

Early Returns: Exploratory Data Analysis of the 2010-2011 First Global Lonergan Survey

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Early Returns: Exploratory Data Analysis of the 2010 –
2011 First Global Lonergan Survey

by

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Exploratory Data Analysis: the Global Lonergan Survey

To be presented at the 26th Annual Fallon Memorial Lonergan Symposium, Loyola-Marymount University, April 28-30, 2011, Los Angeles, California.

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ABSTRACT

Initially inspired by a 2009 Boston College Lonergan Fellow's survey interest in the international use of Lonergan's empirical method in the social sciences, the Global Lonergan Survey (GLS) is a data collection instrument available on the Internet since January 2010. This paper details the survey design as it developed through the collaborative support of many with an interest in Lonergan studies. As the first systematic, "cloud-based" assessment effort concerned with the diffusion of Lonergan's legacy in education throughout the world, the non-anonymous survey presents queries about a respondent's academic background and teaching circumstances. Particular questions on moral conversion address those engaged in first year undergraduate instruction. There are questions designed to capture graduate student perspectives. In addition to simple binary and multiple choice questions, open-ended queries provide an opportunity for those surveyed to offer insight and provide suggestions on future implementation of Lonergan studies. The 2011 West Coast Methods Institute (WCMI) paper is an exploratory data analysis of the current valid survey sample: n=98 to date. The WCMI presentation offers summary survey outcomes to those actively involved in Lonergan studies, with a view to discussion of future steps.

In the fall of 2009, beginning a Lonergan Fellowship at Boston College devoted to education and economics, I asked Kerry Cronin, the Business Manager of the Lonergan Center, as well as other Fellows and participating faculty, if any survey work had been done on the extent to which Lonergan's considerable scholarship regarding research methods has been deployed in social science instruction throughout the world. The reason for my interest was simple – I was hoping to find others doing more or less what I had been doing at Copenhagen Business School (CBS), one of Denmark's national universities. I have spent the better part of a decade steadily introducing Lonergan's research methods in courses and interdisciplinary curriculum program design for tertiary education: undergraduate, Master's, and – more recently – doctoral level courses.¹ From the outset of my employment I have found a remarkable receptive welcome for curriculum ends of the epistemology and general method in Lonergan's works, perhaps as a result of a general Scandinavian pragmatism.²

It soon became clear that no such survey had been done. As the matter appeared to require only a modest investment of time using skills and resources already available, I added this survey to my list of things to do as a Lonergan Fellow for the fall 2009 term.

With Center support, I began initial survey drafts of an on-line, internet based survey. I spoke about this notion to the other Fellows, as well as graduate students pursuing Lonergan studies. As I detail in the Methods section, my narrow survey interest changed rapidly because of these discussions.

In addition, the fact that the survey could be issued under the auspices of Boston College obliged institutional approval as a form of human subject testing. Among other things, the College obliged the person responsible for conducting human subject survey studies to obtain

¹ Course descriptions and detailed lesson plans are available on request.

² Flyvbjerg, B. 2001, Making Social Science Matter. Cambridge: Cambridge University Press.

certification from the National Institute of Health as an individual trained in the ethics of human subject testing.

Despite the wider survey purpose than I had intended, ethical protocol reviews, and skills acquisition, what came to be known as the Global Lonergan Survey (GLS) has been openly available on the internet “cloud” for over a year, beginning early January 2010. The first valid response was completed January 9, 2010.³ Those in attendance last year may recall a brief PR announcement to the effect this survey existed, followed by a WCMI distribution list email with a link to take the survey.

To the author’s knowledge, this is the first systematic survey effort to use the Internet and “cloud” based survey technology to assess the diffusion of Lonergan’s legacy in education throughout the world. It was a non-anonymous survey measure that included queries about the respondent, her or his academic background and use of Lonergan in teaching, as well as questions to localize the respondent’s teaching circumstances. Specific questions included education and moral thinking to aid one Ph.D. candidate’s on-going doctoral research. Questions were also included to capture graduate student perspectives. In addition to simple binary and multiple choice questions, open-ended queries provide an opportunity for those surveyed to offer their own insights and provide suggestions on future implementation of Lonergan’s considerable legacy.

This survey is part of an interesting IT-shift involving Lonergan studies throughout the world: all known Lonergan Centers have a home page internet presence. The Marquette University, web-accessible Lonergan archive already manifests so much material, and so well, that its value cannot be estimated - although a Lonergan-oriented economist may have a model in mind. Core course videos on Lonergan’s work are available, in their entirety, through the

³ Image captures of entire survey are given in Appendix 1.

Lonergan Center at Boston College. There are undoubtedly other IT-sourced activities this author is unaware of, but even this brief list suggests a lot is going on via the internet.

This April 2011 paper and presentation is an exploratory data analysis of the current valid survey sample: n=96, to date. The West Coast Methods Institute provides an opportunity for circulation of the paper and summary presentation of survey outcome to those actively involved in Lonergan studies. The survey itself seems at a crossroads, so the discussion section of the paper will present a few queries concerning possible next steps.

METHOD

As mentioned, the Global Lonergan Survey began as a simple query about how many others were using Lonergan's research method in the social sciences, particularly in a business school or management studies context. In the absence of any prior findings, I thought to design a simple on-line survey measure.

That said, discussions in the fall of 2009 with 2009 Lonergan Fellows, Lonergan Center staff, and Boston College students interested in Lonergan's work resulted in a steady expansion of the survey question set. There were those philosophers and theologians who expressed initial skepticism about the utility of such a social science endeavor: "What'll that get you?" However, when it became evident that this kind of survey could provide information that might possibly be useful in reflection upon past and future resource advocacy, initial philosophical skepticism yielded to self-seeking practical and supportive interest. I found myself with more questions than I had ever anticipated including in the survey.

Survey Monkey (SM) is an on-line survey measure that I have used for pre-course student surveys, course evaluation measures, and other assessment efforts.⁴ Despite the odd

⁴ The Survey Monkey website is www.surveymonkey.com

name, it is easy to use. The cost is modest – even free for minor survey efforts. I began drafting survey questions in September 2009. Each new suggested question had to be “fit” or tailored into the overall flow of the survey inquiry.

With the addition of questions specific to graduate students, the survey measure design moved into the realm of logic switches: the if/then condition that brings only some survey participants to a unique set of questions. Similarly, as questions were included about early undergraduate level Lonergan instruction and the relation of this to moral development, another survey logic switch had to be included. The survey underwent considerable redesign over a period of about six weeks.

Additional institutional obligations arose one morning, during a reunion breakfast with two old friends who had professional experience in U.S. university administration at Dean level. One friend was Joseph O’Keefe, S.J., then Boston College Dean of Education. On hearing of my survey intent, both stopped eating, looked at each other, then slowly looked at me and asked if my survey had been legally vetted for human subject testing.

To be clear, no such legal obligation would have obtained had I based the survey from Copenhagen Business School. And, formally, my funding ‘brief’ as a Lonergan Fellow did not include the survey. Still, as the human subject testing evaluative protocol seemed of merit and interest, I looked into submitting the survey question set, design, and introduction to Boston College’s Internal Review Board (IRB).⁵

The initial submission forms were extensive, as the fundamental evaluative presumption appeared to begin from the most severe form of human subject imaginable and work backwards.⁶ Following submission, the survey was deemed to be of minimal potential danger to participants

⁵ Boston College Internal Review Board: <http://www.bc.edu/research/oric/human.html>

⁶ The survey documentation is available on request to the author.

and the review process then dealt with on an expedited basis. While this review was proceeding I took up the NIH certification course on human subject testing and successfully passed.⁷ The informed consent page, various disclaimers, and opt-out choices were all added to the survey in light of the BC/IRB review process. Overall, this formal protocol review added about a month to the survey construction time. An extension to continue the survey was completed in December 2010.

I uploaded the survey to SM and initially opened the link in December 2009. By curious coincidence, Philip McShane became the first human subject to complete the survey and offer comment. Among the other well-deserved tributes that constitute this session's theme, I am grateful for his IT courage in this particular instance. Early survey test subjects also included current Lonergan Fellows, the Lonergan Center Director (in hard copy), the Business Manager, and a few colleagues back in Denmark who indulge my Lonergan research interest.

With various corrections made, the Global Lonergan Survey was launched to the "cloud" in early January 2010 and remains open to this date. During the course of 2010, I made several different attempts to bring the survey to the attention of known Lonergan networks. Mark Morelli was kind enough to permit a PR moment at last year's Institute. From the outset, I have also offered to print out and mail hard copy to anyone who wishes to participate but lacks computing ability and/or interest.⁸

By mid-March 2011 - the time of data assessment for this event - there were 133 recorded responses in the Survey Monkey (SM) software. Some data cleaning was required to create a data set to enable SM software charting. Thirty-three responses did not include sufficient

⁷ U.S. National Institute of Health training course, "Protecting Human Research Participants." Certificate Number 326037. 22 October 2009.

⁸ I have brought one hard copy to this year's Institute from Copenhagen because I have yet to keep a particular promise to deliver a printed copy made here last year while walking to the Banquet.

information to be included in the survey. As was stated in the survey introduction, anonymous responses would not be included in the subsequent analysis. Thus, even if informed consent was obtained, I deleted any response that did not include a name and contact information at the conclusion. In addition, four individuals offered valid responses – twice. These duplicate entries were checked for cross-response uniformity; the duplicate was then delisted.

Thus far, we have reviewed the initial motivation and revised intent of this survey, and explained its development to the current, rather more ambitious, format. The methods section reviewed the practical steps taken to craft the measure, ensure compliance with Boston College human testing protocols, and load the survey to the cloud. In the next section we will do some exploratory data analysis.⁹

DATA

Data analysis will proceed by text presentation of basic summary statistics, followed by chart or table displays of more detailed or open-ended items. As of mid-March 2011, there were 96 viable responses to the first GLS effort. The data presentation sequence will follow the topical headers as given in the GLS itself (see Appendix 1).

Questions about the respondents

Of the valid respondents, 78 (81.3%) were male. The average age was 58 years, with a range between 24 and 91. The vast majority – 93.6% - maintained a formal religious affiliation: 76 cited Roman Catholicism. Nine reported Protestantism. Six individuals responded “No,” to the formal religious affiliation query. Eighteen respondents were members of a Roman Catholic

⁹ Exploratory data analysis is concerned with non-inferential study of qualitative and quantitative research observations. See Tukey, J.W. (1977). Exploratory Data Analysis. Upper Saddle River, NJ: Addison-Wesley.

religious order; two individuals “Preferred not to answer” the question concerning religious order membership. Fifteen individuals indicated former religious order membership.

Citizenship of the respondents was as follows: U.S.A 53, Canada: 23, Australia: 8, Ireland: 2, with one respondent each from Burundi, Chile, Columbia, Italy, Japan, Mexico, and the U.K.¹⁰ The course or program in which the respondents first encountered Lonergan’s works is given in Figure 1; philosophy and theology predominate.

Insert Figure 1 here.

Questions for those teaching Lonergan

Of the 58 individuals currently teaching Lonergan’s work, 27 were working in the U.S.A., 13 in Canada, three in Australia, and one each for Chile, Columbia, Italy, Japan, Mexico, and Taiwan. The teaching status is given in Figure 2; with most being professors or associate professors. An interesting, if small, number of consultants are in evidence.

Insert Figure 2 here.

Eighty-one percent teach in a private institution; of these 77% are Roman Catholic in affiliation or tradition. Figure 3 alphabetically lists all of the educational institutions provided to the survey.

Insert Figure 3 here.

¹⁰ For those reporting dual citizenship, the first nation cited was counted.

Figure 4 displays the range of disciplines where those surveyed teach about the work of Lonergan. While theology and philosophy predominate, there is a notable range of other disciplines in evidence. From the data, we know this instruction occurs throughout the range of university levels: undergraduate, Master's and doctoral. Five individuals work in high school and consulting circumstances. Furthermore, individual comments added these specifications: applied psychology, economics, education, ethics, gerontology, and law.

Insert Figure 4 here.

To my initial survey research interests, 19 (17%) of the respondents stated they taught about Lonergan's political economy. Fourteen of these offered details about their use of Lonergan's materials in social science research methods instruction – particularly business / management studies. I offer two by way of example:

Respondent (R.) 14: "self-proclaimed Christian apologist to the heathen secular investigators and their students at public institutions of higher education. The survey didn't allow for two positions, but I also teach Lonergan in sunday school classes and on the blogosphere."

R.52: "The following is not a course but the application of Lonergan's method in a research project on Catholic Social Commitment in the Maule Región in Chile. I am using Lonergan's notion of differentiated levels of conscious intentionality to analyze descriptions, interpretations, judgments, decisions and religious convictions in the discourse of 16 in depth interviews."

Of those actively teaching about Lonergan's works, 44 (79%) include his writings in course material, while the rest (12) do not. Some 30 individuals report creation of their own course material; 26 expressed willingness to make this material available to a Lonergan instructional data base.

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How many current students being mentored will concentrate on Lonergan's work in thesis or dissertation? The breakdown by academic field presented as follows:

Business studies / Bus. ethics - Master's level	0
Business studies / Bus. ethics - Doctoral level	0
Interdisciplinary studies - Master's level	1
Interdisciplinary studies - Doctoral level	0
Natural sciences - Master's level	1
Natural sciences - Doctoral level	1
Philosophy - Master's level	14
Philosophy - Doctoral level	5
Religious studies - Master's level	1
Religious studies - Doctoral level	0
Social sciences - Master's level	1
Social sciences - Doctoral level	2
Theology - Master's level	29
Theology - Doctoral level	18

Finally, for this section, 35 (63%) indicated they taught Lonergan's work to undergraduates. And this leads us to the next section, which explores moral implications of undergraduate instruction using Lonergan's materials.

First Year Undergraduate Instruction: Moral Development

There were 19 (90%) respondents answering "Yes" – of those who took this question up - in respect to whether or not they held an explicit view regarding the impact Lonergan's work

may have on moral development. Each offered personal specification of the grounds for this view. A few can be offered verbatim:

R.5: "Gives the potential for appreciating moral development as essential and intrinsic to becoming human."

R.33: "Given the explanation provided above, I like to think that students leave with a deeper sense of what ethics involves. However, I have no way of knowing what the practical impact is."

R. 39: "For twelve years I taught a course at Lonergan University College, Concordia University, Montreal- I have published a book as a result of this experience: Creative Learning and Living: The Human Element - students have told me that learning Lonergan's cognitional theory has been transformative."

R.41: "I am unsure of the question, but I have fashioned materials - some based on Lonergan, some not - in order for first year students to grasp basic cognitive operations. The goal is to advance Lonergan's view of bias and to use these notions to address student relativism so that it can be addressed in a more nuanced manner."

Further on the exploration of moral development, nine individuals claimed to have examples of how this first instruction aided undergraduate development of moral reasoning; more, however, did not: 11. There were 12 specific comments regarding experience of Lonergan's impact. Here are two of the responses offered.

R.14: "A first, reasonable distinction is between subject process and object product. Subjects require objects and objects imply subjects. Scientific method (i.e., methods that result in knowledge) illustrate that reality is neither subjective solipsism nor objective determinism."

R.21: "The easiest way I have found to help students understand Lonergan's analysis of consciousness is through case study. We use decisions made from articles in the media."

Finally in this section devoted to data for possible use in a particular doctoral study, 14 (70% of those answering the question) answered positively to a query for further collaboration.

A Few Questions for Current Graduate Students Studying Lonergan

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Ten respondents identified themselves as graduate students studying Lonergan. Four questions for those so categorized followed, the first concerned personal motivation for Lonergan studies. Of the 11 responses, a number cited instructor inspiration. Then there were these points of view:

R.17: “was introduced to his work as an undergraduate, and I realized that his work answered questions that no one else's work could and it provided a unique perspective not bound to typically (and too frequently myopic) horizons.”

R.25: “I was writing my senior thesis on Derrida at the same time I happened to need to fill at Major Thinkers requirement for the philosophy BA. The major thinker was Lonergan, and his work on cognitional structure called into question several post-modern assumptions I had. At the time, I viewed him as someone who should be addressed within post-modern thought, and I continued my research in Lonergan studies.”

The next three questions invited open-ended responses. The first asked, “How Lonergan studies support you in what you are doing?” The second was, “Aside from thesis or dissertation topics, have you a personal or particular notion regarding a potential "Lonergan and ??” (Here “??” is user defined: author, topic, field, social issue or situation.)” Third, the survey sought suggested ways or means that “Lonergan scholars might better communicate or make their skills and availability more visible for graduate students, among others?”

There were 11 responses to the first two questions and 10 to the last. All have been reproduced in Appendix 2 due to their intrinsic interest.

The Closing Questions

Following a request for name and contact information, which was answered by 96 individuals, two closing questions sought open-ended input on further implementation of Lonergan studies and comment regarding the survey or future survey directions. There were 52 responses to the former and some 33 responses to the latter; all are provided in Appendix 3.

This constitutes a data resume of the GLS survey current to mid-March 2011. The discussion section to follow considers the data in light of initial goals, with a view to comment and suggestions.

DISCUSSION

As an unexpected addition to the research agenda of a 2009 Lonergan Fellow to Boston College, this survey experience has been an interesting “sideline.” The survey effort seems to have resulted in useful outcomes, but I remain somewhat ambivalent about the actual significance of the data - given the current number of “valid responders.” The survey crafting discussions with others who share an interest in and enthusiasm for Lonergan’s work made this exploration worthwhile. Too, I suppose there may be some social scientist merit in being a first survey effort of Lonergan’s instructional deployment via cloud information technology.

Still, what is of interest in the data? In terms of descriptive statistics, there is an interesting contrast effect evident between Figures 1 and 4. While most of those surveyed first encountered Lonergan’s work in theology and philosophy studies, Figure 4 suggests that their current instructional range covers more disciplines. That is, Lonergan’s legacy evidences diffusion throughout the range of functional specializations. In fact, if we sum the numbers, there is a nice balance of instruction occurring among theology, philosophy, and all other disciplines: social sciences, business studies, interdisciplinary work, mathematics, and the natural sciences.

Further, the sheer enthusiasm and variety found in the open-ended queries warranted complete reproduction in the Appendices: the first from graduate students, the second more generally concerning Lonergan studies and future survey steps. At a minimum, this survey gives a good indication of how useful Survey Monkey can be for data and opinion gathering.

Thus, far, this discussion has concerned survey findings of interest, insofar as a sample of about 100 permits such discussion. What I am less certain about is what to do next, if – indeed – there is any “doing” to be done. One step of promised necessity is to make this paper available to all who participated in the survey. This can and will be done through the Copenhagen Business School on-line “Working Paper” series maintained by my Department of Intercultural Communication and Management.¹¹ Thus, instead of dispatching this paper to each participant, I can more simply indicate a web link where it may be easily downloaded. In addition, the Excel data file can remain available on personal request. There is also the matter of what, if anything, to do with the contact information data base.

Positively, there are 26 individuals who have offered to make curriculum specifics available, possibly on a database. This seems to be something I could take a personal interest in and start the networking process. We shall have to see how to proceed with this prospect.

The current sample size strikes me as being large enough to talk about and reflect on in an exploratory manner, but not so large as to even remotely approximate what is very likely a far more considerable diffusion. There were, for example, few graduate student responses. Perhaps a more sustained publicity campaign will help? And how might that proceed? Thus, tactically, the obvious questions concern whether or not to continue this global survey effort and what to do with the data base already at hand. I welcome comments or suggestions in regard to either.

Figure 1. First Encounter with Lonergan’s Work

¹¹ I expect this paper to be available on-line by the time of presentation to the 26th Annual Fallon Memorial Lonergan Symposium West. It can be downloaded from the Working Paper series of the Department of Intercultural Communication and Management, Copenhagen Business School: <http://www.cbs.dk/content/view/pub/38570> .

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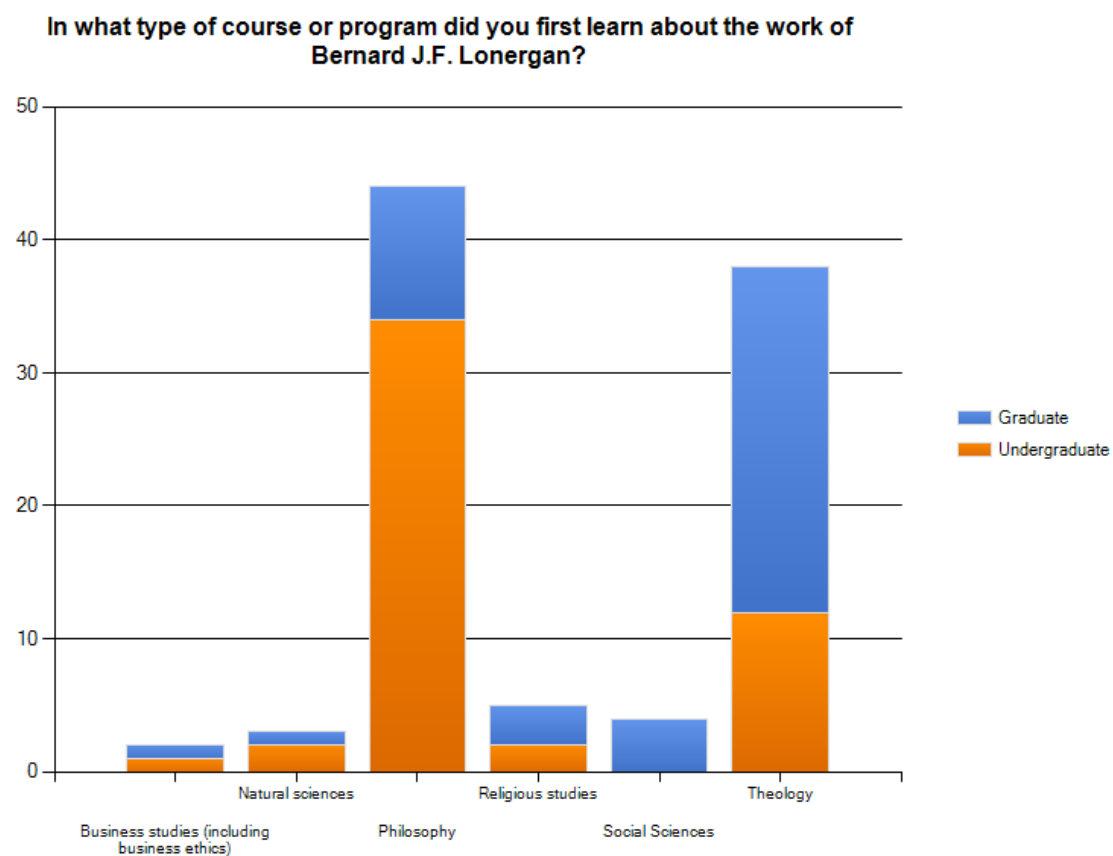


Figure 2. The Status of Instructors

What is your current job status in teaching about Lonergan? - check all that apply.

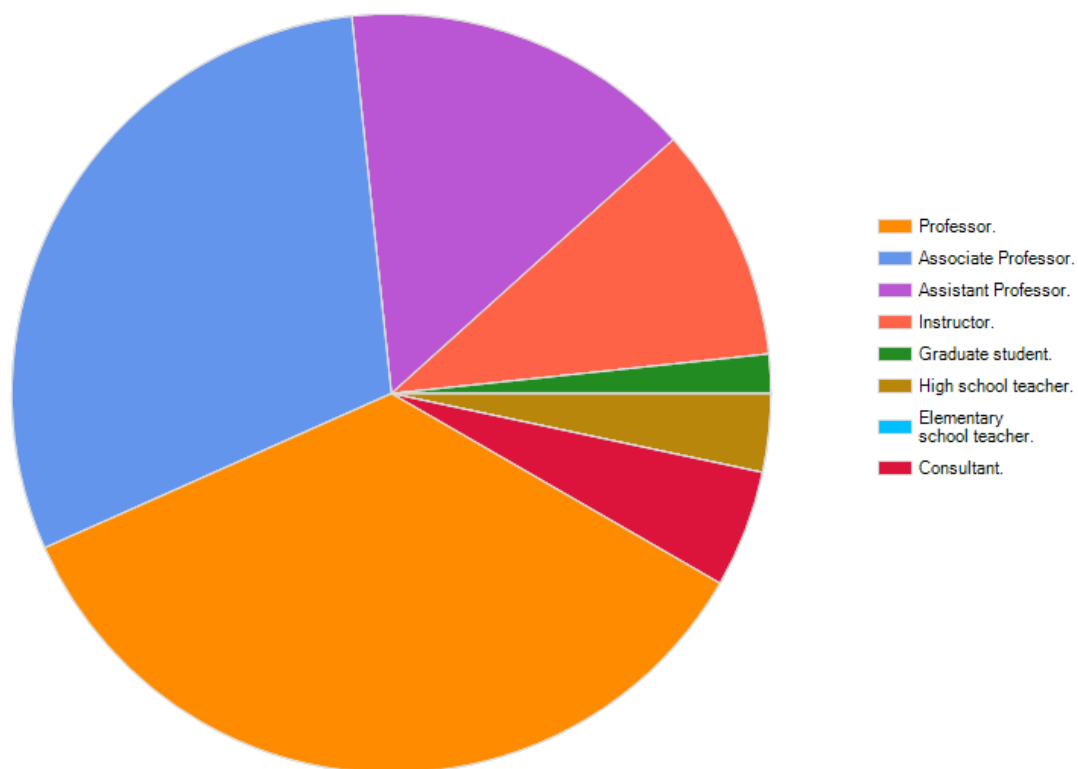
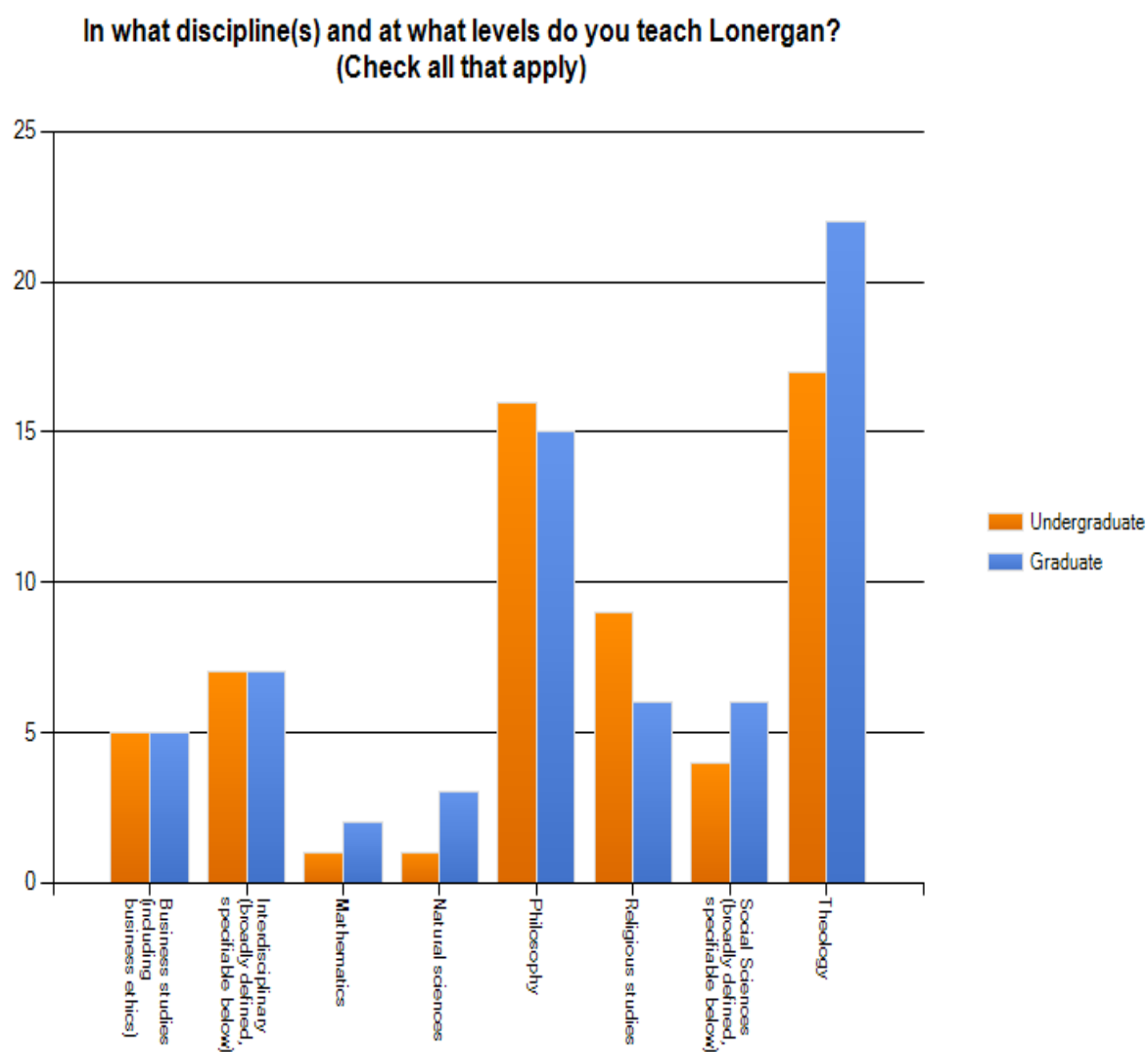


Figure 3. Universities of Instruction; 47 (multiple instructors in parentheses)

American University
Andover Newton Theological School
Aquinas Institute of Theology
Australian Catholic University
Ave Maria University
Boston College
Canisius College, but also Christ the King Seminary
Catholic Theological Union & Dominican U.
Dominican University College, Ottawa
Fu Jen Catholic University
Gonzaga University
Gordon College
Jesuit Theological College
Loyola Marymount University (2)
Marquette University
Marquette University High School
Metropolitan College of New York
Mount St. Vincent University
National University (2)
Pontifical Gregorian University
PONTIFICIA UNIVERSIDAD JAVERIANA
Regis College (2)
Sacred Heart University
Saint Joseph's University
Saint Mary's University of Minnesota
Seattle University (3)
Siena Heights University
St. Augustine's Seminary (2)
St. Edward's University
St. Thomas Episcopal School
St. Thomas University Fredericton NB
Thomas More Institute
Thomas more Institute - Montreal
Uni of San Francisco
Universidad Católica del Maule
Universidad Iberoamericana (and also Ayuuk University)
University of Dublin
University of Lethbrisse
University of Manitoba
University of Scranton
University of St Thomas (Houston) School of Theology
University of St. Michael's College
University of Toronto
University of Washington
University St. Michael's College
YARRA THEOLOGICAL UNION

Figure 4. Current Disciplines of Lonergan Instruction



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Appendix 1: The Global Lonergan Survey

1. Introduction

This is a survey to assess the use of Lonergan's work in education throughout the world. It should take 15 to 20 minutes to complete. There are initial questions for anyone who has studied or teaches Lonergan. Subsequent questions address established instructors and the range of emerging research and teaching areas about Lonergan - these particularly among graduate students.

Due to the nature of the survey, anonymous responses will not be used - your contact information can be provided at the end. For compliance with Boston College's Internal Review Board there is an informed consent statement and question to be answered. This consent allows for the information you provide to be made available on a dedicated Lonergan website yet to be determined. For questions that you feel may be of a personal nature, an opt-out box is provided.

Please feel free to forward the survey link to anyone involved in research and/or teaching of Lonergan's material. I apologize for the cross-postings that will occur. Hard-copy survey responses mailed to the contact address at the end of the survey will also be accepted, should this be better.

I am grateful to the Lonergan Institute of Boston College for the Fellowship that has enabled this and other research to be conducted. Quite a few individuals have made suggestions to improve this measure from my initial notion. I am grateful for them.

My contact information is given at the conclusion; email comments and suggestions are welcome.

Sincerely,
Charles T. Tackney

2. Informed Consent Statement and Question

You are being asked to take part in a research study. This study seeks to gather information concerning those involved in the use of Bernard J.F. Lonergan's works for education and make this information available on a website dedicated to Lonergan's legacy.

You have received this survey invitation because you have participated in a Lonergan Workshop at Boston College or otherwise are thought to be involved in education that makes use of his works. If you agree to participate, you will be asked to complete a survey that should take no more than 15 or 20 minutes.

There are no reasonably foreseeable risks or discomforts associated with the survey, aside from the time, thought, and effort involved in completing it. The survey study is designed for the researcher to learn more about the use of Lonergan's works in education and to make this information later available to all who complete the survey. This study is not designed to treat any illness or to improve your health. That stated, the study may include risks that are unknown at this time.

There is no compensation for survey participation, whether it is completed or not. The participant may withdraw at any time and may choose to not answer certain questions. Questions to the researcher are most welcome; his contact information is included in the survey itself.

If you have any questions regarding your rights as a research subject, please call the Boston College Office for Research Protections at 617-552-4778.

1. "I have read and understood the Informed Consent statement and agree to it."

Please check the appropriate box. If "No." is checked, any survey information subsequently provided will not be included in the survey data or analysis.

☐ Yes.

☐ No.

3. Some questions about you...

1. Are you

- ☐ Female?
- ☐ Male?
- ☐ I prefer not to answer.

2. How old are you?

(Please skip if you prefer not to answer)

3. Do you maintain a formal religious affiliation?

- ☐ Yes.
- ☐ No.
- ☐ I prefer not to answer.

4. What would this religious affiliation be?

- ☐ I prefer not to answer.
- ☐ Buddhist.
- ☐ Hindu.
- ☐ Islam.
- ☐ Jewish.
- ☐ Roman Catholic.
- ☐ Protestant.
- ☐ New Religions.

Other (please specify):

5. Are you a member of a religious order?

- ☐ Yes.
- ☐ No.
- ☐ I prefer not to answer.

If yes, which one?

6. If you are not presently a member of a religious order, were you previously a member?

- ☐ Yes.
- ☐ No.
- ☐ I prefer not to answer.

If yes, which one and how long?

7. What is your citizenship?
(Please skip if you prefer not to answer.)

8. In what type of course or program did you first learn about the work of Bernard J.F. Lonergan?

	Undergraduate	Graduate
Business studies (including business ethics)	<input type="radio"/>	<input type="radio"/>
Natural sciences	<input type="radio"/>	<input type="radio"/>
Philosophy	<input type="radio"/>	<input type="radio"/>
Religious studies	<input type="radio"/>	<input type="radio"/>
Social Sciences	<input type="radio"/>	<input type="radio"/>
Theology	<input type="radio"/>	<input type="radio"/>

If your introduction was through interdisciplinary or other studies (feminism, radical studies, etc.), please specify:

9. Are you currently teaching Lonergan?

- ☐ Yes.
- ☐ No.

4. For those teaching Lonergan....

1. In what country do you teach?

2. What is your current job status in teaching about Lonergan?

- check all that apply.

- ☐ Professor.
- ☐ Associate Professor.
- ☐ Assistant Professor.
- ☐ Instructor.
- ☐ Graduate student.
- ☐ High school teacher.
- ☐ Elementary school teacher.
- ☐ Consultant.

3. In what type of school do you now teach Lonergan's material?

- ☐ Public.
- ☐ Private.

What is the name of your school?

4. If your school is private, is it Roman Catholic in affiliation or tradition?

- ☐ Yes.
- ☐ No.

If your school's private affiliation is not Roman Catholic, what is it?

5. At what educational level do you now teach Lonergan material?

(Check all that apply.)

- ☐ Elementary / Primary school level.
- ☐ High / Secondary school level.
- ☐ University undergraduate level.
- ☐ University graduate (Master's) level.
- ☐ University doctoral level.
- ☐ Consulting (including legal practice).

6. In what discipline(s) and at what levels do you teach Lonergan?

(Check all that apply)

	Undergraduate	Graduate
Business studies (including business ethics)	<input type="checkbox"/>	<input type="checkbox"/>
Interdisciplinary (broadly defined, specifiable below)	<input type="checkbox"/>	<input type="checkbox"/>
Mathematics	<input type="checkbox"/>	<input type="checkbox"/>
Natural sciences	<input type="checkbox"/>	<input type="checkbox"/>
Philosophy	<input type="checkbox"/>	<input type="checkbox"/>
Religious studies	<input type="checkbox"/>	<input type="checkbox"/>
Social Sciences (broadly defined, specifiable below)	<input type="checkbox"/>	<input type="checkbox"/>
Theology	<input type="checkbox"/>	<input type="checkbox"/>

If the categories do not fit your circumstances, or if you wish to provide more details, please specify here:

7. Are you teaching about Lonergan's work on political economy?

- ☐ Yes.
- ☐ No.

Can you specify?

8. The survey author is interested in learning more about the use of Lonergan's materials in social science research methods instruction, particularly for business / management studies. If you are engaged in such work, could you briefly summarize your efforts and the texts used?



9. Do you provide Lonergan's writings in course material?

- ☐ Yes.
- ☐ No.

If you do, what is the primary text used (please specify title and chapter).



10. Have you developed teaching materials regarding his work?

- ☐ Yes.
- ☐ No.

11. If yes, would you be willing to make this material available to a Lonergan instructional database?

- ☐ Yes.
- ☐ No.

12. Please indicate how many graduate students you are currently mentoring that will likely concentrate on Lonergan's work in their thesis and/or disseration.

Business studies / Bus. ethics - Master's level	<input type="text"/>
Business studies / Bus. ethics - Doctoral level	<input type="text"/>
Interdisciplinary studies - Master's level	<input type="text"/>
Interdisciplinary studies - Doctoral level	<input type="text"/>
Natural sciences - Master's level	<input type="text"/>
Natural sciences - Doctoral level	<input type="text"/>
Philosophy - Master's level.	<input type="text"/>
Philosophy - Doctoral level.	<input type="text"/>
Religious studies - Master's level.	<input type="text"/>
Religious studies - Doctoral level.	<input type="text"/>
Social sciences - Master's level.	<input type="text"/>
Social sciences - Doctoral level.	<input type="text"/>
Theology - Master's level.	<input type="text"/>
Theology - Doctoral level.	<input type="text"/>

13. Do you teach Lonergan's work to first year undergraduates?

- ☐ Yes.
- ☐ No.

5. First Year Undergraduate Instruction

A few questions about teaching Lonergan's work to first year students in respect to moral development.

1. If you do teach Lonergan to first year undergraduates, have you an explicit view regarding the impact his work may have on moral development?

- ☐ Yes.
- ☐ No.

Can you briefly specify this view or your grounds for holding it?

A rectangular text input area with a light gray background and a thin black border. It includes a vertical scrollbar on the right side.

2. Do you have examples of how this first year instruction aided undergraduate development of moral reasoning?

- ☐ Yes.
- ☐ No.

Perhaps a comment regarding the type of experience(s) you have had in regard to Lonergan's impact?

A rectangular text input area with a light gray background and a thin black border. It includes a vertical scrollbar on the right side.

3. Would you be interested in reporting this information to Kerry Cronin (Boston College), who is researching this theme for her doctoral dissertation?

- ☐ Yes.
- ☐ No.

6. A few questions for current graduate students studying Lonergan...

1. Are you currently a graduate student?

- If so, a few questions for you will follow.

☐ Yes.

☐ No.

7. Queries for Graduate Students

1. What motivated you to pursue Lonergan studies?

2. How can Lonergan studies support you in what you are doing?

3. Aside from thesis or dissertation topics, have you a personal or particular notion regarding a potential "Lonergan and ??"

(Here "??" is user defined: author, topic, field, social issue or situation.)

4. Can you suggest ways or means that Lonergan scholars might better communicate or make their skills and availability more visible for graduate students, among others?

8. Your Contact Information

1. For data inclusion and to receive survey results, please provide the following information:

Name:
School or Company:
Address:
Address 2:
City/Town:
State:
ZIP/Postal Code:
Country:
Email Address:
Phone Number:

2. Have you one or two concrete suggestions to further implement Lonergan studies?

3. Comments regarding the survey or future survey directions are welcome.

9. Conclusion

This ends the survey. I hope to report on the data at the next Lonergan Workshop at Boston College. As stated at the outset, due to the nature of this survey, anonymous responses will not be included; follow-up verification to ensure response validity will take place.

Thank you,

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You may also address queries to me care of the Boston College Lonergan Institute:

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Appendix 2: Graduate Student Responses to the Global Lonergan Survey

Question: How can Lonergan studies support you in what you are doing?

- More work and sharing of practices outside of the philosophical/theological/economics areas
- Broadly speaking, Lonergan studies provides both a secure ground (GEM, for instance) and a resulting new angle on issues that have vexed theology and philosophy for a long time.
- It provides the basis for all of knowing. How can it NOT support me? I also am teaching high school students and they are beginning this pursuit of knowledge too.
- They help me a lot in my teaching and writing. His critical realism is somewhat of the interpretive lens upon which I approach other thinkers. In terms of teaching, any introductory courses I teach address the issue of epistemic relativism and objectivity. Here, one can take Lonergan's work and make it easily digestible to show undergraduates the nature of a performative contradiction, how we cannot escape some commitment to realism without presupposing it, etc.
- I find that Lonergan makes explicit some issues that remain implicit in various disciplines such as management, decision and problem solving theory and that Lonergan provides a responsible to the challenges raised by "post-analytic" philosophers such as Rorty, Bernstein, and process philosophers.
- ESSENTIAL IN MY LIFE, TEACHING, RESEARCH, WRITING
- Lonergan's cognitional philosophy as a whole, and his philosophy of science in particular, have provided an invaluable frame to take up this issue.
- I'm looking at method and the formation of teachers.
- Increased online resources, especially secondary sources.
- Although my degree will be in Historical Theology, I see Lonergan as a tool kit or framework with which I can do theology in the present era.
- His imperatives of course. His various differentiation of consciousness.

Question: Aside from thesis or dissertation topics, have you a personal or particular notion regarding a potential "Lonergan and ???" (Here "???" is user defined: author, topic, field, social issue or situation.)

- Lonergan and action research Lonergan and organization development
- Lonergan and Eastern Christian theology. In particular, later in my career (because this will not be my dissertation topic) I hope to be able to turn a Lonergan lens on the theology of Gregory Palamas and the hesychast controversy, which is one of the major sticking points in East/West Christian relations.
- I have done two such papers already, Lonergan and Thomas Kuhn, a look at the advancement of knowledge. I have also gotten into Lonergan and Balthasar. I am most interested in Lonergan and a care for the total person in the personalized medical movement.

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- As an academic interest, Lonergan and post-modernity is something I feel is a vital field to investigate as this emerging sentiment within post-modernity regarding the malevolent nature of objectivity needs addressing. I've also found it interest how his notion of emergent probability has such practical merit in many fields, particularly in understanding historical sequences, evolution, etc.
- Lonergan and Wiener (the founder of cybernetics), Lonergan and neurophysiology (neural processes and differentiation in levels of consciousness), Lonergan and Management: An Introduction to Lonergan's Economics, Lonergan, Truth, and Differentiation in Levels of Consciousness
- LONERGAN AND OR IN LATINAMERICA, LONERGAN AND POLITICS; LONERGAN AND COMMUNICATION; LONERGAN AND CONTEMPORARY PHILOSOPHY; AND ECONOMY; AND LAW STUDIES; AND POSTMODERNISM; LONERGAN AND J. McDOWELL; LONERGAN AND RANCIÈRE, DELEUZE, ZIZEK.
- Yes, Lonergan and leadership, as explained above.
- Beyond Education, I've been looking at the connection between Lonergan and Newman.
- Lonergan and Sacramental/Liturgical Theology
- My absolute dream would be to formulate a Lonerganian angelology.
- Yes, I think we must study Lonergan and luminosity. But my only problem with Lonergan is that he does deal with reason as constituted by its relationship with the divine.

Question: Can you suggest ways or means that Lonergan scholars might better communicate or make their skills and availability more visible for graduate students, among others?

- The Lonergan_L email list is somewhat helpful, but it is populated by a small group of people who (I think) too often engage in conversations that aren't actually that helpful at the practical level. I think that perhaps a generally-accepted, broadly-used, and multiply-authored "Lonergan blog" or "Lonergan studies blog" would be very helpful, as would perhaps a "Lonergan wiki" where a mutual agreement on the meanings of terms, etc. could be achieved. Both of these would offer opportunities for great strides in collaborative growth in Lonergan studies.
- Continue to publish in well-read journals. Use websites, blogs, and modern forms of communication. Give exciting and understandable lectures while being positive mentors and role-models to the next generations.
- I wish Lonergan scholars could find more opportunities to do so. From what I have observed, it is not so much a problem of Lonergan scholars lacking the desire or potential to apply his work to graduate students so much as the programs themselves lacking a familiarity with his work. This tends to leave some uneasy as to its merit, and 'safer' thinkers are employed - 'safe' being of more notoriety.
- I think Lonergan remains unknown on continental Europe where analytic philosophy and logico-positivism still dominate philosophical departments, it would be fruitful to break this divide and introduce the old continent to process philosophy and dynamic and integrative approaches, one find that even in the so-called interdisciplinary approaches, they are restricted within the framework of fixity and wisdom as intellectual certainty marginalising non-intellectual aspects such as emotions, values or teleological aspects such as attaining goals or solving problems (matchign means to goals)
- PROMOTE ON LINE VIDEO-CONFERENCES; DISTRIBUTING PDFs MATERIAL FROM WORKSHOPS, WCMI, DOING A LATINAMERICAN CONGRESS ON LONERGAN, HAVING AN ELECTRONIC

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DATABASE WITH M.A. THESIS AND DOCTORAL DISSERTATIONS AND MAIL CONTACTS WITH THEIR AUTHORS, MORE GRANTS AND SCHOLARSHIPS

- As I often say: when teaching leadership I teach philosophy but students do not know it. This idea of philosophy follows from Lonergan's notion of self-appropriation. It would appear that one must play with invisibility/ visibility in order to make these kinds of skills available - and this point is intimately related to the question you ask. Following Lonergan, one can get students to take up key questions about their own process of understanding without a need to refer to any outside 'authority.' Once students show interest in these kinds of questions, and so long as one makes a point of referencing him, one can then direct those who are curious to introductory readings on Lonergan's work.

- While studying "Theology and the Dialectics of History" with Bob Doran, a fellow classmate and I agreed that Lonergan needed to be translated into the language of the lingua franca. Many students protest that it is far too complicated so they don't even look that way. I find that more math and science people enjoy Lonnergan's Insight from the beginning.

- More regular publication of Lonergan Journals, perhaps on online journal.

- Making it easier for graduate students to attend Lonergan conferences and workshops would be the best way, through financial support or whatever.

- Graduate students, no, but undergraduates yes: facing one's bias and following the imperatives.

Appendix 3: Closing Queries on Lonergan studies implementation and GLS comment

Question: Have you one or two concrete suggestions to further implement Lonergan studies?

- I have written a book on "Finding the Mind: A Guide for Critical Self-Discovery" which has been accepted at the publishers. It's a clear and critical, step-by-step pedagogy for the initial stages of self-appropriation, written for a 3-credit course in teacher education, with teacher directions. It also verifies the theory in the hands-on experiment giving the critics of problematic verification of interior reality a "run for their money." If you haven't contacted Lance Grigg, you may want to do so. He is also developing a website on education--with his University's support: Lance.grigg@uleth.ca

- get an international Lonergan studies going that would first of all link the heads of all Lonergan Institutes

- There is a great need to translate Lonergan's concepts into language that is less technical, in order to make use of it in the courses I teach, namely ethics courses. There is much of value in it, but I have yet to find a way to teach it that doesn't cause the students to get lost in the technical discussion of cognitional theory, etc. Spend more time and energy considering the significance and necessity of collaboration re functional specialties. Promote centrality of learner learning themselves.

- Yes, the need to encourage students to major in the sciences and learn theory. Re: Read my article SGEME 2: COMMUNICATIONS: Effectively Defining Audiences at SGEME.org

- Lonergan needs to be applied outside of philosophy and theology. Functional specialization in other disciplines needs to become a priority

- To convince the International Accounting Standards Board (located in Switzerland) to overhaul accounting standards such that economic accounting recognizes the two circuits of payments as understood in volumes 15 and 21 of the Collected Works of Bernard Lonergan.

- Lonergan's call to confront one's own cognition should be tested prospectively and great care should be taken before it is levied on the very young. It is a very powerful tool and is being presented in a way not unlike a therapy and may at some time in the future be required to meet safety standards

- More media exposure- e.g. through science programs in which the "philosophy" of science is explored. We have at least one such [radio] program here in Australia. The same might apply to Economics. but is more difficult. Perhaps arranging specific "introduction to" Lonergan courses in seminaries and Catholic Universities

- Make Lonergan's original work publicly available on the web.

- 1. Make it a priority to identify, support, and nurture students familiar with Lonergan who are pursuing graduate degrees in Philosophy.

- An attempt to have serious 'Lonergan scholars' collaborating in functional specialization in some gradual way would help to implement Lonergan studies in the long term. In the short term, finding simple ways to promote self-appropriation, and functional specialization as a key to the problem of progress, are good ways to promote 'Lonergan studies'. It is not so much 'Lonergan studies' that needs to be promoted as it is self-understanding in the new horizon of philosophy-as-concretely-scientific.

- I believe interiority analysis can be presented in simple form to students in elementary school. I find the key is transposition. Communication skills become the key.

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- I think shifting to functional specialization in teaching will help, especially as it shifts the emphasis out of Lonergan studies per se and into mainstream academic discourse. Dialectic especially needs to be taken seriously, both within Lonergan studies and in dialogue with those not specifically doing Lonergan studies. It would be great if Lonergan's economics could be taught somewhere. At my university I am restricted to sneaking it into ethics classes. Concretely I do not know how this is to be accomplished, but it is worth thinking about.

- There needs to be a greater push for Lonergan for Beginners, beginning in the high school level. The knowing process begins a lot earlier than graduate studies. In the classes that I have taught so far, there is a great interest on the part of the high school students and they definitely want more of it. Through the use of websites, blogs, interactive media, as well as properly instructed material, Lonergan could begin at the earlier ages. And, with the network of Jesuit high schools throughout the country and world, a well-established program and lesson plan could be implemented on a large scale!

- I would encourage anyone who teaches in an undergraduate liberal arts context to consider teaching Lonergan, or at least some of Lonergan's ideas (his cognitional theory in particular). Once they get past some of the difficulties posed by the terminology and some of Lonergan's more arcane examples from math and science, undergraduates really take to Lonergan's account of the human subject. For several years I approached Lonergan's cognitional theory in the classroom via secondary sources (Tekippe, Flanagan, Cronin), but then I decided to expose students to the actual text of Lonergan's work. It's a stretch for them, but Lonergan's pedagogical genius is such that first readers, provided that they have sufficient philosophical background, get drawn into the "narrative." I find that Lonergan has a way of eliciting the "unrestricted desire" in young readers, despite the huge cultural gap that yawns between, say, the text of **Insight** and the thought-world of today's undergraduates.

- 1. The publication of an increasing number of books relating Lonergan directly to the major figures in the secular academy. 2. Directly relating Lonergan's ideas on "the great and small renewal of the Church" (CWL 17) to the internal struggles of Catholicism in the Post Vatican II era. 3. Having courses taught on *Insight* and *Method* in major graduate schools of philosophy and theology.

- Lift copyright on about 4 key articles of Lonergan; promote them to teachers to reproduce for students; include an *ad re* Collected Works and "The Lonergan Reader" by Mark & Liz Morelli. Somehow, promote less work on interpretation of Lonergan "Studies OF Lonergan" and more on using GEM in the various disciplines "Studies as Lonergan would have done them." Example: In 30 years, hardly any works in history have appeared in the Lonergan Studies Newsletter.

- Follow the example of Ken Melchin & colleagues in applying Lonergan to conflict resolution John Little in applying Lonergan's cognitional theory in business management

- Lonergan's model can be successfully applied in business consultancy

- Even if LSN (Lonergan Studies Newsletter) is strong, not many feed this service (specially abroad and in other languages); we need a wider Lonergan electronic data base — *Method*, *Journal of Lonergan Studies*, is some numbers delayed; an electronic journal would be also great bringing articles and contributions in several languages, having special dossiers on precise issues, with a competent board and technicians and financial sources to sustain and develop it monthly

- I have taught "insight into insight" under the guise of "learning how to learn." This is an other instance of teaching Lonergan "under the guise of." So it seems that, at least with people who are not in fields where he might be studied explicitly, the strategy is to help them learn about themselves through self-appropriation, to then disclose later what the source is. In general, with this kind of population the, this may translate as: don't get stuck trying to "teach Lonergan"; instead, find ways of fostering self-appropriation, and point out the source of these methods. In a nutshell: don't teach Lonergan, teach methods.

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- Currently, courses in Lonergan's theology, philosophy, and political economy are not offered at the graduate level except only at a few institutions, e.g. BC, LMU, Toronto. It would help if graduate courses were available more widely, especially at Jesuit universities.
- Make his work more accessible to students through pared down articles applied to today's issues. Self-appropriation is the answer to much more than theological and philosophical methodology.
- I feel Lonergan is somewhat under-utilized in the religion-science dialogue. Lonergan is also helpful to many in the area of inter-religious dialogue. For example a Sister in the Holistic Education Program here at Fu Jen University recently completed a Ph.D. thesis: Sister Chia-Hua Wei (Monica), "Lonergan's Method and Inter Religious Dialogue: Appropriation in an Asian Context."
- I think Lonergan's writings have to be "translated" into language that people without the broad philosophical background that he assumes of his readers will be able to understand.
- More focus on his GEM and less on Theology!
- I am not sure what to say because it is such a broad topic. I would be happy to chat with anyone regarding my experiences.
- Democratize Lonergan organizations. Make leadership collegial and directly involve younger scholars in it.
- I need to publish my intro to him! Would love it if we could get some of Fred Lawrence's articles published as a book.
- I prepared a lengthy paper on just this topic for the West Coast Method Institute Symposium at Loyola Marymount University in Los Angeles, 8-10 April 2010. I would be happy to share the paper with anyone who wishes to read it.
- Lonergan Studies should do everything it can to avoid becoming a lifestyle enclave distinguished by its specialised language and inaccessibility to outsiders. If Lonergan's project is to be something more than an idiosyncratic idea, it must be engaged on any terms that become available, not merely the terms set by Lonergan himself.
- Secondary literature on the application of Lonergan would be helpful.
- See website, especially Bridgeway 5.
- Institute a mission to introduce Lonergan to parish priests and parish lay organizations. The institute will prepare and assign individuals to present the introductions in locales identified culturally. The major principle is continued adult development in Christ. The overarching theme of the introductions I imagine may be, "Knowing and Loving One's Neighbour as oneself". Though we have decades to travel before "we" awake, we must take the riches that have been Given to us via the lad from Buckingham to people today.
- 1. It would be great if someone would write a "Lonergan for Dummies"- like text.
- I primarily use "derivative" Lonergan materials (D. Tracy, T. Dunne, V. Gregson, J-M Laporte, W. Conn, P. Kerans, R. Doran, M. Lamb, C. Crysdale, C. Streeter) and secondary works that mention him, primarily as an example of theological method.
- I am trying to develop a clearer connection between A Free Market Economy - Ethics -Globalization - something I try to do in my book. Not very easy with students studying for ministry. Much more successful with people who are actually in business.
- Conferences or gatherings on functional specialization would be helpful, or attempts by groups of Lonergan scholars to use functional specialization in any context in the human sciences.

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- 1. Get Lonergan into the undergraduate curriculum, esp. Insight. I used it in undergraduate seminars and in basic MA/PHD courses for years. Very effective. Use it in philosophy courses as well as theology. 2. Where there are objections to the above, set up "Lonergan tracks." 3. Make sure that every administrator and every chair gets a free copy of Insight when they are appointed.

- Many ideas related to business studies. 1. establish a core topic: Foundations of Learning and Action. 2. introduce critical realism as a method in case study. 3. establish a network for teachers in business studies to enable them share insights about instantiating Lonergan within their own pedagogy.

- Funded chairs in Lonergan Studies at various universities Programs like the Perspectives program at BC seems to be successful in introducing Lonergan in the context of broader streams of thought.

- I focus on Lonergan in one session of a course I teach on the Ignatian contribution to contemporary ecclesiology. I use Method in one course I teach on Kenosis. I also teach a course on the methodology of David Tracy which of course references Lonergan

- I would like to say that although I am not teaching Lonergan I am using Lonergan in a research project regarding Catholic social commitment in the Maule region of Chile.

- I have done my best, with two books and a number of articles on his work; the most recent being on his application to 'critical thinking'.

- 1. My experience is that the meetings are quite politically correct. 2. I think we should focus on and expand on the dynamic element in Lonergan's thought---the divine at work in human intellection.

- We need to re-think an understanding of what is meant by the Kingdom of God is at hand. This is associated with the Trinity. We are taught that we should know, love and serve God, the Good and I believe this advances one into a great journey of spiritual development into the mystery of the Trinity in one's lifetime...that this is the great help to people all over the world...to know their purpose for being. First seek the experience of the Kingdom and then work on Systematics, as long as we ask for help from God so that we reverse the mistake/sin of Adam and Eve, which was a breakdown in communication.

- Advertising of some sort of Joseph Flanagan's book on INSIGHT.

- Something that worried Lonergan when he was alive was the misreading of his work by those who failed to understand how he was transposing what he had learned in the first half of his work on Aquinas. They then misread him as basically accepting a subjectivist perspective. A good antidote to this is the work of Fr. Giovanni Sala, SJ. Most of it is in German.

- Explicit instructional materials designed to integrate Lonergan across the curriculum.

- I got interested in his work because it seemed to address a critical (general) educational question--how to conceive in a modern context of the interrelationship of seemingly incompatible modes of thinking. Perhaps the notorious inaccessibility of Lonergan's thought might be ameliorated by a journal or other publication that focussed on the utility of his thought in negotiating impasses in particular disciplinary endeavors.

Question: Comments regarding the survey or future survey directions are welcome

- What do you find valuable in Lonergan studies?

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- Great idea. You might want to ask who mentored your respondents. For me, it was Emil Piscitelli who was a student of Lonergan's back in the 70's. Also, back in 2007, I and a group of Lonergan interestees, so to speak (around 25), initiated a group (Alsofar and the Society for the Study of Insight) and website: www.tmethod.blogspot.com. However, we had no institutional support and could not muster the funds for web development or the other initiations we had in mind which were, I thought, very creative for this project of implementation. We suspended web development and many of the members added their names to the relatively newly established SGEME (The Society for the Globalization of Effective Methods of Evolving) spearheaded by Phil McShane and Robert Henman Email: rohenman50@hotmail.com Catherine King

- in his SGEME (Society for GEM Evolving) McShane stresses the four Chapters in Insight on Metaphysics. Others stress the social, educational and psychological dimensions. All of these would best be integrated--along with the approaches in biology, physics and such sciences.

- I was surprised that I was not asked about formal study of Lonergan, and not asked if I were engaged in other forms of "teaching" Lonergan (like writing).

- Thank you for the opportunity

- Best wishes.

- I am not sure of the exact purpose of the survey, but I would be happy to respond to future questions. I first read Lonergan in 1954, and did my thesis in philosophy based on his "Grace and Freedom" writings. I have never lost my interest in his thought and GEM.

- You need questions about Lonergan education in the workplace if you want to capture some excellent work being done by people like Maxim Faustus.

- The survey was an excellent idea. I expect the results to be very interesting. You are laying the empirical foundation for the development of a critically realistic strategy for promoting the confluence of Lonergan's ideas and present-day intellectual culture. The first step is attentiveness to the data.

- Interesting to see the extent to which Lonergan's ideas are being talked about in any which way.

- I am very interested to see the results that come from this survey. How far has the Lonergan spark spread? What are the many ways people are using Lonergan? I really hope that this survey can be the beginning to a large network of scholars world-wide!

- Excellent and much-needed survey. A similar survey with respect to Lonergan research (who's researching what and why) would be welcome.

- It would be interesting to know why serious thinkers who studied Lonergan lost interest in his work, or no longer found it a fruitful field of research.

- Post a summary of findings to a website. Announce its availability in the Lonergan Studies Newsletter.

- I thought you were searching experiences and new ways of teaching and discussing Lonergan in several stages. Would it be nice?

- It is clear that there are research questions behind the survey. However, these are implicit and can be only vaguely discerned. In this rather particular case, stating these research questions explicitly from the outset could bring more pointedly pertinent answers to the open questions.

- Good idea. Build that shared data base of secondary materials.

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- At LMU, the introductory Ethics courses for undergraduates are upper-division. If I had been able to answer questions regarding the impact of using Lonergan in undergraduate courses in general, I would have been able to provide more information. So, I would suggest that you not limit your survey to first year courses.

- I should say a word about my own situation. Until recently I was a professor in the chemistry department of Fu Jen Catholic University. I also taught one course each semester in either the philosophy graduate (MA or PhD) program or in the graduate program of the Department of Religious Studies. Every two years I taught a one year course going through the whole of Insight. In the off years I would teach things like religion and science, method in theology, etc. In 2008 I was elected provincial and had to take early retirement from the university. I currently take part in occasional conferences, help with a Lonergan and a religion-science reading group and am mentoring an MA and a PhD student.

- The first two intro pages are wordy and may turn people away.

- The aforementioned paper implicitly provides suggestions in this regard.

- The question about teaching Lonergan is a bit unnuanced. Here at Toronto, the Institute has fruitfully reframed this question by distinguishing three levels of engagement with the Lonergan project: 1) Courses focused on Lonergan 2) Courses focused on other topics, but which include Lonergan 3) Courses that do not explicitly include Lonergan but pursue questions deeply relevant to (and using methods compatible with) Lonergan Studies I interpreted the question as #1, and said no. Had I interpreted it as #2 or #3, I would have said yes.

- It would be helpful to survey the use and application of Lonergan in different fields of knowledge

- I didn't understand the question about whether the school I teach at is public or private. Maybe this is an American distinction that does not apply to Canada, or maybe I just do not understand how to answer the question.

- I do not know how to evaluate a survey.

- "teaching Lonergan" is a bit vague. One 2 hr class on Lonergan? Research seminar on Lonergan? My dissertation was on Lonergan in part. We may offer Lonergan as an elective in our M.A. in Theology program which is fairly large.

- I don't know if you are interested in this, but many theologians (I among them) use works by "Lonerganians" who try to "explain" Lonergan to others.

- I appreciate your initiative. Going forwards, I believe it would need to be more specific.

- Happy to talk further, Charles, about how to insert Lonergan more deliberately, though through practical projects and the like, in business studies. It seems that the very practical and case-based nature of much business education provides a huge opportunity for Lonergan scholars in these areas to add high value in promoting critical realism as a method and self-appropriation as an objective, and both as centrally pertinent to business objectives.

- I think the focus should be on Lonergan's wonderful insights rather than on Lonergan himself.

- Thank you for this undertaking and good luck and I know that God is with you. Believe and you shall receive.

- I encourage this effort to get a broad picture of how Lonergan's ideas are used.

- Fine.