



CONTINUUM
PHILOSOPHICAL INSIGHT

LYCEUM

EDUCATION
AND
DIGITAL LIFE

CONTINUUM PHILOSOPHICAL INSIGHT LYCEUM

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What is the internet? Do we truly know? I do not mean the underlying architecture—ports and gateways and IP addresses and fiber optic cables—but rather what the internet has done as a cultural phenomenon. In the early days of its commercial existence, it was immediately a tool of business and especially of business communication, and quickly it grew into commerce, personal communication, and curiosity; but it took on a dramatic shift with the advent of social media. As self-narration and self-curation took hold through social media platforms, familiar tendencies of the human psyche found room to grow in the digital age: the seeking of fame (being “followed”), popularity (being “liked”), fortune (“monetizing”), and reputation (being “noted”).

But these tendencies first became so deeply rooted in the human psyche, in the first place, through their predecessor technologies of the electric age: namely, radio and especially television. They are tendencies of the ephemeral, the fleeting, the passing moment, and most especially the tendencies of **fantasy**: that is, of portraying the unreal as real and the unrealizable ideal as possible, attainable. The arts of self-narration and self-curation consist principally in making one’s experiences *appear* as desired.

This pervasive falsity, however, does not beguile us as readily as it did in the age of the television; for there is no centralized control, no guiding ethos which preserves or excludes from digital presentation. One may find any theory espoused, any belief professed, any lunacy made to sound credible and any credible theory made to sound ludicrous. The Global Village, where we all clustered around the narratives of the television personality, has been abandoned and as the digital nomads wander across the paths of cyberspace, odd ideas and habits accrue, and everyone else seems all the stranger and all the more threatening. Tribes form; squabble with each other; squabble within themselves; dissolve; re-form anew and start the process all over again, speeding pell-mell down the information superhighway.

Is this our best digital life? Is this the best that we can do with the internet?

THE DIGITAL UPHEAVAL

No. We have fallen into this way of living online because it is the way which has been placed before us and we, unthinkingly, have walked it without looking around to see which other way we might go; or, as it turns out, where we might stay. That is, we are all online running after... something: followers, likes, opportunities, theories, ideas, groups, attention; from one page to another, one tweet to the next, endlessly scrolling after—something. We have followed and expanded and individualized the centralizing tendencies of television into the digital age—flipping through channels, waiting for the next episode, the next best fantasy—without yet realizing what the digital itself is, what it is doing to us, and what we should be doing with it.

For all our technologies affect not only the mediation of our actions, but, further, the mediation of our **habits**: that is, the typical attunement of our psychological faculties. This habitual affectation results in a culture becoming more *visual* or *auditory*, more *recollective*-oriented or more *fantasy*-oriented, more *intellectual* or more *carnal*—and typically, in a complex relationship between what belongs primarily to **sense**, to **perception**, to **intellection**, and to the **whole human person** as constituted through these varied cognitive faculties.

The transition from one dominant technology to the next always results in psychological and subsequently sociological upheaval, as the medium painfully re-aligns the habitual orientations of the faculties. The transition from the *televisual age* to the *digital age* follows this same pattern. While there is a *continuum* underlying both, every transition from one form of technological life to another occurs only through the brute force of the irrupting technology. The habitual patterns ensuing upon television are currently being disrupted—with a rapid painful escalation—by those the digital insists we form.

That is, the televisual age ushered in what Marshall McLuhan famously named “the global village”: which, with the usual obtuseness of the 20th century, was misunderstood to signify that we would all soon be happily pursuing the same common goals in life; that with the commonality of information would come a commonality of purpose.

But the village—whether global or provincial, ancient or modern—is not a preserver of precise truth, but of legend, of myth, of story and narrative made memorable precisely because it is larger than life. We tend, in a village, towards fantasy. We tend, in an industrial village which worships the idol of control, towards a comprehensively planned-

out fantasy of unlimited self-actualization, of self-set destiny. We tend, in an electric industrial village worshipping the idol of self-supremacy, towards delusion. This is the syntax of our society.¹

The only important commonality of purpose which developed, however, was the endless drive on to the next thing: the next news clip, the next story, the next scandal, sensation, drama, comedy; to let fade what had occurred so that we could move onto the next, the new, the different, the exciting, the greater and bigger fantasy. The global village did not make us one happy family, but it did make us one ignorant populace—ignorant of all but the stories told to us by our village elders: the news anchors, the reporters, the experts and elites, all those who routinely denounced the validity of arguments from authority from their own authoritative platforms and positions.

Digital technology—irrupting into the televisual age at the speed of seldom-checked capitalism—has caused a mass diaspora from the global village. We no longer hear the same news, the same stories, the same theories, the same ideas: we no longer have authorities and experts in whom we trust (few of whom were worthy of trust in the first place, when we did have them), but hear a thousand different voices saying, “Follow me: I know the way!”

But these nomadic leaders of the diasporic villagers know far less than they claim, and sooner or later, all seem to become lost in the wilderness, despite their asseverations of continued progress, or their tired declarations that this unpromising landscape is where they intended to arrive after all. The visions they proclaim are only new fantasies; just as hollow as the old.

But while the internet has opened doors previously kept under tight lock and key in the televisual age, the habit of rushing through them, following our deep habits of fantasy, has led us to miss what *else* the internet and the underlying architecture of digital technology allow and even more fundamentally encourage: namely, the archival retention and categorization of all the information that has been made available. So attuned are we to the televisual way of being that we hardly even know where to begin in answering the question of how to live digitally.

I am not here to say I have all the answers, and certainly not to promise a *solution*. But I had an idea and one I believe worth pursuing. The state of culture today is most

¹ Kemple 5 February 2019: “Leaving the Global Village” at Lapsus Lima
<<http://www.lapsuslima.com/leaving-the-global-village/>>.

comparable to the days following the dissolution of the Roman Empire (only on a timeline where centuries are compressed into years or even months). The central culturizing influence—the television—has lost its authority, and bits and pieces of what once was have been carved up and distributed among the various tribes, who fight over their claims to authenticity and ownership of beliefs. What withstood this chaos and not only preserved culture but grew learning in the centuries following the Empire’s fragmentation was the monastery.

The monasteries—especially those of Ireland—sprung up as bastions of holiness and stability in a darkening world; a world where order and safety collapsed in the absence of Roman discipline. In our day of ideological and cultural but not societal collapse, we need something similar and yet different; for we are not in a society where intellectual flourishing stands far off, but rather—*especially* given our digital technologies today—is at our fingertips. Truth in the fifth and sixth centuries AD was threatened by the ubiquitous loss of societal infrastructure; in the twenty-first century, it is threatened by obfuscation, by “information”, by atrophied abilities of interpretation, by a new scientism, and by the worst habits of humankind exerting a ubiquitous influence. Our ideological situation is as fragmented as the world after the fall of Rome; but our intellectual situation is much more akin to that of Athens in the time of Plato and Aristotle. That is, we lack a clear perception of truth not because it is obscured by darkness but rather by the clouds of sophistry and licentiousness.

The present state of technologically-mediated life, therefore, is one of pervasive chaos: that is, not only in the “content” but much more so in the psyche; chaos not only in the world, but much more deeply in the faculties of the human person. We have not yet abandoned the fantasy-attuned habits of the televisual age, nor have we yet embraced the retentive and categorical habits of the digital. That these latter habits will develop seems inevitable—sooner or later, though with no guarantee that they will then be directed virtuously—but our concern is with the *here* and *now*; with the lives of the current generation. How can we live good digital lives?

That is to say, we have an opportunity; an opportunity to become conscious of our habits of fantasy and, becoming conscious of them, shed them; to form new, better habits: habits of recollection, habits of categorization, habits attuned to gaining knowledge and growing in understanding; habits of a philosophical nature which will be necessary to ensuring that the digital life is a good one.

THE LYCEUM

Thus the Continuum Philosophical Insight Lyceum: an online platform for instilling better habits, especially of careful thinking, and not just the preservation of truth, but its strengthening. This is not a program, a course, a certification process, nor simply a place to find content for passive consumption, but rather something to become a part of one's life: a digital medium that directs one towards the development of perfective human habits, rather than deviant ones; habits of humility, generosity, insightful interpretation, willingness to hear, ardor for the truth and deepening one's understanding, security in forming one's beliefs, contentment, and worldly detachment. It is an enclave for thinking, differentiated from the world "outside" not by viewing it through a lens of gnosticism, but by instilling and maintaining a dispassionate devotion to the truth. It is where one may go after having observed the chaos, the disorder, the blind ideological adherence, and the sophisticated machinations of the wider "intellectual" world, to learn, study, think, and most of all converse with others following a common path. It seeks the improvement of individual understanding through communal effort in fostering philosophical habit.

In all but rare exceptions, continual education has been out of the reach for most people: one would go to school or receive a home education until old enough and capable enough for an occupation. But in recent decades, engagement with one's occupation has (for many, though far from all) become decreasingly time-consuming, while distraction has diverted our energies from much of anything that truly matters. We may still work 40 hour weeks, but we do not *work* 40 hour weeks. We have nothing but time to kill, and yet no time to spare—we say, as we browse the streaming selections, scroll through the social feeds, open tabs to nowhere and windows to nothing. We do not do what we ought with all this time, in other words; we do not seek the truth by means of which we may know and discover the good.

But digital life allows for unique educational opportunity. For one needs to do more than merely read books or blogs or articles to become educated: education always being a matter of a certain *training*, which entails not only reading or passive consumption of information, but the interpretative processing of that which is received and—perhaps most importantly of all—a critical conversation with others through which that interpretation may be refined and improved. No mind lives and thrives all on its own, and

while reading the works of great writers is an encounter with their minds, it is one-directional only. Something more is needed—other persons, who bring not only their own minds, but all the minds they have read, all the minds they have encountered, in some way to your own. We attain an exponential increase of intellectual exposure through involvement in a community; we gain **conversance**: a knowledge and awareness which goes beyond the superficialities of informational accumulation by penetrating to the causes which explain reality.

Consider these wise words of John Henry Newman, from his *Idea of a University*:²

Truth of whatever kind is the proper object of the intellect; its cultivation then lies in fitting it to apprehend and contemplate truth. Now the intellect in its present state, with exceptions which need not here be specified, does not discern truth intuitively, or as a whole. We know, not by a direct and simple vision, not at a glance, but, as it were, by piecemeal and accumulation, by a mental process, by going round an object, by the comparison, the combination, the mutual correction, the continual adaptation, of many partial notions, by the employment, concentration, and joint action of many faculties and exercises of mind. Such a union and concert of the intellectual powers, such an enlargement and development, such a comprehensiveness, is necessarily a matter of training. And again, such a training is a matter of rule; it is not mere application, however exemplary, which introduces the mind to truth, nor the reading many books, nor the getting up many subjects, nor the witnessing many experiments, nor the attending many lectures. All this is short of enough; a man may have done it all, yet be lingering in the vestibule of knowledge: — he may not realize what his mouth utters; he may not see with his mental eye what confronts him; he may have no grasp of things as they are; or at least he may have no power at all of advancing one step forward of himself, in consequence of what he has already acquired, no power of discriminating between truth and falsehood, of sifting out the grains of truth from the mass, of arranging things according to their real value, and, if I may use the phrase, of building up ideas. Such a power is the result of scientific formation of mind; it is an acquired faculty of judgment, of clear-sightedness, of sagacity, of wisdom, of philosophical reach of mind, and of intellectual self-possession and repose, — qualities which do not come of mere acquirement. The bodily eye, the organ for apprehending material objects, is provided by nature; the eye of the mind, of which the object is truth, is the work of discipline and habit.

This process of training, by which the intellect, instead of being formed or sacrificed to some particular or accidental purpose, some specific trade or profession, or study or science, is disciplined for its own sake, for the perception of its own proper object, and for

² 1852: *The Idea of a University*, Discourse VII, 109-10.

its own highest culture, is called Liberal Education; and though there is no one in whom it is carried as far as conceivable, or whose intellect would be a pattern of what intellects should be made, yet there is scarcely any one but may gain an idea of what real training is, and at least look towards it, and make its true scope and result, not something else, his standard of excellence; and numbers there are who may submit themselves to it, and secure it to themselves in good measure. And to set forth the right standard, and to train according to it, and to help forward all students towards it according to their various capacities, this I conceive to be the business of a University.

What Newman described—this training of the intellect to discriminate between truth and falsehood, to sift out the grains of truth, this scientific formation of mind through discipline and habit—is a perennial need for the human being, and today we have the **means** to make it available to a far greater number of persons than ever before. But the University has fallen far from the vision which Newman described: far from that lofty height of cultivating the mind to apprehend and contemplate truth and into the narrow trenches of particular and accidental purposes, specific trades and professions, studies and sciences—trenches choked with the seldom-imposed growth of bureaucracy. The University may be beyond saving. But the ideals outlined by Newman are not; and while we cannot yet *displace* the University as it currently is, nor supply all that it once did, we can still seek the intellectual virtues which Newman held in such high esteem.

Thus what Newman conceived to be the business of the University, I conceive to be that of the **Lyceum**. By taking advantage of the opportunities provided through the digital technological medium, the Lyceum is growing into a community of persons committed to the collaborative pursuit of intellectual, discriminating, reflective habits, and to living a more philosophically-rich life in all the things we do.

We are engaged continually in conversation and philosophical inquiry and surround ourselves with intellectually-enriching content and discussion.

The Lyceum is open to all-comers: graduate and undergraduate students, professors, the philosophically-seeking general public, clergy, and so on.

The Digital Forum

Since the advent of social media, the narrative of digital life has been wrongly focused on its mass-communication capabilities: everyone trying to talk *at* everyone—hundreds, thousands, millions. It is a narrative of noise: for information delivered at cross-purposes

invariably fails to resolve into truth. What is missed among all that noise is the capability of the internet to connect persons, one person *to* another, one person *to* a group, for one person to participate *in* a conversation *with* others. There are potential connections among persons who would otherwise never meet, never have the opportunity to engage in a communal meeting of minds. As college becomes increasingly expensive and increasingly focused on vocational and professional education—as it moves itself farther and farther away from the ideals of a liberal education which Newman advocated—and as we spend more and more of our lives in the digital sphere, there is both need and opportunity for a digital forum which provides a meaningful contact with the kind of education that helps us all to fulfill our humanity.

For the Lyceum, this forum is provided by the **Microsoft Teams** application. Teams is a flexible, fluid, cross-platform app that provides seamless integration of many other Microsoft services, including file sharing, video conferencing and recording, document editing, PDF reading, calendars, and more. With both **desktop** and **mobile** versions, it allows for persistent communication and collaboration.

Conversation

At the center of the Lyceum's existence is the Conversation: that is, the on-going communal inquiry into the truth of what is. This inquiry is not any one specific discussion, but the continuity of our collective questioning. Primarily, the Conversation is carried out in the common chat channels, by regularly-scheduled video chats, and by impromptu communication between members.

The Conversation, made up of many smaller conversations—which meander through topics such as culture, politics, religion, art, literature, and, of course, philosophy—plays a pivotal role in the Lyceum's pursuit of a liberal education for all its participants: for such an education occurs largely outside of any formal classroom or seminar setting. Much of the development of the mind depends upon the environment, and our always-ongoing Conversation nourishes the growth of our digital environment: an environment free of noise and filled, instead, with thought, as well as both a kind of joy and a kind of beauty.

Everyone is free to start a conversation, or to jump into one already in progress. One can start a conversation about any file (resources, lecture recordings, documents, videos) or on any topic—within reason, of course.

Language Study

Among the focuses in any liberal education must be the study of language: that is, the primary source of human-specific communication. This study becomes especially important in the digital medium, where the other aspects of communication—posture, use of hands, tone, diction, etc.—are at best muted (being less evocative when delivered through a screen and a microphone) or almost entirely absent altogether. Thus a mastery of syntax and semantics forms a crucial part of the educational experience. It always has; but even more so, as we move away from the ephemeral medium of television, does it become imperative that we understand how words convey thoughts.

Thus, we will study not only *foreign* languages—with plans to include Latin, Ancient Greek, French, and German—but also English (the native language of most but not all Lyceum participants), as well as the nature of language in general. Incorporated in such a study is an attunement to informal logic and informal rhetoric as well: for it is the nature of the traditional trivium (grammar, logic, and rhetoric) that each spirals into, draws upon, and builds up the others.

Resources and Research

Digital technology is inherently *archival*: the very nature of computers, the internet, and specifically the Teams platform consists in retaining what has happened and providing categorized means of storing and retrieving that collection of information. Thus, among the many things provided by the Lyceum is the Resource Archive.

Here, you will find organized many books, articles, diagrams, and other helpful miscellany in the pursuit of a liberal education, spread out across a variety of disciplines and topics.

These resources are also intended to contribute to the collaborative *research* efforts being conducted at the Lyceum, which consist principally in applying the classical wisdom and insight of historical philosophical traditions to contemporary difficulties and anticipated future developments.

Seminars

While the environment of the Lyceum is not restricted to formal educational formats, regular seminars do provide specific, structured inquiries into topics of interest. Each seminar centers around a determinate topic and follows an eight-week schedule, which

unfolds within a dedicated seminar channel. This allows for participants to delve into a topic with greater focus and rigor. Topic-specific articles, videos, and other resources are compiled to provide a breadth of thinking about the issues, and participants are encouraged to make their own contributions in whatever format.

Seminars are structured on a week-to-week basis, laid out in a syllabus, with each week containing: a curated reading selection; one 20-40 minute lecture recording from the seminar leader; and one 45 minute discussion session, moderated by the seminar leader, where all participants may ask questions, give their interpretations, and collaboratively strive to understand the topic. This presentation of lecture and discussion session combines a more traditional lecture-style of education with a dynamic interactive engagement from participants in a more time-flexible structure than that provided by traditional university education. Even if participants cannot engage in the discussion sessions live, they may pose questions and interpretations via the Teams channel at their convenience. Discussion sessions are also recorded and available to all participants at their convenience.

Topics range across the philosophical spectrum: from introductions to philosophy or semiotics, to specific thinkers' contributions to specific issues, such as Thomistic metaphysics, natural law, the dialogues of Plato, the ethics of Aristotle, and so on.

Lecture recordings will be available to all Lyceum members after the seminar has concluded. Seminar participants will also receive complete transcripts and notes for all seminars led by Dr. Kemple. Other seminar leaders will provide additional material at their own discretion.

Quaestiones Disputatae

Among the central practices for education in the Latin Age university was the *quaestio disputatae*. Bernardo Bazán describes it thus:³

a disputed question is a regular form of teaching, apprenticeship and research, presided over by a master, characterized by a dialectical method which consists of bringing forward and examining arguments based on reason and authority which oppose one another on a given theoretical or practical problem and which are furnished by participants, and where

³ Bazán 1985, cited from <<https://plato.stanford.edu/entries/medieval-literary/#DisQuaQuoQue>>.

the master must come to a doctrinal solution by an act of determination which confirms him in his function as master

This dialectical approach to education subsided as authoritative speaking became increasingly focused on monological proclamations given through books and lectures. But among the retrievals affected by the digital paradigm is the capacity for the dialectical: we no longer exchange thoughts through centralized, unidirectional media; we are no longer constrained by news broadcasts, television personalities, and major publishers.

Reviving the centrality of dialectical development, the Lyceum includes participation in a program of regular *quaestiones disputatae* for all members: that is, all members are encouraged to submit their questions for consideration in accordance with topics determined by Dr. Kemple.

How does it work?

Every three months, a prompt concerning a specific topic will be posted: for example, how human beings attain truth, how habits develop, the differences between animal and human cognition, the effects of technology on social structure, and so on. Using Microsoft Forms (an app integrated with Teams and in the *Quaestiones Disputatae* channel), members will be able to submit their questions directly. The best of these will be selected and responded to, first in summary by video session and later edited into a comprehensive textual format.

Video sessions will be held every two weeks, if a sufficient number of quality questions are submitted. Both videos and texts will be available to all Lyceum members in an archive.

Testimonials

The Lyceum is a one of the hidden nooks of the net that has the potential to start a revolution—one that may never be tweeted.

It is a space outside of academia, outside of a system that is ambiguous in its purposes and about its values. Academia, for its staff and students, is not generally speaking, conducive to real seeking: to seeking the reality of things, in a comprehensive manner. As such, and except in specific cases, it is prone in its current institutional makeup, to disconnected, depersonalised and decontextualised, ad hoc, nihilist and inauthentic, presentations of

knowledge, modes of learning and knowledge production or research. The Lyceum represents, precisely, its antithesis.

The Lyceum is not only an ideal, a nostalgic and (therefore, inevitably) ambiguous attempt to return to some romanticised classical culture. The authenticity of the Lyceum culture—as exemplified by its founder and as lived through interactions between its founder and participant—calls for it to be invested in modern problems, to critically appropriate ideas from any source, submit them to rigorous analysis and application, ultimately seeking through them a means to better understand (and increase in certainty about) the way things are, the way they ought to be, what one’s role is in bridging this gap; where ‘things’ refer to the entirety of beings. Why? As the learning and acknowledging of such knowledge, to the extent that we hunger for it, is not only what it is to be human, but is urgent for rescuing us from the many deep crevices of misunderstanding which modern life has lead us into, and which work to prevent us from the truly happy life.

-S.A.

Before joining the Lyceum, I was already familiar with Dr. Kemple, as I had received mentoring from him in the summer months before he launched the Lyceum community. From this, I was quite confident in his ability to teach and express ideas, and that my membership would not be in vain. Now that I have spent a few months as a Lyceum member, I do not have any regrets.

People expect to join the Lyceum to enrich their knowledge of philosophy, and while this is true and is indeed a highly likely result, there is something more subtly learned as well: orienting oneself towards having meaningful exchanges with people over the internet. That might sound a little funny at first, but the premise is very important: I am currently 20 years old, and much of my experience using the internet has been watching other people squander time over minutia, meaning I too am doing the very same thing. I have spent hours upon hours scrolling through my Twitter feed, where oftentimes my biggest reward for doing so is being able to flash a grin at a post that is funny in the moment. Being a part of a generation highly accustomed to using a computer and social media platforms, most people are predisposed to being subjected to an endless flood of memes and jokes. For most people around my age, putting forth the most serious of your own ideas into the digital realm is an alien concept, as they are too accustomed to going to the internet to stream a quirky TV show, or to scroll through a social media feed until it is time to sleep. But it is rarely thought of as a place to help yourself understand the world around them.

This is why the Lyceum is crucial in a time where people have too much access to “digital noise” (to quote Dr. Kemple): it is a community for every one of us to strive to better our

philosophical habits, to make our own ideas clearer, and/or to strengthen them. This what I see as the ultimate direction for the Lyceum, for every member to move towards the true, the good and the beautiful, with the help of one another.

Charles L.

I have a schedule that is quite unpredictable, so I wasn't sure if the Lyceum would work for me. I finally decided to give it a go and I am really glad I did. I've been a member for two months now and honestly I feel a little guilty because I've received far more value than I've paid for. I've been studying Thomistic philosophy on my own for over ten years, so I am no beginner in that respect, but I have learned an incredible amount from Dr. Kemple in my short time at the Lyceum. It's very exciting to be on the ground level of what I believe can and will be a true game changer in how we use technology.

Tim T.

MEMBERSHIPS

Lyceum Memberships come in three tiers: basic, advanced, and premium. Please note that there is a \$6/mo technology cost for each tier, *included* in the monthly charge. This is the cost necessary to utilize all the necessary components of the Microsoft Teams application.

	Basic Lyceum Membership	Advanced Lyceum Membership	Premium Lyceum Membership
Access to the Lyceum Platform	X	X	X
Persons per account	1	1	2
Microsoft 365 Essentials License	1	1	2
Personal @cp-insight.com email	X	X	X
Access to Philosophical Resources	X	X	X
Access to <i>Quaestiones Disputatae</i>	X	X	X
Access to Lecture Recordings & Supplements	X	X	X
Access to Seminar Recordings		X	X
PDFs of all CPI Publications		X	X
Seminar access		2 included	6 included
Additional seminar discounts	35% on one 20% after	35%	40%
Cost	\$10.50 monthly \$115 annual	\$30 monthly \$300 annual	\$60 monthly \$600 annual

Lyceum members receive the following discounts on [seminar participation](#):

	Without Membership	Basic Lyceum Membership	Advanced Lyceum Membership	Premium Lyceum Membership
Standard	\$135 per seminar	\$87.75 one seminar/year \$108 after	2 seminars included \$87.75 after	6 seminars included \$81 after
Professor	\$85 per seminar	\$55.25 one seminar/year \$68 after	2 seminars included \$55.25 after	6 seminars included \$51 after
Student	\$60 per seminar	\$39 one seminar/year \$48 after	2 seminars included \$39 after	6 seminars included \$36 after