maria of the mountain.⁴⁹ In Carlos Santana’s song “Maria, Maria,” Maria is “on the corner / thinking of ways to make it better.” Since concrete problems can no longer be solved in the concrete, thinking of ways to make it better is the way to go, integrally of course, a thinking-living beyond the impasse of party politics, trendy efforts to teach “ethics” and “critical thinking” across the curriculum because it looks good in the eyes of SACS,⁵⁰ and longly-cycled political thought “rooted in the Machiavellian option to, in Lonergan’s formulation, ‘develop ‘realist’ views in which theory is adjusted to practice and practice means whatever happens to be done.’”⁵¹

In the third stage of meaning Maria’s thinking way of living will depend on what Maria thinks about thinking “in general,”⁵² which in turn will depend on how well she is loving, believing and understanding her eightfoldedness and the eightfoldedness of her brothers and sisters.⁵³ Maria will be an elder and will “be a Socratic nuisance but mitigate that nuisance-value by being wiser than the truncated children of axial times.”⁵⁴ Like Mary, she will be known for quietly treasuring things in her heart and thinking about them often (*Luke 2:19*). Unlike Mary, she will have treasured her treasuring, thought about her thinking and will have had the good fortune not only to have “discovered herself in herself,” but to have *read Insight*,⁵⁵ or some such book, after having lovingly (kindly, patiently, non-jealously) worked through the exercises in the undergraduate texts corresponding to *Insight* that will be written in the next one hundred or so years. Who knows, maybe she will even fall into trances like Socrates was known to do,⁵⁶ have days or even weeks of running silence, and when she breaks the silence, a motley group of townspeople will gather around to receive her treasured and thought about out-goings of meaning.⁵⁷

What will be the character, the incarnate meaning, of Maria the elder in 9011? Maria, then, will be a glocal character, strangely at home in both something that I can only **name** “the universal viewpoint” and the local scene, the regional culture. Somehow she will be tuned to local melodies, including flows of local products, like avocado and mango where I live, and local producers, as well as the melodies of history and her-story. How will her luminous being in-tune with her own reach into and for the mystery of the goings-on in her town be manifested in smile and gait? How will her mutually mediating conversations with other elders mediate out-goings of glocal meaning, good word-ings, “honest burlblings” luminously and ever-repentantly participating in the reversal of decline, including linguistic decline?⁵⁸ These are fantastic questions, eh?

It is not my fault that Maria is not alive, any more than it is my fault that Cosmopolis has not yet arrived. It is my fault if I delay her birth by refusing to properly **read**, for example, that both the primary and secondary functions of philosophy are massively displacing, that fantasizing future elders is no joke,⁵⁹ and that the ever-so-slow, baby-stepping transition to a second time of temporal subjectivity invites me to post-Hegelian-wise “get real” about “getting real”⁶⁰ by embracing apparently trifling problems.

IV. Generalized Empirical Method

*Generalized empirical method operates on a combination of both the data of sense and the data of consciousness: it does not treat of objects without taking into account the corresponding subject; it does not treat of the subject's operations without taking into account the corresponding object.*⁶¹

How would generalized empirical method operate on understanding spoken, written or signed outer words in English, Spanish or Hebrew? According to the formula, if my interest is linguistics, I would not treat my uttering or signing the word “water” or the phrase “Let all who are thirsty come to the water,” or the volumes of journals and books written in the area of linguistics, without taking into account myself as operating subject (subject-as-“tongue-ing forth a word”⁶²); nor would I treat of the operating subject tongue-ing forth a word without taking into account the spoken, written or signed word “water” or the phrase “Let all who are thirsty come to the water,” not to mention the research done in linguistics and awaiting my perusal in the stacks at the library.

If my water-interest is hydrostatics, then according to the formula my attention is still twofold. I would not treat my study of water without taking into account myself as operating subject reading or tongue-ing forth words while, for example, reading hydrostatic journals and perhaps even writing a non-truncated high school hydrostatics textbook, nor would I treat myself as operating subject without taking into account the object water, for example while reading articles and books in the field of hydrostatics.

Could one and the same person have both water-interests, i.e. both as linguist and as physicist? Why not? And there is no reason to rule out Biblical allusions to water, personal memories of dancing waters at Disneyland, hydrodynamics, the historical emergence of the symbol “H₂O” as a breakthrough of the babbling baby in speaking about the concrete, the self-digesting repetition of this same breakthrough in oneself, and the variety of concepts and relations of a systematics of water.

In so far as you are living a larger life, the meaning of ‘water’ can resonate through all ten genera of arts and a range of sciences, not to mention particular memories, enchantments, symbolisms, phobias. Water can be tongued out with a me-ning recognized by others to be elusive: it is a Ning of the poet’s ownzone layer.⁶³

From an appreciation of the emergence of hydrostatics and hydrodynamics as achievements of the babbling baby in history, one could go on to fantasize the emergence of macrodynamic economics as a science in the next one hundred years or so, and the effective and literal delivery of sane economics “into the hills of Ghats and onto the banks of the Godavari.”⁶⁴ In any case, if the one who is studying hydrostatics in GEM-mode, i.e. in twofold, poised attention, is also tongue-ing forth words, not to mention taking an occasional shower and remembering past experiences of dancing waters, body surfing, etc. etc., it would seem that the meaning of “water” in the question “What, then, is water?” is getting way out of hand. Is it not obvious that I need a diagram to ask this what-question honestly, perhaps even “metaphysically”?

In order to manage the complexity, we might consider some such convenient symbolism:

$$V\{W(p_i ; c_j ; b_k ; z_l ; u_m ; r_n) > HS (p_i ; c_j ; b_k ; z_l ; u_m ; r_n)\}^{65}$$

This complex symbol (W2) refers to the correlating that is the reality of human beings writing, speaking or otherwise making signs. It is convenient in the sense of helping me to think-in-order-to-understand what is happening while tongue-ing forth words such as “water,” “money,” or “charity.”⁶⁶ $W(p_i ; c_j ; b_k ; z_l ; u_m ; r_n)$ symbolizes the spoken word “water” as the actuation of a capacity to tongue-forth that is a higher integration of lower physical, chemical, biological manifolds in the very strange human thing. $>$ symbolizes the fact that the outer spoken or written word of the strange human thing points to an inner word, which is also an actuation of capacity that is a higher integration of lower manifolds in the strange human thing. H symbolizes the pointed-to inner word as emergent in history, while S refers to ‘the sum of things historical’ as possibly, probably or actually recurring.⁶⁷

Besides helping temporal subjects to “understand [our] nature along with that nature’s intrinsic norms, and because [we] understand it, to affirm and approve it, and because [we] approve of it, to embrace it by [our] own will and to intend to follow its norms,”⁶⁸ the symbolism helps us get real about little words like “is”⁶⁹ or bigger words like “understanding” and not neglect biochemistry ($c_j ; b_k$). If I am seriously interested in what lies beyond both reductionism and Platonic “understanding in itself,”⁷⁰ I “must look to long days and months in such a field as biochemistry before [I] have the even the personal data necessary for the inquiry.”⁷¹ Of course it is much easier to tongue-forth outer words like “understanding” and “water” as if I were a Cartesian *Cogito* or Kantian *Ich denke* than to **read** the three-step program “of anatomy, physiology, and their transposition to the thing-itself [that] reveal one aspect of the organism as higher system in an underlying manifold of cells, chemical processes, and physical changes.”⁷²

V. Linguistic Feed/əŋ/-back/ən/ GEM

*When teaching children geometry one is teaching children children.*⁷³

The convenient symbol /əŋ/ represents the pronunciation of the word “feeding,” which could be a noun (gerund), an adjective, or a verb, depending on the context. For example, in the sentence “Feeding

cows and pigs is my true joy in life,” “feeding” is a noun and the grammatical subject of the sentence. On the other hand, in the sentence “It is feeding time,” the word “feeding” is an adjective modifying the word “time.” Finally, in the question “What are you feeding those children?” the word feeding is a verb. The advantage of adding the “ing” ending to the word “feed” in “linguistic feed-back” is that it emphasizes that whatever is meant by “linguistic feed-back,” it is a **doing** of the existential subject that I am. I am **feeding** back something to someone.

The phonetic symbol /ən/ might represent the sound “and,” thus symbolizing the conjunction “linguistic **feeding**-back **and** generalized empirical method.” Here one might claim that since linguistic feed-back is only mentioned in a note of *Method in Theology*, while generalized empirical method is central to Lonergan’s invitation to self-appropriation, that the former is not nearly as important as the latter. In other words, personally appropriating the psychological facts that free one to get along -- not just philosophically cutting to the root of differences and incomprehensions, but also personally and interpersonally – as a good non-disciple, i.e. without getting bogged down in “Lonerganism,”⁷⁴ is the crux of the matter, while linguistic **feeding**-back is at best a secondary issue.

But the phonetic symbol /ən/ might represent the sound “in,” which would suggest that “expressing the subjective experience in words and as subjective” is, or should be, included **in** generalized empirical method. In this case the phrase “taking into account the operation of the subject” includes taking into account the subject expressing subjective experience and as subjective. Linguistic **feeding**-back is something that I as teacher am doing **in order to** teach children, adolescents or adults both the object, be it the meaning of $a^2+b^2=c^2$ (Pythagorean theorem), the distinction between basic and surplus flows of goods and services, or the development of dogma, and to teach children children, adolescents adolescents or adults adults. Authentically **feeding**-back helps the children, adolescents or adults to “hear and believe the words of” the teacher “who does understand.”⁷⁵

Now, in the larger scheme of the longer cycle of linguistic decline, the fantastic claim about philosophy promoting self-appropriation that cuts to the root of philosophic differences and incomprehensions would seem to leave us one and all babbling philosophers.⁷⁶ In the larger scheme English is my second language, for I have not been fully awoken from dogmatic, dead noun slumber and I ever-repentantly⁷⁷ begin again daily to help little ones to begin again, hoping all the while that a great-great-great-grand-student will be the great dame and mistress María who will live in Jesús del Monte and will be devoted to helping others to begin again better. “A teacher, a THEN mistress, is invaluable if you are to beginagain.”⁷⁸

Out-going linguistic and incarnate me-**nings** that *reach for the echoing of primitive compactness* are also love-**ings** of the children *as* children who are in my care in a course called “filosofía social” (social philosophy) in a university located in a town some seven hundred miles south of the US border. But I am not just a teacher doing my linguistic best to teach children *as* children; I am one of those children, teaching *as* a child those children *as* children. I am yearning to un-gap my Helen-self, doing my axial bestest to move and speak as the result of the right life of the imagination, and smiling at how little I understand hydrostatics, my tongue-ing forth “water,” or the to-be luminously recycled meaning of the Samaritan woman’s inquiry about living water.

Notes

1 Constantin Stanislavski, *An Actor Prepares*, translated by Elizabeth Reynolds Hapgood, Routledge, New York, 1964, 71. Cited in P. McShane, "The Liberal Arts as Core of Future Science, Part 2," Bridgepoise 10, <http://www.philipmcshane.ca/bridgepoise-10.pdf>

2 "At a higher level of linguistic development, the possibility of insight is achieved by linguistic feedback, by expressing the subjective experience in words and as subjective." *Method in Theology*, Darton, Longman and Todd, 1972, p. 88, note #34. Also later on page 92 [missing in *Method* as printed]: line 12 "...linguistic **feed-back is achieved, that is in the measure that** explanations..."

3 *Method in Theology*, 133.

4 "The question about the question." Emerich Coreth, in *Metaphysik. Eine methodisch-systematische Grundlegung*, (Innsbruck-Vienna-Munich: Tyrolia-Verlag, 1961). Lonergan's critique of the book is in "Metaphysics as Horizon," *Collection*, University of Toronto Press, 1988, CWL 4. Also relevant is what Voegelin writes in "Reason: The Classic Experience," regarding the experience of restless wondering, seeking, questioning: "The questioning, then, is experienced with an index of urgency. It is not a game to be played or not." Eric Voegelin, "Reason: The Classic Experience," in *The Collected Works of Eric Voegelin*, vol. 12, Published Essays: 1966-1985, ed. Ellis Sandoz (Baton Rouge: Louisiana State University Press, 1990) 265-291, at 269.

5 CWL 4:192 & 199.

6 In the lectures on mathematical logic Lonergan commented that "the advantage of symbolism is that it is brief and that you can control what will be possible within the symbolism, and so be able to envisage, in some fashion, a totality of results." CWL 18:9. The ugly disadvantage of symbolism is that it makes possible "do[ing] the thing without understanding why you are doing it or why it works." Ibid.

7 H. Douglas Brown, *Principles of Language Learning and Teaching*, White Plains, Pearson Education, 2007, 70.

8 Ibid.

9 ESL students are also “preposition-ally challenged.” Why do we get “in” our cars but get “on” a bus? And if you can level a tree by “chopping it down,” what do you imagine “chopping it up” would mean to an ESL student?

10 “For me it is a special satisfaction to tell you how much you have enlarged the boundaries of the permissible in the empire of sound.” Debussy to Stravinsky, quoted in Donald Mitchell, *The Language of Modern Music*, London, 1966, 22.

11 *Method in Theology*, p. 95.

12 Ben S. Bernanke y Robert H. Frank, *Macroeconomics*, third edition, Madrid, McGraw Hill, 2007.

13 In the university where I teach, there are more than twenty such textbooks, all of them imported from the US. The only mention of Mexico is the 1985 earthquake and problem of contamination in Mexico City. So much for local flows of goods and services and meso-economic liberty!

14 Phil McShane, *Economics for Everyone: Das Jus Kapital*, Nova Scotia: Axial, 1998, 36.

15 What McShane calls “concrete brooding,” be it in New York, Dublin or Los Angeles, is quite an achievement. Cf. Quodlibet 8, “The Dialectic of My Town: Ma Vlast” which deals with the problem of walking about “my town.” <http://www.philipmcshane.ca/quod-08.pdf>. More recently he has written: “Each of us has to face the possibility, in some solitary Walkabout, that our world view in fact includes little serious understanding of the concrete.” <http://www.sgeme.org/BlogEngine/post/2011/03/02/The-Seminar-Q2bA-Sessions-by-Phil-McShane.aspx>

16 CWL 6:121.

17 “Just as progress consists in a realization of some ideas that leads to the realization of others until a whole coherent set is concretely operative, so the repeated exclusion of timely and fruitful ideas involves a cumulative departure from coherence.” CWL 3:254.

18 Eric Voegelin, *In Search of Order*, vol. 5 Louisiana State University, 1987, p. 13.

19 This is the hoped-for hope-filled tone of those attempting functional interpretation in the Functional Interpretation e-seminar. See the end of McShane's FuSe 10 "Contexts of Functional Interpretation," <http://www.philipmcshane.ca/fuse-10.pdf>

20 See Terrance J. Quinn, "The Calculus Campaign," *Journal of Macrodynamical Analysis*, (2) 2002. <http://mun.ca/jmda>. In three love-letters that I have written for students on "acceleration," the farmer appears as "Aunt Mayra," the owner of an avocado orchard in Uruapan, a city one hour from Morelia known for its bountiful orchards.

21 This is the outburst of Coronel Frank Slade (Al Pacino) in the movie "Scent of a Woman" (1992). The darkness becomes luminous in and through a "relentless devotion to the task of adding increments to a merely habitual knowledge" (CWL 3:303).

22 "Towards a Luminous Darkness of Circumstances: *Insight After Forty Years*," <http://www.philipmcshane.ca/archive2.pdf> at page 16. McShane describes the axial period in BHT, 38-48.

23 CWL 18:286-287.

24 Pierre Hadot, *Philosophy as a Way of Life: Spiritual Exercise from Socrates to Foucault*. Cambridge, Blackwell, 1995.

25 Besides the question "How can you love an invisible God if you do not love your neighbor?" (1 *John* 4:20), there is a somewhat gentler question "How can I love an invisible God if I do not love simple things like displacement?"

26 Literally, "half of the orange," or what English speakers would call "sweetheart."

27 The question brings to mind another fine memory of a transcendental Thomism seminar at Fordham University in the early 1990s when, halfway through my presentation on Rahner, Marechal and Lonergan, I paused to note: "the real issue here is that we do not really want to deal with ourselves." Herbert, the professor (not his real name), whose real love was smoking fine cigars and listening to classical music, looked at me as if I had skipped a beat. And perhaps I had. In those days I was singing in a choir in downtown New York City and walking to and from twelve-step recovery meetings, where the folks in attendance know the real issue is that they have yet to deal with themselves, and the ones who are serious about sobriety have little patience for bullshit. You begin talking about your spouse or begin blaming someone else, they call you on it. "Keep the focus on yourself." *Method in Theology* page 250 brilliantly invites us to do just that.

28 CWL 18:286&290.

29Unbeknownst to the director of my dissertation, who wanted me to “stay focused,” this was one of three shows that I did in the early 1990s and that helped me survive the unrealities of graduate studies.

30 CWL 3:212.

31 CWL 3:212. Note that the “get go” is both phylogenetic and ontogenetic, the former being quite a stretch for our axial imagination. Is there an *echoing of primitive compactness* in the so-called “gift of tongues” that Paul writes about in 1 *Corinthians*, chapters 12-14?

32 CWL 3:496.

33 Philip McShane, “Features of Generalized Empirical Method,” p. 553. In this section “The Bridge of Oxen” McShane refers to Joyce’s movement through centuries of English prose style as a symbol of possible and probable emergences of profound changes in meaning.

34 The Spanish for heart is “corazón.”

35 CWL 3:497-498.

36 “Now to change one’s standard of living in any notable fashion is to live in a different fashion. It presupposes a grasp of new ideas. If the ideas are to be above the level of currently successful advertising, serious education must be undertaken. Finally, coming to grasp what serious education is and, nonetheless, coming to accept that challenge constitutes the greatest challenge to the modern economy.” *Macroeconomic Dynamics: An Essay in Circulation Analysis*, Toronto, University of Toronto Press, 1999, CWL 15:119.

37 CWL 3:243.

38Even the most foolish of the fools among us should not expect that Lonergan should have leapt, that somehow his freakish character allowed him to live outside the “objective social surd matched by a disunity of minds all warped but each

in its private way.” CWL 3: 258. One might (fallaciously) argue that since Lonergan did not appropriate linguistic feedback and did not address his readers or hearers in this seemingly crazy way, that it must not matter all that much. However, why he did not manage to leap-frog over “axial talk of a long tradition of fragmentation and truncation” (Philip, McShane, “The Meaning of Credit,” *Divyadaan: Journal of Philosophy and Education*, Volume 21, no. 2 no. 2 (2010), 163-182, at 169), is really not the point; the point is how I *read* my significant other and my significant self in the darkness of history.

39 CWL 18:291.

40 Voegelin writes of the philosopher being moved (*kinein*) to ask questions, and being drawn (*helkein*) into the search. He goes on to say that the prisoner in Plato’s cave is moved to turn around (*periagoge*) and to begin his ascent. See “Reason: The Classic Experience,” at pages 269-270.

41 “Just as the biased intelligence of the psychoneurotic sets up an ingenious, plausible, self-adapting resistance to the efforts of the analyst, so [we] men [and women] of practical common sense become warped by the situation in which [we] live, and regard as starry-eyed idealism and silly unpracticality any proposal that would lay the axe to the root of the social surd.” CWL 3:255.

42 CWL 3:258.

43 F. Lawrence, “The Fragility of Consciousness: Lonergan and the Postmodern Concern for the Other,” p. 87.

44 This was not John’s Jesus’ meaning (“I pray that they may all be one.” *John* 17:20). Even so, as Lonergan notes in “Unity and Plurality, “differentiations of consciousness justify or lead to the discovery of previously unnoticed implications in the sources of revelation.” “Unity and Plurality,” *A Third Collection*, New York, Paulist Press, 1985, note #8, page 250. Functional specialization, a massively displacing differentiation of consciousness, will, in *good time*, lead to discoveries of previously unnoticed implications. Cf. P. McShane, Quodlibet 21 “Recycling Ancient Meanings,” <http://www.philipmcshane.ca/quod-21.pdf>. More recently McShane has noted that linguistic feedback is to be a slow genetic, eschatological emergence, at the core of what you might call “the eschatological answer” to the question about the question posed at note #4 above in terms of “the Word made fresh, homing among us, everlastingly” in “Arriving in Cosmopolis,” especially notes #9, #10 and #11.

45 See CWL 2, note #126, page 39

46 “Here is direct expression – pages and pages of it. And if you don’t understand it, Ladies and Gentlemen, it is because you are too decadent to receive it. You are not satisfied unless form is so strictly divorced from content that you can comprehend the one almost without bothering to read the other. This rapid skimming and absorption of the scant cream of sense is made possible by what I may call a continuous process of copious intellectual salivation.” Samuel Beckett, “Dante...Brune. Vico... Joyce,” *Our Exagmination Round His Factification For Incamination of Work in Progress*, New York, New Direction Book, 1972, page 13. Quoted in P. McShane, *Loneragan’s Challenge*, at page 67.

47 “Why all this cultural busyness, colloquia, interviews, seminars? Just so we can be sure we’re all saying the same thing. About what, then? About alterity. Unanimity on the principle that unanimity is suspect.” Jean-Francois Lyotard’s “Marie Goes to Japan,” *Postmodern Fables*, translated by Georges Van Den Abbeele, Minneapolis: University of Minnesota Press, 1997, p. 6. At the end of this fable Marie asks herself: “What the fuck are you doing here, Marie?” (15)

48 At the end of the editor’s introduction to *For a New Political Economy*, University of Toronto Press, 1998, CWL 21, McShane writes: “[T]he massively innovative primers that would meet millennial needs, 550-page texts of empirically rich, locally oriented, normatively focused non-truncated writing, are distant probabilities.” (xxxix). In the first chapter of *Method in Theology*, in a note about the blind man and color, Lonergan admonishes: “Please observe that I am only offering a summary, that the summary can do no more than present a general idea, that the process of self-appropriation occurs only slowly, and, usually, only through a struggle with some such book as *Insight*. Note #2, p. 7. I beg to differ, but *Insight* is not my book. I have no good reason to assume that I have anything resembling the adequate diagrams in the imagination of the genius Lonergan as he wrote *Insight*. Ditto with the writing of *Method*, which says very little about “the emergence of precise conversations of all of us, linked together by diagrams that have yet to emerge.” Philip Mcshane, “FuSe 6 Working Towards a Standard Model” <http://www.philipmcshane.ca/fuse-06.pdf> at pages 1-2.

49 “Maria de los Ángeles” is the name of a wise dame who, in “x” hundred or thousand years, will live in “Jesús del Monte” (Jesus of the Mountain), the town where I teach. She is a “mere fantasy” because textbooks that adequately distinguish between the basic and surplus flows of goods and services do not exist, not to mention academic institutions where generalized empirical method is the norm. Cf. Bernard Lonergan, *For A New Political Economy*. CWL 21, University of Toronto, 1998: “[I]t will make the practical economist as familiar a professional figure as the doctor, the lawyer, or the engineer.” (37)

50 Southern Association of Colleges and Schools, the regional (Alabama, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia) body for the accreditation of higher education institutions which is “calling the shots” in Latin America.

51 Fred Lawrence, "Political Theology and the Longer Cycle of Decline," *Loneragan Workshop vol. I*, Missoula: Scholars Press, 1978, p. 240

52 Like "concept" and "abstraction," "general" is a much-abused word. An attempt to rehabilitate "general" in the context of the challenge of giving a "general account" of the "horse's form" is found in chapter 37 "Metaphysics," *Introducing Critical Thinking*, p. 146.

53 For some years now McShane has been writing about the timeliness of the "eight-fold way" in areas as diverse as musicology, economics, linguistics, physics, and theology. See *The Shaping of the Foundations: Being at home in the Transcendental Method*, University Press of America, 1976; *Economics for Everyone*, Halifax: Axial Press, 1998; *A Brief History of Tongue*, Halifax: Axial Press, 1998; *Loneragan's Challenge to the University and the Economy*, University Press of America, 1980; *The Redress of Poise: The End of Loneragan's Work*, <http://www.philipmcshane.ca/books.html>. Also relevant is his remark in the March 17, 2011 Q&A: "Loneragan did not make a mistake, nor did he invent a filing system. Indeed, one can see his achievement as one that makes him foster-father to something that history is at present mothering. Moreover, the mothering is axiomatically independent of the "Grounds of the Division" (*Method* 5.3), and it provides a dynamic towards the discovery of those grounds." <http://www.sgame.org/BlogEngine/>

54 P. McShane, SGEME 1 "The Cultural Invariance of LUSTY COPON," <http://www.sgame.org/Articles/sgeme-001-lusty-copon-01.pdf> at page 3.

55 "To say it all with the greatest brevity: one has not only to read *Insight* but also discover oneself in oneself." *Method in Theology*, 260.

56 "One day, at dawn, he started thinking about some problem or other; he just stood outside, trying to figure it out. He couldn't resolve it, but he wouldn't give up. He simply stood there, glued to the same spot. By midday, many soldiers had seen him, and, quite mystified, they told everyone that Socrates had been standing there all day, thinking about something." *Symposium*, trans. By Alexander Nehamas & Paul Woodruff, Indianapolis: Hackett, 1989, 220c.

57 After running across the United States a number of times, Forrest Gump breaks his silence and says "I'm pretty tired. I think I'll go home now." In Maria's good race, her knowing, living, and practicing of a timely message, as well as the ongoing enlargement of her horizon "to include an accurate and intimate understanding of the culture and the language" (*Method in Theology*, 362) of Jesús del Monte, will not tire her out. Her home-going will be exponentially expanding. Cf. Philip McShane "The Growth Problem," chapter 5 "Communications in General," of the website book *ChrIST in History*, <http://www.philipmcshane.ca/christ-05.pdf>

58“Our own honest burble of what we know in peto, of what we can comprehending self-identify and outspoke as foundations, is desperately needed if we are to face the long repentant climb out of the axial cycle of linguistic decline. Such honest burbling can open us to the humble collaborative effort that is the hodic way.” Phil McShane, “Underminded Macrodynamic Reading,” *Journal of Macrodynamic Analysis* 1 (2001) 21-22. <http://www.mun.ca/jmda/vol1/underminded.pdf>

59 One of our axial challenges is knowing what to make of big name philosophers, economists, theologians, physicists, linguists, and psychologists, be they German, French, Spanish, Canadian, Chinese, whoever. It is quite a stretch to fantasize a later humanity that smilingly asks of this stage of history: ADid we really go through a period of humanity=s pilgrimage when elder=s scarcely existed, when the old were >not old folk but young people of eighteen, very much faded=?@ FuSe 7 “The End of Lonerganism: Fuse or Refuse,” <http://www.philipmcschane.ca/fuse-07.pdf> page 8.

60 Cf. Mark Morelli, “Lonergan’s Debt to Hegel and the Appropriation of Critical Realism,” *Meaning and History in Systematic Theology. Essay in Honor of Robert M.Doran, S.J.*, edited by John D.Dadosky, Marquette University Press, 2007, 420.

61 Bernard Lonergan, “Religious Knowledge,” *A Third Collection*, New York, Paulist Press, 1985, p. 141.

62 BHT, 123.

63 BHT, 37.

64 A context is McShane’s discussion of how Sir James Lighthill’s three volumes (*Collected Paper of Sir James Lighthill*, four volumes, edited by M.Yousuff Hussaini, Oxford University Press, 1997) carried forward the 1897 *Hydrodynamics* of Horace Lamb. “Might one not consider plausible that some dedicated Indian scientist like Lighthill in the West would bring forth a four-volume economic work in 2097 that would bring Lonergan=s work effectively, and indeed literally, into the hills of Ghats and onto the banks of the Godavari.” “The Global Economy and My Little Corner,” *Divyadaan: Journal of Philosophy and Education*, Volume 21, no. 2 (2010), 245-256, at 252.

65 This particular diagram appears in Phil McShane, BHT, 122-123 and “Metagrams and Metaphysics,” <http://www.philipmcschane.ca/prehumous-02.pdf> . McShane argues for the necessity of such diagramming in Phil McShane “Metaphysical Control of Meaning,” *Method: Journal of Lonergan Studies* 24, 2006.

66 In the epilogue of *Insight*, Lonergan points to convenient symbolism that somehow uplifts the natural into the supernatural: “The advent of absolutely supernatural solution to man’s problem of evil adds to man’s biological, psychic, and intellectual levels of development a fourth level that includes the higher conjugate forms of faith, hope, and charity.” CWL 3:762.

67 BHT, 120-121.

68CWL 12:405-407.

69 There is no need to hurry or panic about luminously saying “is,” but it might very well require a mad pause. Cf. McShane’s suggestion about a “day or decade pause” over the little word “is” and the sequence ‘is?’, ‘is!’, ‘is.’ in FuSe 9 “What is Functional Research?” <http://www.philipmcshane.ca/fuse-09.pdf> at page 3.

70 A context is Aristotle’s comments regarding the “universal Good,” the “Good Itself,” and the doctor who is concerned about the particularities of this sick man, and not man in general. *Nichomachean Ethics*, 1096a12-1097a14.

71P. McShane, *Lonergan’s Challenge*, p. 81.

72 CWL 3:489. Cf. McShane’s extensive commentary on this page of *Insight* in the “Field Nocturnes,” <http://www.philipmcshane.ca/fieldnocturnes.html>

73 *Introducing Critical Thinking*, p. i.

74 "The word "Lonerganian" has come up in recent day. In a sense there's no such thing. Because what I'm asking people is to discover themselves and be themselves. There's something liberating about that." "An Interview with Fr. Bernard Lonergan, S.J." *A Second Collection*, Philadelphia: The Westminster Press, 1974, p. 213. See also McShane’s FuSe 7 “The End of Lonerganism: Fuse or Refuse,” <http://www.philipmcshane.ca/fuse-07.pdf>

75 “In the second way, temporal subjects, although they may themselves have little understanding of their own nature, can nevertheless hear and believe the words of another who does understand, and by their own will and intention live according to what they believe, and finally even arrive at an understanding of it, in accordance with the dictum, ‘Believe in order to understand.’”CWL 12: 407. In the essay “Belief: Today’s Issue,” (*A Second Collection*, Philadelphia: Westminster Press, 1974), Lonergan writes that “the contemporary issue is, not a new religion, not a new faith, but a belated social and cultural transition.” (98) The question “How belated?” invites a reflection upon the two times of the temporal subject and an honest posing of the question “Can you believe how lost we are?” See note #19 above.

76 See Lonergan’s references to Aquinas and Aristotle in the first chapter of *Verbum*, CWL 2:52.

77 Anyone minimally involved in lower or higher education lower education certainly must have this ever-repentant attitude, privately singing “Hey, teachers leave those kids alone” (Pink Floyd) and publicly confessing when appropriate.

78 Phil Mcshane, Prehumous 3, “Procedural Analysis,” <http://www.philipmcshane.ca/prehumous-03.pdf> at page 3.