

## THE FUNCTIONAL RELATIONSHIP BETWEEN CURIOSITY AND COLLABORATION

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### INTRODUCTION

“The important thing is not to stop questioning,... It is enough if one tries merely to comprehend a little of this mystery each day. Never lose a holy curiosity.”<sup>1</sup>

The above quotation, by Albert Einstein, brings to mind a response by Bernard Lonergan that I have often mentioned in articles. It was in response to my answer to his question that he put to me 28 years ago: “What was I working on?” I replied “The child’s quest.” His enthusiastic reply: “That’s the genesis of it all.” In this paper I wish to explore the present fragmentation of that genesis or the unrestricted desire to understand, with a view to providing a few proposals out of that fragmentation towards some degree of integral focus that manifests a functional relationship with collaboration.

There is a story often told about Carl Jung, whether in fact, it is true, I do not know, but it bears witness to a truth concerning contemporary culture. Apparently, a young therapist came to study with Jung and during the interview Jung told the young man that he could enter into therapy and then begin his studies after. The young man’s hand began to tap on the arm of the chair as he said; “But I am already a therapist.” Jung replied as he placed his hand on the young man’s shaking hand; “That’s alright, we’ll put you through therapy first and then you can begin your studies.” A.R. Aresteh supports this story: “Unless the psychologist has himself experienced the state of quest of final integration in the succession of identities he will hardly acquire an understanding or incentive for doing research on it.”<sup>2</sup>

Richard Ellmann quotes W.B. Yeats on the entering into the subjective realm; “Why should we honor those that die upon the field of battle, a man may show as reckless a courage in entering into the abyss of himself.”<sup>3</sup> One could go on quoting various thinkers on the deprivation and fear associated with the entering into our own abyss. Therapy may be a way out of one’s individual dilemma. The long term solution to Axial fragmentation is a process of gradual development in human self-understanding mediated through Global institutions, the central one being the academy.<sup>4</sup>

The pretence of normalcy is a neurosis dominant in this transitional phase of history from compact consciousness to differentiated consciousness. Fragmented consciousness cannot be escaped. If one lives outside the culture, one suffers deficiencies through the absence of intersubjectivity. If one is raised in the present global culture one suffers the truncated parenting and education schemes that pervade the Axial period. So,

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<sup>1</sup> Ronald Clark, **Einstein: The Life and Times**, Thomas Y. Crowell Co., NY, 1971. Page 622.

<sup>2</sup> A.R. Aresteh; **Final Integration in the Adult Personality**, Leiden, 1965, p. 18.

<sup>3</sup> Richard Ellmann, **Yeats: The Man and the Mask**, Dutton, NY, 1948, p. 5.

<sup>4</sup> Following the 2009 Halifax Lonergan Conference, a society was formed: **The Society for the Globalization of Effective Methods of Evolving (SGEME-pronounced scheme)**, in an effort to unite persons interested in initiating generalized empirical method through functional collaboration.

what is one to do? If we continue to support the pretense and avoid efforts at self-identification the fragmentation is perpetuated.<sup>5</sup> The unrestricted desire to understand is a *given* way out<sup>6</sup> of this fragmentation. This desire is manifested most appropriately in the early child's incessant curiosity. That curiosity seldom survives into adulthood.<sup>7</sup> So, curiosity becomes replaced by the need to survive global inhumanity. The superego becomes the main performer and the desire to understand becomes the rare event of a select few as if it was not a natural state.

But, what if it is a natural state that is being disrupted by global schemes of unintentional neglect and repression through abuse? How can these "global schemes" be transformed by the unrestricted desire of human consciousness? That is my long term hope and I would add that if it does not become the central focal-hope of the next few centuries, and of those claiming to be interested in Lonergan studies, global society will continue to experience the various deprivations to which I have alluded. The focal challenge is to discover for each one of us if the dynamic of curiosity is a natural state. That challenge is raised by a shift in our own psychological presence. That shifting is one of our awareness from the content of sense experience to that of the experience of our own consciousness when it is "active."

Some years ago Fred Crowe posed a question: "What specialty are you working in?" I propose 2 more questions leading out of Crowe's: 1) 'What are you working on?' and 2) 'Are you working?' What does it mean *to be working* within a scientific or explanatory context? A contemporary physicist might answer; I am curious about the infrared light emanating from the centre of galaxies.<sup>8</sup> And she or he might maintain that curiosity for 5, or 10 or 15 years. Returning to Einstein who was once asked to what did he attribute his genius, he replied; "I am not a genius, I had the same question all my life,

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<sup>5</sup> Noticing and acknowledging our misguided motivations does not offer an explanatory account of our inhibitions but it can over time free up the chemical base of earlier disturbances permitting a greater freedom of the reach of curiosity.

<sup>6</sup> It is a given way out only within the context of functional collaboration in a gradual emergence of the explanatory context of resolving the problems of contemporary global society. Science is not fully a science as yet. What could that mean? Scientia, is the process of explanation of data, and you and I are the most "immediate" data of all science. When physicists study time and space, what is going on in their minds? Since time and space and particles are of the "already out there" (are they) what does the physicist have to do with it all? What possible contribution could "insight" provide to the "already out there now?" – or does it provide anything-to the already out there now?"

<sup>7</sup> Sam Keen; **Apology for Wonder**, Harper & Row, 1973, p. 58. "Why does the end of wonder so often coincide with the beginning of adult life in our culture? Why does the child stop wondering?"

<sup>8</sup> A documentary on NOVA, aired on August 26/09 "The Monster of the Universe" presenting current research efforts in understanding energy surges at the centre of galaxies. What was prevalent in the documentary was the collaboration between various physicists, with different specialties, working towards the same outcome: understanding the great releases of energy every few billion years from the centre of galaxies. The centre of the Milky Way, our galaxy, is 26,000 light years (a light year is the distance light travels in one year, 26,000 light years = a distance of 6,760,000,000 km) away from Earth. Recent energy releases have been detected by screening for infrared light waves. The light rays detected left the centre of our galaxy approximately 26,000 years ago and physicists are just now "experiencing" it. Is this something just for the naïve realist to "**explain?**" Interested Lonergan students may too easily repeat Lonergan's words concerning the difference between a thing in relationship to our self and the relationship of a thing to another thing or the difference between description and explanation thinking we "have it". Getting beyond those words is the active process of experiencing the different manners of knowing, achieving insight into insight and noticing how formulated explanation creates the noetic experience, the finality of proportionate being.

how to explain the universe in one unified field theory.” How does a person sustain a particular question over a lifetime? Does human consciousness have that ability? Too often it can be neurotically or even psychotically driven—a prevalent feature of fragmented consciousness. But, *you* may be driven by the unrestricted desire to understand. What are the motivations of those “interested” in Lonergan studies? And what do I mean, or you mean, by “interested?” What is it like to be interested in something, some phenomenon, or some particular data? Interest is one thing, curiosity expressed in a question is another and that question is a focused formulation of that interest.<sup>9</sup> When you say you are interested in Lonergan Studies, what do you mean? What is your question? What are you curious about? What attracts you to such thought?

Might I be so bold to suggest that the present interest in Lonergan Studies is presently grounded in a human loneliness<sup>10</sup> that has no sense of home in the eschatological sense and this heightened loneliness is meshed in with the general neurosis of the Axial period. In other words, we are experiencing our natural loneliness in a fragmented fashion, not as a pure loneliness. As Philip McShane stated recently in a webmail comment; “We cannot escape our chemistry.” And when that chemistry is the residue of neurotic global schemes of parenting and education, integral curiosity becomes an ongoing challenge.<sup>11</sup> So, perhaps a new question emerges beyond ‘Are you working?’ to ‘Why are you working- if you are?’ It brings me once more to the central focus of this paper. How can the unification of functional collaboration be strengthened through a focus on question and how can you and I struggle towards some glimpse of an integral curiosity that will retrieve the failure of the 1970 Florida Conference and beyond in ongoing collaboration?

My bluntness is not meant to deter those “interested” in Lonergan studies. It is an effort to assist those who are interested in implementing functional collaborative efforts at working on some focused area of theoretic need. Do you have one question beyond your personal cultural survival that might lessen the difficulties of future humanity? Can you *drive* yourself with that question for a minute, an hour, a day, a week, a month, a year, a decade within an *explanatory* context? If you cannot, then at least you know

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<sup>9</sup> Our questions can be contextualized by a legitimate ethical concern. The Axial period runs approximately from 500 BC to our present day and beyond—estimates to 2500 AD. Appreciating the fragmentation of global culture and the Axial Period can motivate one to desire to contribute to the transformation of this period in history.

<sup>10</sup> Lonergan not only addresses the subjective side of human life, but explains the objectification of the inner life resolving age old problems in philosophy and psychology concerning the mounting unintelligence surrounding the defense of positivism and naïve realism. The neglected inner life, which is properly an embodied loneliness, is finally addressed empirically and intelligently. It can be an attractive discussion even for the unscientific person, as we all share equally in this embodied loneliness. Without the explanatory expression of our inner life objectified in the schemes of global living, our loneliness becomes a neurotic reach for anything but the noetic, and the neurotic eventually becomes the psychotic. See Philip McShane; **Wealth of Self and Wealth of Nations: Self-Axis of the Great Ascent**, Exposition Press, NY, 1975. Epilogue: Being and Loneliness.

<sup>11</sup> Kevin Bazzana; **Wondrous Strange: The Life and Art of Glenn Gould**, “I found going to school a most unhappy experience.” Page 39. Appreciating the integral artistic consciousness of such a person is beyond our times, but more devastatingly, is the inability of education to develop integral personality. Gould’s comment, although singular, is not an uncommon experience of students. My university students complain about debts of \$30,000 or more learning how to memorize. A Grade 2 student-friend of mine last year told me about his schooling: “It is very difficult to find anything interesting there.” The **childout principle** is absent. When teaching any topic, if we are not teaching children children, we are not teaching.

yourself in some basic manner and that knowledge provides grounding for development. It is this achievement in existential acknowledgment that provides the possibility of an evolution of fragmented consciousness and a unity in functional collaboration as well as the implementation of a movement towards the liberation of human consciousness.

My own efforts over the past 28 years have focused on the child's quest. I have explored that dynamism with a view to developing methods in education, foundations in ethics and a theory of parenting.<sup>12</sup> There have been some successes but most often little success in my university classes. I can look back now, to 28 years ago, and recall my naïveté concerning possibilities and progress. SGEME, (see Footnote 4) a group of people who not only have an interest in Lonergan Studies, but also glimpse the failure of contemporary Lonergan Schools and scholars, appreciate that progress has been limited on many fronts. Reinitiating curiosity within the context of functional collaboration, as not just a topic, not just the way to self-identification, but, the way of **being**, is a partial addressing of this failure.

“Hope has to advance from a generic isolated reaching of the pure desire to an adapted and specialized auxiliary ever ready to offset every interference with intellect's finality.”<sup>13</sup>

I touched briefly on page one of this article on the cultural assault of the human psyche and the individual's “every interference” with our personal intellectual finality. The given unity of the human community is our curiosity. Interferences range from early schemes of parenting neglecting the cultivation of the child's curiosity to abusive forms of relationships. Later the schemes of education,<sup>14</sup> in more subtle ways, further disorientate the child's natural way. As an adult we may suffer from the lack of cultivation or abuse or both arresting our intellectual development. We become focused on schemes<sup>15</sup> of psychological survival.<sup>16</sup> These efforts of survival not only relate to our psychology or our material well-being but we may also suffer from the intentional *persuasions not to be curious*.<sup>17</sup> This relates more to marketing, media, art, and technology. When profit maximization dominates the unscientific muddle of contemporary economics, you do not want consumers, and more so academics or students of economics, asking foundational questions.

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<sup>12</sup> See my Roberthenman.com for articles on my reflections on theories of parenting.

<sup>13</sup> Bernard Lonergan, *Insight: A Study of Human Understanding*, CWL 3, UTP, 1992, 747.

<sup>14</sup> The Conference of July 2010 will be held at the University of British Columbia. The topic is **Education and Functional Collaboration**. It will be a concerted effort to initiate schemes of transformation of the present inadequacies in education. It is in continuity with the series of gatherings on functional collaboration that Philip McShane began a decade ago in West Dublin, NS.

<sup>15</sup> My repetitive use of the word schemes highlights Phil McShane's twist on the word in the acronym for the Society for the Globalization of Effective Methods of Evolving-SGEME- pronounced scheme. New schemes of effective methods need evolve if humanity is to evolve out of this period of history dominated by politically and economically muddled unintelligence and human suffering.

<sup>16</sup> See my “Judgment, Reality, and Dissociative Consciousness”, **METHOD: Journal of Lonergan Studies**, Vol. 18, # 2, Fall 2000 for a discussion of how serious abuse leads to schemes of survival that tend to not only arrest emotional and intellectual development but create further chaos in the individual's life.

<sup>17</sup> Philip McShane raised this point in email correspondence with me in September of 2009 in regards to the problem of working out solutions to the neglect and cultivation of human questing.

Twenty-eight years ago I began a thesis with a focus on methods in early childhood education drawing on my **then** understanding of Lonergan's intentionality analysis. Over the years I have made similar applications in ethics, bioethics, medical ethics, parenting, theology, psychotherapy, gender equality, and conflict management. Motivations varied from requests that were duties of my career to requests outside my usual occupation.<sup>18</sup> Such requests did not always activate my curiosity towards the topic. That usually came later as I researched the topic. The point is we are far too often motivated by compliance which can eventually become a form of inoperative complacency<sup>19</sup> inhibiting our curiosity and creativity.

In a different manner we can begin with the infant stage of human development through to post-graduate studies<sup>20</sup> and expose the unintentional neglect and often the refusal to cultivate the individual's quest.<sup>21</sup> It begins with a view of parenting that has no context of understanding of the central dynamism of the human person that is a reach for growth, for understanding, for **being**. This neglect is institutionalized in methods of education that will pervade the child's, adolescent's, and young adult's life for the next 13 to 20 years, depending on how long they "remain in the system." It can culminate in a doctoral thesis of comparison or statistical labor manifesting no insight that would contribute to the liberation of human consciousness in the majority of fields of study.<sup>22</sup> The world of adult relationships can no less be an extension of our declining curiosity and partnership becomes a mode of survival of the undeveloped emotional and intellectual self rather than the beholding of the mysterious other.<sup>23</sup> The elder years can

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<sup>18</sup> It is worthwhile taking a pause here from your reading and jot down a few of what you think are your own motivations for doing the things you do. Then evaluate those motivations as intelligent or OTHERWISE!

<sup>19</sup> In work related positions people often have to learn new skills and their motivation is to achieve a new position or greater remuneration. Their interest or curiosity is driven by motivations other than the unrestricted desire to understand. Psychological drives such as the need to achieve or be accepted are often in the mix. The Axial Period lends itself to such distractions and disorientations. There are 2 forms of complacency; one being a "who cares" sort of complacency, and a second a relaxed concern for a solution. The first tends to be more prevalent during our truncated Axial times. See F.E.Crowe, S.J., "Complacency and Concern in the Writings of St. Thomas," **Theological Studies** (20), p. 363-382, 1959.

<sup>20</sup> Some years ago after a friend had recently graduated from a BEd program in an American College, she replied after my congratulations on her honors standing, "It wasn't rocket science." Well, it should have been and more. The graduate did not appreciate the neglect of herself in her studies as the foundations of being a teacher. More devastatingly, neither do the professors. Nor do any of us who have not glimpsed the neglect and perhaps 10 years of the experience of the dynamism of our own consciousness in our experience of intellectual maturation.

<sup>21</sup> This work has yet to be carried out in any systematic fashion by Lonergan scholars. This lack is what has evoked the 2010 conference in Vancouver on **Education and Functional Collaboration**, although our focus is on implementation rather than a critique of present failures.

<sup>22</sup> I would exclude to some degree the lower sciences such as physics, chemistry, and biology and to some extent, the neuro-chemical sciences, where even within the context of positivism, efforts are made to explain phenomena creating a pressure in those areas that can lead to a questioning of naïve realism. The social sciences and their influence on methods in education not only do not offer such a pressure, they tend to support the counter position and mediate its ongoing survival. The key here is to notice that you are the phenomenon. You can be curious about your own curiosity leading eventually to self-identification and more.

<sup>23</sup> Transference of fears and dependency become the motivations of the majority of adult relationships. They get one through life but they seldom can mature or survive a crisis in a relationship. The fear of entering our own abyss ensures this cyclical type of relating.

become a final fading of psychic performance<sup>24</sup> prepared for by 60 plus years of the underdevelopment and neglected reach of our natural dynamism. It remains to offer some pointers of recovery and development to offset over the next thousand years this current scheme of human neglect.

## SELF-IDENTIFICATION

In Chapter One, Section 2.5 of **Insight**, Lonergan introduces the question and a process towards acknowledging the role of question in cognitional theory. It is an introduction, an opportunity for the reader to identify a conscious experience. Only in Chapter XI, sections 5 and 6, is the reader challenged to affirm the acts of intellectual consciousness and its dynamic in a manner that has the possibility of creating a “leap back from extroversion”. The affirmation and “leap back” can transform the acknowledgment to an existential fact. This transformation is inhibited on two fronts; the first being psychological and the second the neglect and lack of cultivation of human curiosity. The embodied quest of the child loses its embodiment through the process of living in the Axial Period.

The act of identifying an act of consciousness does not necessitate its affirmation or cultivation as a given. Due to the ongoing disembodied and fragmented nature of the emerging adolescent, what was a natural embodied dynamism for the child becomes a fragmented faded experience for the adult. The distinctions between the identifying, affirming and cultivating of human curiosity can assist the interested reader of Lonergan’s **Insight**, in locating their own stage of self-appropriation.<sup>25</sup> That locating can assist in self-understanding and hopefully the impetus to reach further. The further reaching has the possibility of becoming not only further data for affirming the existential natural dynamism that we all are but also prepare us for self-cultivation.

Philip McShane’s statement; “**What** is a schoolboy/girl” should challenge us to self-identification and if we find our self asking ‘Am I or was I?’ then this existential fact is not known in any previous manner manifesting our own self-alienation. ‘Am I?’ can become a beginning towards self-understanding and self-affirmation.

I have attempted in this brief section to expand on our understanding of our stages of growth by distinguishing degrees of volatility inherent in the process from self-identification to affirmation. And I would add that much of the disarray in Lonergan Studies is related to the lack of acknowledgment of these distinctions. Self-identification is only a beginning and it is a feeble identification until one is prepared to raise and push the further questions. It is worth noting that Lonergan has ten chapters between Chapter One introducing the question and Chapter XI on Self-affirmation. The 10 chapters in

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<sup>24</sup> There is presently much encouragement for elders to do puzzles and similar exercises to ward off various forms of dementia. They can help, but what is actually attempting to be offset is decades of neglect of one’s conscious structure. The neglect and abuse inhibits the integral process of our chemistry from such experiences. It was not, and is not intentional; it is the “character” of our times to neglect and abuse what we have no knowledge of.

<sup>25</sup> Lonergan was perhaps naïve about appropriation. As he wrote from a moving viewpoint he perhaps hoped that his readers would read with the ability to be a moving viewpoint. It has not been the case. Philip McShane has often commented that people have yet to read chapter 1 of **Insight**. I suspect he is correct. That leaves the in-between preparation chapters for affirmation in Chapter XI an unread chapter also.

between provide the possibility of an experience of that structure within an explanatory account. The explanatory account should assist in the “leap back from extroversion” which is not an inner looking. A lack of that experience leaves the individual with a feeble identification that can be bantered about without sufficient intelligence through a pseudo-sophisticated vocabulary.<sup>26</sup>

‘Am I?’ is a Yes or No question but it still requires an indirect insight. Insights are into experiences and if the experience of our questing dynamic is somewhat foreign to us the achievement of insight is inhibited. Hence, Lonergan’s lengthy forays into the various sciences in the early chapters of **Insight**. It is an attempt to manifest the functioning of the structure of consciousness in the many areas of human activity providing the reader with data to achieve an experience of an understanding of explanatory understanding into their own dynamics. The experience of curiosity needs to be heightened in its functioning. When the neglect and fragmentation of human consciousness is dominant the experience of its functioning is fleeting and difficult to concretize. My next section attempts to offer possibilities to a deeper concretization of our ‘natural’ state.

## CULTIVATING CURIOSITY

What can one do in order to move beyond self-identification and achieve a more authentic and integral experience of their own curiosity? In an answer; exercise that element of meaning as well as acknowledge the ulterior motivations<sup>27</sup> that interfere with the unrestricted desire to understand. We begin with interest, move to a focusing of that interest in one question that directs our desire to understand. In my classroom lectures I use puzzles to assist the student in noticing the role of curiosity in the attainment of knowledge. Such “noticing” does not necessarily cultivate their curiosity or lead to self-affirmation. It is most often merely an acknowledgement. Getting beyond the acknowledgment to a quested stance that pulls one’s chemistry, psyche, and intellectual reach into an integral singularity is the task of years of performance beyond the schemes of our present culture referred to above. Part of the effort is a matter of staying with the question until one of two things occur; 1) understanding is reached and formulated, or 2) one has the wrong question and needs to begin with the search for the correct question. It is very deeply related to staying with the question. Each time we “let the question go” we weaken our intellectual structure because we are giving into emotional states, former prejudices about difficult things, as well as not providing ourselves with a resolution to the reach for finality that is innate to the structure of being, of consciousness. If we continue to “let the question go” we never experience the fullness of our personal metaphysics and over time we find such efforts without purpose or practicality. Nominalism, positivism, present forms of statistical enquiry, and education in general lend more than a strong support to this fading of our intellectual appetite for finality-towards formulated explanations.

If working in the theoretic zone of explanatory accounts of experience is not something we are used to doing then it is difficult to initiate this later in life. As Philip McShane has offered, it may not be our thing. Cultivating curiosity is still more than a

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<sup>26</sup> Such forms of vocabulary often dominate academic discussions in the social sciences, politics, economics, art and literature as well as Lonergan studies.

<sup>27</sup> See footnote 5 above on the acknowledgment of inhibitions.

worthwhile enterprise, since it is everyone's natural given state of our collaborative way forward towards the liberty of human consciousness.

Our collaborative way forward is united by a common interest of some sort.<sup>28</sup> At present our unity may be merely an interest. What perfects that unity of interest over time is the deeper appropriation of consciousness combined with the collaborative activity. It is doing science as best we can in the field of concern and interest. The history of the emergence of science is, as it is known today, a series of multiple efforts of failures and successes for the most in the area of physics, chemistry and biology. The social sciences, at present, have a far greater problem of methodology to overcome than that of the natural sciences. At least physics has the external data in focus. The social sciences are lost in their imaging of the methods of the natural sciences. Bringing in the third stage of meaning will be somewhat similar to the emergence of positivistic science, a long series of failures and successes.

Lonergan worked within the context of such a series for more than 4 decades. He was alone in his work because he was alone in his personal revolutionary development. I recall a fellow Jesuit of Lonergan's, who is now a bishop and shall remain nameless, relating to me a conversation with Lonergan some 40 years ago. The young Jesuit asked Lonergan what he was working on. Lonergan replied; "I'm pondering the question." The now-Bishop Jesuit asked me rhetorically; "Now, what does that mean?" He told me he had read *INSIGHT* and *METHOD IN THEOLOGY*.

Lonergan knew that no one could become a Renaissance "man" after the 19<sup>th</sup> century. Without collaboration there would be no progressive and cumulative results. What he achieved in *INSIGHT* and *METHOD IN THEOLOGY* were efforts not just of thinking things out, but of dealing with the intellectual loneliness. As he remarked once in conversation when asked at what point he made the leap back from extroversion,<sup>29</sup> he replied: "I had to go ask someone."<sup>30</sup> The loneliness was perhaps eased by enthusiastic students.<sup>31</sup> Who of us would wish such a life? Functional collaboration as a growing unity of interest and curiosity can lift the future of the developing sciences and those involved from such an unlivable existence. The more relevant issue is the massive complexity of present global fragmentation and truncation that is creating our present unlivability. Initiating Lonergan's achievement within the context of fragmented consciousness is and need be a function of collaboration. Just as that collaboration will be a gradual emergence, so will integral curiosity. The two need emerge concomitantly so that the progressive and cumulative nature of method evolves toward an authentic expression of integral human personalities going forward in the creating of history.

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<sup>28</sup> Philip McShane is presently spearheading a 6 member group writing articles on various aspects of economic theory to be published in 2010 in the East India Journal, Divyadaan. The individuals involved have an interest in both Lonergan's thought as well as the deplorable state of present global economics. It is a functional collaborative effort grounded by both of those interests expressed by the central focus of establishing foundations in economics as a science.

<sup>29</sup> Richard Liddy; **Startling Strangeness: Reading Lonergan's Insight**, University Press of America, 2007. Pages 206-08 for testimonies of individual's experience of their own personal "leap back from extroversion."

<sup>30</sup> Unfortunately, we do not have the "someone's" response.

<sup>31</sup> Lonergan survived much of those decades with the Jesuit order supplementing his chemical, emotional and intellectual loneliness with a "liquid" solution.

## A FUNCTIONAL RELATIONSHIP

As much as self-appropriation is something we do ourselves, it is not separate from the cyclical nature of functional specialization. As instances of livability begin to occur through functional collaboration and the functional specialty communications, so the dynamic reach for liberty and integral subjectivity gradually bring forth a more integral curiosity. There is a correspondence between our developing integral curiosity and the effectiveness of functional collaboration.

Integral Curiosity [IC] ~ [FC] Functional Collaboration

The relationship functions both ways. As functional collaboration becomes more operative through communications it offers the possibility of freeing up human consciousness towards a more liberated and integral experience of itself. This liberation provides the possibility of a more integral curiosity towards the functioning of collaboration.

i.e.: IC ~ FC and FC ~ IC These express the possible relationships.

Those relationships yield the following:

$IC \propto FC \propto IC \propto FC \propto IC \dots$

This expresses the possibility of a series of probability distribution. In both cases the functioning is doubly influential and open to increasing effectiveness of each other. Expressing these relationships with mathematical symbols provides an image of the interplay and development of collaborative work. The attempt of doing science collaboratively, with a reach for foundations and an awareness of the structure of consciousness, initiates a two-way functional relationship in the activity.

## CONCLUSION

This effort to acknowledge a functional relationship between curiosity and collaboration is a way of eliminating not just the “ivory tower” syndrome of academia, but also to offset, for the future, the existential issues that Lonergan had to deal with in his work and life, and more importantly to initiate eventually progressive and cumulative results through functional specialization. Functional specialization, as a specialized division of labour, is the solution to the Axial Period and the healing of history, and need become the eventually embodied hoped-for outcome of groups of functionally collaborating curiosities.<sup>32</sup>

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<sup>32</sup> I am thinking here of the gradual maturing character of Phil McShane’s 10,000 villages, an image borrowed from Ghandi. See philipmcshane.ca Fusion 9 page 3, footnote 2, of “Functional Marketeers in Economics.”