

## Preface

*Journeyism*<sup>1</sup> introduces **futurology**<sup>2</sup> to academic communities everywhere by combining a journalistic style with an element of adventure. Its journalistic aim is to popularize without compromise.<sup>3</sup> The element of adventure involves taking a road less traveled.

As such, we present a fusion of journalistic and scholarly writing without implying simplification, to encourage scholars and scientists<sup>4</sup> regardless of experience, to work gradually toward the distant goal of “reading on the level of the times.”<sup>5</sup>

So, in one way or another, the reader will find our approach to be unconventional and challenging. To obtain the desired result, we recommend undertaking the readings and exercises in the order presented. Depending on one’s temperament, tackling the job effectively could take a year (or more).<sup>6</sup>

The book brings your native **wonder** into focus, to reveal you at your best, in your **capacity** and **need to create** and **implement** practical solutions in your field of study. You are introduced to a new **standard model** for **intellectual labour** in the academy, *why* it is needed and *how* it will work. We borrow the

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<sup>1</sup> *Journeyism* originated as a series of short essays about the future of education and global possibility, on the website, *Bent On Futurology* ([www.bentonfuturology.com](http://www.bentonfuturology.com)).

<sup>2</sup> The term, ‘futurology,’ is defined as a “systematic forecasting of the future, especially from present trends in society,” <https://languages.oup.com>. In contrast, our approach to futurology is **concrete** and **empirical**, and so is neither speculative nor confined by societal trends.

<sup>3</sup> Human “meaning not merely differentiates into the realms of common sense, theory, and [critical method], but also acquires the universal immediacy of the mass media and the moulding power of universal education. **Never has adequately differentiated consciousness been more difficult to achieve. Never has the need to speak effectively to undifferentiated consciousness been greater**” *CWL14*, 99. We note the emergence and effect of misleading and damaging communications, the reflection of an entrenched convention of inadequate linguistic expression in the academic tradition. *Journeyism*, in orientation and expression, departs from this tradition.

<sup>4</sup> Provisionally, in this book, let the terms ‘scholar’ and ‘scientist’ be assigned their conventional academic meaning. So, ‘scholar’ refers to “a specialist in a particular branch of study, especially the humanities,” and ‘scientist’ refers to “a person who is studying or has expert knowledge of one or more of the natural or physical sciences,” <https://languages.oup.com/>. These definitions are inherited from an historically fragmented academic landscape. The problem is raised in *Journeyism* 3, “Taking a Fresh Look at the Philosophy of Science,” and gradually resolved as we work through later chapters. See *Journeyism* 23.

<sup>5</sup> Frederick E. Crowe, *Lonergan* (St. John’s Abbey, Collegeville, MN: The Liturgical Press, 1992), 58, n. 1. The quotation is derived from the statement, “one has to strive to mount to the level of one’s times.” Bernard Lonergan, in the original Preface to *Insight*, quotes the Spanish philosopher, José Ortega y Gasset.

<sup>6</sup> “But have [you] got that kind of Zen patience? ... ‘Master,’ says the disciple, ‘When shall I reach enlightenment?’ ‘Perhaps in ten years.’ ‘But if I try harder!’ exclaims the disciple. ‘Then perhaps in twenty.’ John Benton, Alessandra Gillis, Philip McShane, *Introducing Critical Thinking* (Halifax: Axial Publishing, 2006), 26. (Hereafter cited as *ICT*.)

expression, ‘standard model’ from the realm of physics as a convenient description for ‘respectable performance’ in any field of inquiry.

The Introduction establishes the educational context upon which the book is based.

Journeyism 1 to 8 invites you to reflect on your academic experience and to gather data from your undergraduate field of study. In addition, we invite you to explore the question, “How do you and I think?” to draw out the hiddenness of your thinking **process**.

Journeyism 9 to 16, gives a series of preliminary exercises on the thinking **process** that will reveal, first, the **dynamics of knowing** (the **empirical** and **critical** mode of thinking by which we desire **to reach correct understanding**), and secondly, the **dynamics of doing** (the **practical** mode of thinking by which we desire **to make good decisions**). A successful result will reveal how each mode of thinking coalesces to form the core of “new standards of competence” for intellectual labour in the future academy.

Journeyism 17 invites an expansion of horizon on **correctly understanding experience** with an introduction to **theoretical understanding**.

Journeyism 18 gives an elementary example of **theoretical understanding** from the early days of physics with Galileo’s Law of Falling Bodies.

Journeyism 19 to 25 reveals a foundation for future global stewardship<sup>7</sup> with a new **standard model for the academy**, transforming the philosophical tradition and redefining ‘academic discipline.’ Within that framework of chapters, Journeyism 19 reinforces the **critical** position that ‘reality’ is reached by **correctly understanding experience**. Journeyism 22 introduces a new **standard model**, a dynamic and creative organism for an eight-fold, **omnidisciplinary, division of labour** for sustainable progress in all lines of human inquiry<sup>8</sup> Journeyism 23 features two up-to-date **heuristics** that once developed will yield a controlling power to any front-line scholar engaged in either initial or advanced work. As a result, Journeyism 24 and 25 respectively, specify with examples, further implications of **generalized empirical method** and the new **standard model** for intellectual growth and academic collaboration.<sup>9</sup>

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<sup>7</sup> For an image of Bernard Lonergan’s original “discovery page” from February 1965, see Figure C.1.

<sup>8</sup> We note its emergence on two fronts: first, by its foreshadowing in history, and secondly, by the isomorphism between our two modes of thinking, and the luminously thought-out results of **eight specialized tasks** of intellectual labour.

<sup>9</sup> Appendices A and B provide elementary examples for beginnings in “control of meaning” in statistical method.

Journeyism 26 and 27 anticipate the leavening of intellectual maturity in the future academy.

The Conclusion briefly describes the practical benefits of **generalized empirical method** and points to Bernard Lonergan’s discovery of the science of economics, and to the new **standard model** for the academy as foundational to global progress.

Appendix A provides some initial pointers regarding the meaning of ‘probability,’ and an example of (empirical) probabilities of emergence of schemes of recurrence.

Appendix B briefly highlights some of the zones in which it is possible to see that there are, in fact, schemes of recurrence, and that they emerge in history.

Appendix C displays an image of Bernard Lonergan’s original “discovery page” of the new **standard model** for intellectual growth and academic collaboration.

### ***Helpful Hints for the Reader***

[Of this book, some readers might] say, ‘It is not clear,’ and that is just a polite way of their saying, ‘I do not understand it.’ If they understood it, it would be perfectly clear. They do not understand it yet, and if they are waiting until [the authors] make it clear, they are expecting the impossible. What is needed is an effort on *their* part to understand. And it is only when they do understand [will they benefit from its reading].<sup>10</sup>

This passage makes five references to the expression, ‘understand.’ A central aim of *Journeyism*, then, concerns one’s effort to grasp its **core meaning**, the discovery of which is essential for future **growth and progress in modern and historical contexts**.<sup>11</sup> So, we ease into the core meaning of ‘understand,’ initially with illustrations and examples from the **descriptive** world of **common sense**, followed by an invitation to growth in the **explanatory** world of **theory**.

To support your effort, in addition to the index, footnotes are provided to follow up as needed. To leverage their effectiveness, we employ them as ‘speed bumps’ to mitigate the pace of conventional reading habits, the consequence of which will be addressed along the way. **We invite you to pause, frequently, ‘to read**

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<sup>10</sup> Bernard Lonergan, *Phenomenology of Logic: The Boston College Lectures on Mathematical Logic and Existentialism*, vol. 18, ed. Philip J. McShane (Toronto: University of Toronto Press, 2001), 107–8. (Hereafter cited as *CWL18*.)

<sup>11</sup> *Journeyism*’s elementary introduction to the act of understanding “is not an end in itself but rather a beginning. It is a necessary beginning ... [for] if to convince oneself that knowing is [correct] understanding ... knowing mathematics is [correct] understanding and knowing science is [correct] understanding and the knowledge of common sense is [correct] understanding, [then] one ends up not only with a detailed account of [correct] understanding but also with a plan of what there is to be known” *CWL3*, 22–3.

**yourself reading between the lines.**<sup>12</sup> In many instances, then, the indexed listings and footnotes cross-reference topics compactly introduced in the main text to further complexities treated in greater detail elsewhere. For emphasis, there is the intermittent highlighting of text in bold or italics, and in some instances, repetition of certain footnotes. Again, the effectiveness of these devices will, in large measure, rest upon one's attitude toward reading on pace with the desire to understand.<sup>13</sup>

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<sup>12</sup> Granted, "to read yourself reading between the lines," is a strange turn of phrase. But its meaning is central to the point of the book and, we hope, will grow to a point for the reader.

<sup>13</sup> In *Journeyism 3*, a simple illustration of this process recalls, sequentially, the experience of missing the punch line to a joke.

## Introduction

There is then a rock on which one can build.<sup>14</sup>

*Journeyism* reveals how academic institutions<sup>15</sup> can create sustainable conditions for human dignity for **everyone** in the long-term. With many seemingly hopeless and discouraging challenges during these times, we reach out with optimism and encouragement.<sup>16</sup>

### Futurology and Global Possibility

Futurology is the type of inquiry that asks in a serious fashion what is to be done towards the long-term.<sup>17</sup>

How can something so remote as the attainment of sustainable conditions for human dignity be possible?<sup>18</sup> Remarkably, there exists a concrete way in which this can be accomplished: academic communities worldwide have the potential to collaborate effectively toward global progress.

We need to make a start, aligned with the hidden decency in all, so that the decency be sifted and lifted out of past conventions.<sup>19</sup>

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<sup>14</sup> Lonergan, *CWL14*, 19.

<sup>15</sup> The expression, 'academic institutions' denotes post-secondary levels of education. Subsequently, 'academy' and 'university' and 'post-secondary' are used interchangeably throughout the book.

<sup>16</sup> There is our use of the expression "we." We do not mean this in the old-fashioned sense as though the author(s) know what readers are thinking. It is just that we are two co-authors, and so we invite you, the reader, to join us in various observations and reflections.

<sup>17</sup> Benton et al., *ICT*, 196.

<sup>18</sup> A startling glimpse of how and when those conditions would 'come about' culminates in "The 'Sum Effect' of Intellectual Maturity for 'a very livable life'" in *Journeyism* 26 and is visualized in Figure 27.2. 'Humanity's Timeline' in *Journeyism* 27. For a fresh take on the core meaning of human dignity, see Bernard Lonergan, "Respect for Human Dignity," *Shorter Papers*, Croken, Robert C., Robert M. Doran and H. Daniel Monsour, eds., *The Complete Works of Bernard Lonergan*, Volume 20 (Toronto: University of Toronto Press, 2007), 121-127. (Hereafter cited as Lonergan, *CWL20*.) The expression, 'come about,' will take on a fundamental significance in our later chapters. We are referring to a remote future possibility identified by Lonergan: "So it **comes about** that the extroverted subject visualizing extension and experiencing duration **gives place to the subject orientated to the objective of the unrestricted desire to know** and affirming beings differentiated by certain conjugate potencies, forms, and acts grounding certain laws and frequencies" *CWL 3*, 537.

<sup>19</sup> Philip McShane, *Futurology Express* (Vancouver: Axial Publishing), 12. (Hereafter cited as *McShane, FE*.) We note the parallel between McShane's view on core "hidden decency" and Lonergan's view on core "human dignity."

Our “hidden decency,”<sup>20</sup> is the “rock on which one can build.”<sup>21</sup> It is the intelligent capacity-for-performance of your best self,<sup>22</sup> briefly identified by Aristotle as our **native wonder**:

All men [and women] by nature desire to know.<sup>23</sup>

Is your wondering a desire to understand, or to have the facts of some matter, or to reach a plan for a day, or for a life?

Your own thinking process, the desire identified by Aristotle, is the heart of what matters. To come to it, or at it, critically, is enormously difficult in any age, but it seems altogether more difficult at the beginning of this millennium.<sup>24</sup>

Might we have you wondering, “What is all the fuss about ‘native wonder’ and ‘your own thinking process’?” And by wondering about that **here, now**, is it not evident straight away that the expression, “desire to understand,” means more than casually skimming along for information?

Might you be wondering about global instability and its impact on your life and on future generations? Hold that thought, or significantly, that **question**. In these difficult times, we believe those concerns extend to many international scholars and scientists wondering how to go about “clearing the air for the heirs.”<sup>25</sup>

There are windows to be opened and fresh air to be let in.<sup>26</sup>

The point is, (and we hope you have started to puzzle over how) you can begin “clearing the air” by **focusing on yourself in that state of wonder**.<sup>27</sup> This

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<sup>20</sup> Its presence in you, drawn from personal experience, is the subject of two core exercises: Journeyism 9 and 10 and Journeyism 15 and 16.

<sup>21</sup> Lonergan, *CWL14*, 19.

<sup>22</sup> It will gradually become apparent that our native wonder, “orientated to the objective of the unrestricted desire to know,” is “open to a fresh perspective on the ... solution to the problem of living that is the human being” *ICT*, 188.

<sup>23</sup> Aristotle, *Metaphysics*, trans. W. D. Ross (Oxford: Clarendon Press, 1925; Internet Classics Archive, n.d.), bk. 1, <http://classics.mit.edu/Aristotle/metaphysics1.1.html>. (Hereafter cited as Aristotle, *Metaphysics*, bk. 1.)

<sup>24</sup> *ICT*, 216. **Never has adequately differentiated consciousness been more difficult to achieve. Never has the need to speak effectively to undifferentiated consciousness been greater**” Lonergan, *CWL14*, 99.

<sup>25</sup> Philip McShane, *Profit: The Stupid View of President Donald Trump* (Vancouver: Axial Publishing, 2016), 217. (Hereafter cited as McShane, *Profit*.)

<sup>26</sup> Bernard Lonergan, *A Third Collection. Collected Works of Bernard Lonergan, Volume 16* (Toronto: University of Toronto Press), 98. (Hereafter cited as Lonergan, *CWL16*.)

<sup>27</sup> “We expect that this [focus] will become increasingly accessible to younger students as this [millennium] moves on. Our expectation is grounded in what [Philip] McShane calls *The Childout Principle: When teaching children geometry, one is teaching children children*. This is **normative**

strategy has been available,<sup>28</sup> but neglected, for over half a century.<sup>29</sup> It is important that we put our heads together to make a few elementary, but critical, discoveries about it, and eventually, begin to “sift” and “lift” that desire effectively, in opposition to

the dominant ethos of military-industrial-educational alliances of all colours with a mindless cluster of economic oversights, alliances that keep some of us hungry, some of us pampered, and all of us busy and ignorant.<sup>30</sup>

## **Futurology and A New Standard Model for the Academy**

[T]he method of futurology [is] a cyclic collaboration of groups of people deeply interested in effectively restructuring humanity’s stumbling start.<sup>31</sup>

Imagine academic communities, organized into focused ‘situation rooms’<sup>32</sup> whose collective purpose is to meet all manner of practical and cultural needs in neighbourhoods, towns and cities everywhere.

Imagine within each ‘situation room’ a strategic assembly of competent frontline scholars and scientists, creatively labouring in their respective fields, collaborating with each other as well as their peers around the globe.

In 1965, Canadian philosopher Bernard Lonergan discovered the concrete possibility of restructuring the academy based on a coherent division of labour.<sup>33</sup> Implementation of his discovery has yet to find mainstream traction.<sup>34</sup>

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not merely for geometry, but for any topic ... the repetition of ‘*children*’ is not a mistake ... [and] the word *geometry* can be replaced with any topic, and *children* can be replaced with *teenagers*, *adults*, *teachers*, and so on ... the principle intimates a task of teaching that goes forward in such a way as to introduce [all learners] to ... their thinking selves.” (Benton et al., *ICT*, i.)

<sup>28</sup> We are referring to the collective intellectual labour of Bernard Lonergan (1904-1984) and Philip McShane (1932-2020), whose achievement over the past seventy years has been widely overlooked by the academy.

<sup>29</sup> See “The Neglected Subject,” in Bernard Lonergan, *The Subject* (Milwaukee: Milwaukee University Press, 1968), 2. (Hereafter cited as Lonergan, *The Subject*.)

<sup>30</sup> McShane, *FE*, 114.

<sup>31</sup> McShane, *Profit*, 8.

<sup>32</sup> Philip McShane elevates the symbol, ‘situation room,’ “to heights of future human achievement and aspiration...a powerful imaging of the future dynamics of humanity’s journeying.” See McShane, *Profit*, 91-95.

<sup>33</sup> See Lambert et al., *Lonergan: His Life*, 163.

<sup>34</sup> The absence of coherent restructuring can be discerned in today’s academic routines. Those routines are inadvertently “lost in some no man’s land between the world of theory and the world of common sense” Bernard Lonergan “Time and Meaning,” *Philosophical and Theological Papers, 1958-1964*, Croken, Robert C., Frederick E. Crowe, and Robert M. Doran, eds., *Collected Works of Bernard Lonergan, Volume 6* (University of Toronto Press, 1996), 121. (Hereafter cited as Lonergan, *CWL6*.) Consequently, “too many people felt it beneath them to direct their efforts to apparently trifling problems.” Lonergan, *CWL3*, 27. The resulting *ethos* “[has] done not a little to make life unlivable.” Bernard Lonergan, *Topics in Education. Collected Works of Bernard*

It asks merely for creativity, for an interdisciplinary theory that at first will be denounced as absurd, then will be admitted to be true but obvious and insignificant, and perhaps finally to be regarded as so important that its adversaries will claim that they themselves discovered it.<sup>35</sup>

*Journeyism* introduces key elements of this “effective science of the future, a globally-effective futurology,”<sup>36</sup> with “the eventual emergence of new standards of competence.”<sup>37</sup>

The need for, and pressure towards, that division of labour will become evident as we move forward in the new millennium ... it requires only that one be trapped into respectable performance, much as chemists after the 1860s were trapped into the Periodic Table.<sup>38</sup>

### **Futurology and A New Standard Model for the Economy**

An economy is just part of ongoing human history. Within that process we are born and raised. By our common sense we find our place in it and work out for ourselves our sad or happy lives and thereby make sad or happy the lives of others.<sup>39</sup>

And yet,

there never was a serious economic science, a serious political economy, but in more recent times there has been an arrogant self-serving cover-up of its absence.<sup>40</sup>

The absence of a serious economic science, a serious political economy and its consequences has drawn the attention of youth worldwide as reported by *The World Economic Forum*, an international publication “committed to improving the state of the world.”<sup>41</sup>

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*Lonergan, Volume 10* (Toronto: University of Toronto Press), 232. (Hereafter cited as Lonergan, *CWL10*.)

<sup>35</sup> Bernard Lonergan, *Microeconomic Dynamics: An Essay in Circulation Analysis*, Lawrence, Frederick G., Patrick H. Byrne, and Charles C. Hefling, Jr., eds., *Collected Works of Bernard Lonergan, Volume 15* (Toronto: University of Toronto Press, 1999), 106. (Hereafter cited as Lonergan, *CWL15*.)

<sup>36</sup> McShane, *FE*, 6.

<sup>37</sup> Terrance Quinn *Invitation to Generalized Empirical Method in Philosophy and Science* (Singapore: World Scientific Publishing Co. Pte. Ltd., 2017), xxviii. (Hereafter cited as Quinn, *GEMPS*)

<sup>38</sup> Philip McShane, *A Brief History of Tongue: From Big Bang to Coloured Wholes* (Halifax: Axial Press, 1998), 115. (Hereafter cited as McShane, *BHT*.)

<sup>39</sup> Lonergan, *CWL15*, 93.

<sup>40</sup> McShane, *FE*, 5.

<sup>41</sup> “The World Economic Forum is an independent international organization committed to improving the state of the world ...” See [www.weforum.org/our-impact](http://www.weforum.org/our-impact).



In 2013, *Telefónica* in partnership with the *Financial Times* commissioned a survey of young people aged 18-30 across 27 countries in six regions. The survey ... found, at the time of polling, the economy was the biggest concern for young people in North America, Europe and Asia. Meanwhile in the Middle East and Africa, the most pressing issue was terrorism, and in Latin America it was social inequality.<sup>42</sup>

That absence and its consequences continues to dominate our lives.<sup>43</sup> The United Nations publication, *Sustainable Development Goals*,

addressing the complex challenges facing young people today targets its goals: poverty, hunger, good health and well-being, quality education, gender equality, clean water and sanitation, affordable and clean energy, decent work and economic growth, industry innovation and infrastructure, reduced inequalities,<sup>44</sup> sustainable cities and communities, responsible consumption and production, climate action, life below water, life on land, peace, justice and strong institutions and partnerships for the goals.<sup>45</sup>

Our initial response to that absence and its consequences is a companion book, *Economics Actually*,<sup>46</sup> an elementary two-part introduction to Lonergan's other great discovery, the science of economics.<sup>47</sup> His discovery meets the need for a new standard model in the economy.

All the same, a new standard model for the academy will be needed to furnish a foundation by which that economic science will be implemented responsibly "towards a fresh normative interpretation both of the flow of one's own life and the flow of the economy."<sup>48</sup>

[T]he issue [we] raise here is the global possibility of shifting solidly and effectively from long-term helplessness to a massively new **control of**

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<sup>42</sup> R, Hutt, "What do young people value?" *World Economic Forum*, January 2016, accessed 08-31-17, <https://www.weforum.org/agenda/2016/01/what-do-young-people-value/>

<sup>43</sup> The effect of these conditions is further magnified in the public eye during a global catastrophe such as a pandemic. The World Health Organization (WHO) declared the 2019 outbreak of the novel coronavirus (2019-nCoV), officially named SARS-CoV-2, a global health emergency. <https://www.cdc.gov/coronavirus/2019-ncov/cdcresponse/about-COVID-19.html>.

<sup>44</sup> The United Nations' goal of someday achieving "**reduced** inequalities," as opposed to a concrete plan to **overcoming them entirely**, underscores the enduring effect of "long-term helplessness" to which we refer in the concluding quote below.

<sup>45</sup> *Sustainable Development Goals*, United Nations, accessed 09-10-20, <https://www.un.org/sustainabledevelopment/blog/2019/02/world-youth-report/>.

<sup>46</sup> Quinn, T. and J. Benton, *Economics Actually. Today and Tomorrow. Sustainable and Inclusive* (Toronto: Island House Press, 2019) (Hereafter cited as Quinn et al., *EA*.)

<sup>47</sup> Bernard Lonergan, *For a New Political Economy*, McShane, Philip, ed., *Collected Works of Bernard Lonergan, Volume 21*, (Toronto: University of Toronto Press, 1998). (Hereafter cited as Lonergan, *CWL21*.)

<sup>48</sup> McShane, *FE*, 102.

**meaning** that will take control of the globe away from the tyrants and touts and tricksters and gun-toters that are too evidently in charge.<sup>49</sup>

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<sup>49</sup> McShane, *FE*, 4.