

**The Educative Experience in Developing Democracies in the World
(An Essay in Philosophy of Educology)**

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Introduction by Co-Editors

This paper is in philosophy of educology in that it inquires into knowledge about the educative experience and its connection to the educational process.

Introduction by Author

The Institute of History and Philosophy of Educology for Developing Democracies in the World (the Institute), an initiative of Educology Research Associates/USA, Columbia, South Carolina, USA, has the mission of conducting and publishing the results of empirical philosophical research into the nature of the educative experience and into how this experience is, and ought to be better, integrated into the educational process as this process is conducted in homes, schools, and communities in the cultures of developing democracies in the world.

At the Institute, the meaning of the words 'educative experience' is used to refer to the experience of authentically learning of something, in contrast to the inauthentic learning of something, i.e. in contrast to mis-educative experience, whereby, the educative experience is the outcome of reflectively experiencing the correspondence, or lack of correspondence, between the imagined and actual consequences of chosen actions in indeterminate situations, whether in personal, occupational, or professional life endeavors. The presupposition is that educative experiences, as the outcome of reflective thinking experiences, ought to be better integrated into the school educational process in developing democracies in the world so that the youth, in their personal life endeavors in schools, authentically learn from experiencing the actual, sometimes pleasurable and sometimes painful, consequences of their chosen conduct within the organization of school curriculum courses of study, selected and structured from the perspective of philosophy of educology.

The philosophy of educology perspective is that the educative experience: (1) is the authentic knowing experience; (i) conducted as the reflective thinking experience, and, (ii) organically connected to, in, and with the general unified communication system in nature; (2) is involved in and effects the open synergetic quality of nature, i.e. is involved in and effects the open complementary relationship between the cooperative and competitive features in nature; (3) is the experience through and from which cultures are made and changed by the bio-socio- semiosically enculturalization of physical inorganic and organic, physiological organic, mental organic, and dispositional organic circumstances in nature's environment; (4) is the experience that is integrated well or ill into the school educational process; (5) is the subject matter of educological inquiry and this inquiry's knowledge claims; (6) is, from the cultural perspective, the outcome of the reflective thinking experience involving meaning as trans-actively conducted in the conscious pursuit of knowledge by humans, with and amongst other humans, as persons, and; (7) is the necessary experience for bettering the growth of the culture of developing democracies in the world.

Part 1
The Open Synergetic Quality of Nature and

the Educative Experience, as the Knowing Experience, and, as the Outcome of the Reflective Thinking Experience

The open synergetic quality of nature, as the open complementary relationship between the cooperative and competitive features in nature, inheres in: (1) the physical existence aspect of nature: (i) as the physical organic aspect of nature, (ii) as inter-connected with the physical inorganic aspect of nature, (iii) as the established subject matter of the science of bio-ecological inquiry, and, (iv) as the established object of bio-ecologically oriented proportionate knowledge claims, and; (2) the bio-socio-semiosical cultural making, aspect of nature, as involving meaning existing, (i) as the established subject matter of the science of bio-socio-semiotical inquiry, and, (ii) as the established object of bio-socio-semiotically oriented proportionate knowledge claims, whereas; (3) both natural aspects of which, from the philosophy of educology perspective, are synergetically involved, in and effected by the educative experience, as the outcome of the reflective thinking experience, however well or ill it is culturally integrated into the educational process as this process is conducted in homes, schools, and communities in developing democracies in the world.

The Physical and Bio-Socio-Semiosical Cultural Aspects of Nature as they Inhere in the Open Synergetic Quality of Nature

The physical existence aspect of nature will be considered, immediately below, as it is involved in the open synergetic process of trans-duction and the bio-socio-semiosical culture making aspect of nature will be considered later as it is involved in a synergetically unified communication system.

The physical existence aspect of nature, as inhering in the open synergetic quality of nature, as this quality is involved in and effected by the reflective thinking experience, the outcome of which is the knowing experience, i.e. the educative experience, from the bio-ecological perspective, exists as the energy involved in the trans-ductive process in nature as a process of human body behavior in its physical organic open synergetic inter-connection with the physical inorganic circumstances of nature's inter-actively behavioral environment.

The Trans-ductive Process as Involved in and with the Open Synergetic Quality of Nature

The trans-ductive process is an open synergetic process in nature's inter-actively behavioral environment, whereby, physical energy is changed from one form to another, i.e. it is a process involving the trans-formation of physical energy to other forms of physical energy and the transmission of this energy to a source. From the bio-ecological perspective, used at the Institute, trans-duction synergetically functions: (1) to trans-form physical inorganic energy into physical organic energy, and; (2) to trans-mit the physical organic energy to the physical organic nervous system internal to the human body, out of which external human body inter-active behavioral movements arise.

A model case of the open synergetic trans-duction of physical inorganic energy into physical organic energy is that of the trans-formation of the physical inorganic energy of light as it is changed into the physical organic energy of electrical impulses, whereas, these impulses exist as internal to human body behaviors. The physical inorganic energy of light, as waves and/or particles, is emitted from the sun and detected by the surface of the human body, specifically, by the physical inorganic light sensory receptor cells located in the physical organic organ of the human body's eyes, whereby, in these sensory receptor cells, it is trans-formed and trans-mitted

by neural cells, i.e. by neurons, located in the physical organic nervous system of organs internal to the human body, wherein, it becomes physical organic energy in the form of electrical impulses. The physical inorganic energy of light, then, is trans-formed into electrical organic energy through physical organic sensory organs of the body and becomes physical organic energy, in the form of an electrical impulse, that is trans-mitted to and through neural cells to synapses where it continues its trans-mission by neurotrans-mitting chemicals, i.e. by physical organic chemical inter-active events, that form a continuity of inter-connections with and between the neural cells of the nervous system as internal to human body behavior.

The point is that trans-duction is a open synergetic process in nature that functions, and only functions, for example: (1) in the case of the experience of the eyes detecting physical inorganic light waves and/or particles, as well as; (2) in the cases of the experience of the ears detecting physical inorganic sound waves, the nose detecting physical inorganic odor molecules, the skin detecting physical inorganic contact points, and the tongue detecting physical inorganic taste molecules, i.e.: (3) in the cases of the experience of the five sensory oriented receptor organs located on the surface of the human body; to trans-form physical inorganic (nonliving) energy in nature's external to the human body's physical inorganic (nonliving) behavioral environment into physical organic (living) energy in nature's internal to the human body's physical organic (living) behavioral environment.

The Experience of the Trans-ductive Process as it is Involved in and with the Open Synergetic Quality of Nature

From the bio-ecological perspective, trans-duction establishes the open synergetic quality in nature of the cooperative, inter-dependent, and inter-active connection of: (1) the organic physical circumstances as internal inter-active behavior of the human body, with; (2) the inorganic physical circumstances as external to the human body inter-active behavior.

Bio-ecologically, the human body is organically and synergetically a part of nature's inter-active behaviors, whereby, trans-duction synergetically and physically inter-connects the physical inorganic circumstances of nature's environmental inter-active behavior of the human body with the experience of the human body's five sensory organs as the surface of human body inter-active behavioral experiences, which are, from the perspective of the Institute, that which is referred to by the meaning of the word 'sensation'.

Sensation, then, as, and only as, the inter-active behavioral experience of the physical organic seeing, hearing, smelling, touching, and tasting sensory organ experiences of the human body's surface, involving the physical organic nervous system in the trans-formation of physical inorganic energy into physical organic energy, is a physically organic (living) natural inter-active behavioral experience. The meaning of the word 'sensation', at the Institute, then, is used to refer to, and only to, physical organic (living) inter-active behavioral experience, as inter-active behavior of the human body in its open synergetic and inter-active behavioral connection with the physical inorganic inter-active behavioral circumstances of nature's environment, so as to make a distinction between the existence of the sensceptual experience, as a natural form of experience in nature's inter-active behavior, and the recognizing experience, i.e. the experience of identifying what exists in nature's environment, as inter-dependent conduct of the human body and human reflexive awareness in their synergetically oriented inter-active and trans-active connection with the inorganic circumstances of nature's environmental behavior, as the existence of another organic (living) and natural form of experience in nature's behavior referred to by the meaning of the word 'perceptual experience'.

At the Institute, the distinction, between the meanings of the words ‘senseceptual experience’ and ‘perceptual experience’ is made: (1) through the distinction between the meanings of the words ‘signal’ and ‘sign’, and; (2) within an inter-related viewpoint of inter-active human behavior and trans-active human conduct as involved in the open synergetic quality of nature.

At the Institute, then, the viewpoint that distinguishes, and then inter-relates, inter-active human behavior and trans-active human conduct, as they are inter-dependently and inter-actively involved in the trans-ductively oriented open synergetic quality of nature’s behavior and effected by reflective thinking experiences of which the outcome is knowing experience, i.e. educative experiences, is a viewpoint that is set in the context of bio-ecological knowledge about the internal to the human body’s nervous system as a physical organic system of internal to human body inter-active behaviors: (1) composed of a central physical organic nervous sub-system and a peripheral physical organic nervous sub-system, and; (2) accounted for, from the perspective of physically oriented information theory, as inter-related with the perspective of physically oriented energy theory.

Physically Oriented Information Theory as Synergetically Connected with Physically Oriented Energy Theory

Behavioral movement is the common factor in both of these theories and it is this factor that inter-relates them. From the **physically oriented energy theory** perspective, the physical inorganic energy: (1) of light waves and/or particles from the sun, as their source; (2) of sound waves from physical events, as their source; (3) of odor molecules from physical objects, as their source; (4) of contact points from physical objects and events, as their source; (5) of taste molecules from physical events, as their source, and; (6) all inter-actively and behaviorally move within and create the physical inorganic external to human body environment of nature and become synergetically, inter-actively, and behaviorally connected with internal to human body inter-active behavioral movement by being detected by the senseceptual experiences of the surface of the human body’s sensory organs and transformed, through the open synergetic process of trans-duction, into physical organic energy of electrical impulses as internal to the human body inter-active behavioral movements. Whereby, then, from the **physically oriented energy theory perspective**, the electrical impulses, as physical organic energy arising from the source of the senseceptual experience, are entered into the body’s internal nervous system, from which external human body inter-active behavioral movements arise.

This synergetics, then, of the physical inorganic energy in the physical environment of nature’s inter-active behavioral movements as involved in being trans-ducted into physical organic energy as internal to and inter-active behavior of the human body, from which external human body inter-active behavioral movements arise, from the perspective of **physically oriented information theory**, is interpreted as a characteristic of **nature’s communication system**, a system that exists as it involves the physical inorganic aspect of the environment of nature’s inter-active behavioral movements and the physical organic aspect of the human body’s surface sensory experiences, i.e. the senseceptual experiences, of the inter-active behavioral movements. Bio-ecologically, then, from the perspective of **physically oriented information theory** the external to the human body physical inorganic environment of nature’s inter-active behavioral movements, i.e. inter-active movements of light waves and/or particles, sound waves, odor molecules, contact points, and taste molecules, are accounted for as forms of **physically oriented information movements** that are in **senseceptual experience oriented communication** with the physical organic human body’s surface sensory receptor experiences, i.e. senseceptual experiences, of detecting the **physically oriented information**, and, through the open synergetic process of trans-duction, these external to the human body inter-active behavioral movements, i.e. these

external to the human body forms of **physically oriented information**, are transformed into the internal to the human body inter-active behavioral movements of electrical impulses, i.e. into the internal to the human body forms of **physically oriented information**, from which external human body inter-active behavioral movements arise.

Synergetically, therefore, from the perspective of physically oriented information theory, physical inorganic energy and its inter-active behavioral movement in the trans-ductive process, hence, its being transformed into physical organic energy through the sensceptual experience, is accounted for as physical information: (1) without discernment between two forms of information as physical inorganic information and physical organic information, and their inter-active behavioral movement in the detection and trans-mission processes as sensceptually experienced, and; (2) without consideration of the behavioral movement of physical information in the trans-ductive process as sensceptually experienced. And, this account is made in consideration of nature's communication system, as, a system that synergetically, inter-connectedly, and inter-actively exists involving the sensceptual experience in nature.

Nature's Communication System as Synergetically Connected with Physically Oriented Information Theory

Nature's communication system synergetically exists when physical information is behaviorally and inter-actively moved through a physical system composed of a **physical source**, a **physical channel**, and a **physical destination**, wherein, as interpretatively alluded to above: (1) no discernment is made between two forms of information as physical inorganic information and physical organic information, and their inter-active behavioral movement in the detection and trans-mission processes as sensceptually experienced, and; (2) no consideration is made of the inter-active behavioral movement of physical information in the open synergetic process of trans-duction as sensceptually experienced.

Nature's communication system, then, is involved, for example, when accounting for the synergetics of the physical inorganic energy emitted by the sun: (1) whereby; (i) the sun is the **physical inorganic source** of the inter-active behavioral movement of physical information (physical inorganic energy) that exists in nature; (ii) the physical information (physical inorganic energy) is behaviorally and inter-actively trans-mitted to and through the atmosphere, wherein, the atmosphere is a **physical channel** that exists externally to the human body in nature, and; (iii) the physical information (physical inorganic energy) is behaviorally and inter-actively received at the **physical organic destination** of the sensory organ receptors in the human body's eyes that exist on the surface of the human body as they are involved in the human body's sensceptual experience of external to the human body physical information in nature, and; (2) whereby; (i) the sensory organ receptors in the eyes that exist on the surface of the human body are the **physical source** of the inter-active behavioral movement of physical information (physical organic energy) as sensceptually experienced in nature; (ii) the physical information (physical organic energy) is behaviorally and inter-actively transmitted to and through the nervous system, wherein, the nervous system is a **physical channel** that exists organically and internally to the human body and is involved in the sensceptual experience in nature, and; (iii) the physical information (physical organic energy) is behaviorally and inter-actively received at the **physical destination** of the nervous system organs of the human spinal cord and the human brain that exist organically and internally to the human body and physically and organically inter-actively behaviorally with the sensory organ receptors, as both, the surface to human body sensory organs and the internal to the human body nervous system organs, are involved in the sensceptual experience of external to the human body physical information (physical inorganic energy) in nature.

This example of how nature's communication system synergetically and inter-connectedly, inter-actively, and behaviorally exists as a physical system in nature, from the perspective of physically oriented information theory, can, but will not here, be extended to include the surface to the human body sensory organ receptors in the ears, nose, skin, and tongue: (1) as they are physically and organically inter-connected and inter-act behaviorally with the internal to the human body nervous system organs of the spinal cord and brain, and; (2) as they are involved in the sensceptual experience of physical information (physical inorganic and organic energy) that exists internally and externally to the human body.

Nature's communication system, from the perspective of the synergetics of the physically oriented information theory, necessitates that the meaning of the word 'signal' be used to refer to that which the meanings of the words 'physical inorganic and organic energy' and 'physical information' refer to, hence, wherever the meaning of the words 'physical information' is used in the above example, the meaning of the words 'signal' can be substituted with no loss or gain of meaning, as demonstrated below.

Nature's communication system, then, is involved, for example, when interpreting the physical inorganic energy emitted by the sun: (1) whereby; (i) the sun is the **physical source** of the inter-active behavioral movement of *signals* (physical inorganic energy) that exist in nature; (ii) the *signals* (physical inorganic energy) are behaviorally and inter-actively transmitted to and through the atmosphere, wherein, the atmosphere is a **physical channel** that exists externally to the human body in nature, and; (iii) the *signals* (physical inorganic energy) are behaviorally and inter-actively received at the **physical destination** of the sensory organ receptors in the human body's eyes that exist on the surface of the human body as they are involved in the human body's sensceptual experience of external to human *signals* in nature, and; (2) whereby; (i) the sensory organ receptors in the eyes that exist on the surface of the human body are the **physical source** of the inter-active behavioral movement of *signals* (physical organic energy) as sensceptually experienced in nature; (ii) the *signals* (physical organic energy) are behaviorally and inter-actively transmitted to and through the nervous system, wherein, the nervous system is a **physical channel** that exists internally to the human body and is involved in the sensceptual experience in nature, and; (iii) the *signals* (physical organic energy) is behaviorally and inter-actively received at the **physical destination** of the nervous system organs of the human spinal cord and the human brain that exist internally to the human body and physically and organically inter-connect with the sensory organ receptors, as both, the surface to human body sensory organs and the internal to the human body nervous system organs, are involved in the sensceptual experience of an external to the human body *signals* (physical inorganic energy) in nature.

Whereas, the meaning of the word 'signal' is necessitated by physically oriented information theory, the meaning of the word 'sign' is necessitated by culturally oriented signification theory, wherein, the culturally oriented signification theory also is involved in nature's communication system.

Nature's Communication System Energetically Connected with Culturally Oriented Signification Theory

Synergetically, from the culturally oriented signification theory perspective, signification is a process in nature involving the conceptual experience of meaning in trans-active conduct between and amongst human beings as persons reflectively experiencing as knowing experiencing i.e. educatively experiencing, themselves, in cultural association with other human beings as persons being reflexively and culturally aware of, i.e. as persons being conscious of: (1) their and other human bodies and human reflexive awareness as they experientially engage the psychology of the

mentality, the outcome of which is the educative experience; (2) themselves as makers of nature's cultural environment, through the use of the psychology of the mentality of all persons as individuals in the culture, involved in conducting the logical phases of the reflective thinking experience, the outcome of which is the educative experience, and; (3) of the fact that it is meaning, represented by signs, in trans-active conduct, synergetically connected with signals, in inter-active behavior, that makes nature's cultural environment.

In trans-active conduct between and amongst human beings as persons consciously engaging the psychology of the mentality of all persons as individuals in the culture, involved in the conduct of the logical phases of the reflective thinking experience, the outcome of which is the reflective thinking experience as the knowing experience, i.e. as the educative experience, meaning is assigned to signals making signals, then, function as signs, therefore, the signification process is an open synergetic conjunction of the information process in accord with nature's communication system, whereby, this system: (1) accounts for the information process in nature as a process experienced by the senseceptual experience as inter-active behavior involving persons' human bodies, in nature's physical environment, wherein, physically oriented information is interpreted as signals, and; (2) accounts for the signification process in nature as a process experienced by the conceptual experience as trans-actively conducted involving persons reflexively aware of, i.e. conscious of, their bodies and reflexive awareness of experientially engaging the psychology of the mentality of all persons at all times as individuals in the culture, wherein, culturally oriented signification is interpreted as involving the trans-formation of signals so that they function as signs representing meaning.

In these synergetically, conjoined, and inter-connected information and signification processes in nature's communication system: (1) signals exist as physical inorganic and organic objects and events when they appear, or, in principle, can appear in nature as conditioned by light waves and/or particles, sound waves, odor molecules, contact points, and/or taste molecules, whereby, they can be senseceptually experienced, i.e. experienced by the sensory receptors in the eyes, ears, nose, skin, and tongue as sensations, and; (2) signals function as signs when they, appearing as physical inorganic and organic objects and events, through the trans-active conduct of the conceptual experience of intellection as a feature of the reflective thinking experience, the outcome of which is the educative experience, have meaning assigned to them.

Meaning assigned to signals by the conceptual experience of intellection in the reflective thinking experience transforms signals to make them function as signs, hence, signs are both, synergetically: (1) senseceived by the experience of sensation, i.e. by the experience of sensory organs in eyes, ears, nose, skin, and tongue, as signals, and; (2) conceived by the experience of intellection as signs representing meaning in nature's communication system. Synergetically, both the senseceptual and conceptual experiences are engaged in the perceptual experience, wherein, the perceptual experience is the experience of recognizing what exists in nature's environment as what exists is involved in the conduct of the **breadth** of experiences engaged in the reflective thinking experience, i.e. in conduct of the **breadth** of experiences the outcome of which is the educative experience, by which what exists in the **full scope** of nature's environment is recognized.

An example of a signal actually appearing in nature as a physical object that can be and is senseceived is that of the physical object that is referred to by the meaning of the English word 'cat' and the French word 'chat'.

Physically, the words are different, whereas, culturally, the meanings are the same. Physically, the English word 'cat', as it occurs in the sentence above, can be described as containing the

letters 'c', 'a', and 't', and as possessing the characteristics of being shorter than the word 'chat' and of being black in color, whereas, physically, the French word 'chat', as it also occurs in that sentence, can be described as containing the letters 'c', 'h', 'a', and 't', and, as possessing the characteristic of being longer than the word 'cat' and of being red in color. These descriptions of these words are the descriptions of the physical characteristics of the words, not the cultural characteristic, i.e. not the meaning of the words, and, from the information theory perspective, the physical characteristics of the words 'cat' and 'chat' form signals that are detected by the senseceptive experience as they are involved in the **full scope** nature's communication system.

Also, physically, the words 'cat' and 'chat' are not the physical object referred to by the meaning of the words. The physical object referred to by the meaning of the words 'cat' and 'chat' does not contain the letters 'c', 'a', and 't' or the letters 'c', 'h', 'a', and 't', though it may possess the physical characteristics: (1) of being black in color and/or being red in color, i.e. examples of characteristics in traditional empirical philosophy considered to be secondary qualities of physical objects, and; (2) of having weight, mass, length, breadth, and shape, i.e. examples of characteristics in traditional empirical philosophy considered to be primary qualities of physical objects. Also, as the physical characteristics of the words 'cat' and 'chat' form signals, the physical characteristics of the physical object referred to by the meaning of the words 'cat' and 'chat', form signals, that, from the information theory perspective, are detected by the senseceptive experience in the **full scope** of nature's communication system.

The physical characteristics of words 'cat' and 'chat' and the physical characteristics of the reference of the meanings of words, then, exist as physical characteristics of objects forming signals, that, from the information process perspective, are detected by sensation as involved in the senseceptually oriented inter-active behavioral experience in nature's communication system, however, it is the cultural characteristic of words, i.e. it is the characteristic of the meaning of words, when assigned to physical objects, be they words or physical objects referenced by the meaning of words, forming signals, that trans-form signals, again be they formed from words or physical objects referenced by the meaning of words, to function as signs representing meaning, whereby, then, from the signification process perspective, meaning is intellected as involved in the conceptually oriented conduct of the trans-active experience and represented by signs in the **full scope** of nature's communication system.

Summary of Part 1

The philosophy of educology perspective, as has been accounted for in Part 2, is that the educative experience, as the authentic knowing experience, and, as the outcome of the reflective thinking experience: (1) is connected to, in, and with a general unified communication system in nature; (2) is involved in and effects the open synergetic quality of nature, wherein, this quality of nature is the cooperative feature in nature complementarily related to the competitive feature in nature; (3) is the experience through and from which cultures are made and changed by the bio-socio-semiosically enculturalization of physical inorganic and organic, physiological organic, mental organic, and dispositional organic circumstances in nature's environment; (4) is the experience that is well or not well integrated into the educational processes conducted in home, school, and, other community institutions in a culture, and (5) is the experience as it is well or not well integrated into institutions in a culture, that educology is knowledge about, wherein, educology is constituted; (i) as logical knowledge about semiosical processes involving meaning states in persons' minds, in the conduct of the phases, and, (ii) as psychological knowledge about the mental processes involving the mental events of images, feelings, and urges to move in persons' psyches, in the conduct of the phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

In regard to this philosophy of educology perspective, then, in Part 2, accounts were give for: (1) the physical and bio-socio-semiosical cultural aspects of nature as they inhere in the open synergetic quality of nature, in which; (i) the trans-ductive process, and, (ii) the experience of the trans-ductive process are involved in and with the open synergetic quality of nature; (2) the physically oriented information theory as synergetically connected with physically oriented energy theory, and; (3) nature's communication system as unified by the conjunction of; (i) physically oriented information theory, and, (ii) culturally oriented signification theory.

Part 2

Nature's Synergetically Unified Communication System and the Educative Experience as the Knowing Experience, and, as the Outcome of the Reflective Thinking Experience

In consideration of the cultural aspect of nature, from the signification process perspective, signals, functioning as signs representing meaning, constitute the object of signification theory, whereas, in contrast, from the information process perspective, signals constitute the object of information theory. It is the case, however, in nature's communication system, through which cultures are made and changed that signals functioning as signs, representing meaning, in open synergetic and complementary inter-connection with signals, constitute the object of bio-socio-semiotic theory, i.e. theory in which the culturally oriented signification process and the physically oriented information process are unified as the synergetically and organically oriented bio-socio-semiosical process in the **full scope** of nature's communication system.

As involved in the conduct of the reflective thinking experience, i.e. in effect, the conduct of the educative experience, signals, as physical objects, involved in nature's synergetically unified communication system, have the effect of attracting the attention of human beings, whereby, signals, as existing in the external to the human body physical circumstances in nature's environment, are detected by the sensations involved in the sensceptual experience engaged in the reflective thinking experience, i.e. in effect, engaged in the educative experience.

Signals, then: (1) stimulate the sensory organ receptors in the eyes, ears, nose, skin, and tongue of the human body that are bio-ecologically referred to by the meaning of the word 'extero-ceptors', and, through these extero-ceptors; (2) stimulate the inter-active behavioral response of attracting human attention to the signals, to which meaning is assigned in the trans-active conduct of the intellect, as the intellect is involved in the conceptual experience engaged in the reflective thinking experience, i.e. in effect, engaged in the educative experience.

In this conceptual experience, meaning is assigned in the inter-related viewpoint of (1) trans-active conduct and (2) inter-active behavior as both are synergetically, complementarily, and inter-connectedly involved in the physical and cultural circumstances in nature's environment as conditioned by a synergetically unified communication system.

Enculturalized Physical Circumstances as Conditioned by a Synergetically Unified Communication System in Nature's Environment and the Educative Experience as the Knowing Experience, and, as the Outcome of the Reflective Thinking Experience

From the viewpoint of trans-active conduct and inter-active behavior being inter-related in nature's synergetically unified communication system, it is the case: (1) that the **physical inorganic and organic circumstances are enculturalized**, and; (2) that in the **enculturalized physical inorganic and organic circumstances**, in nature's environment human attention is attracted to signals in nature's synergetically unified communication system; (3) therefore, (i)

signals, detected by extero-ceptors as sensory receptors that are involved in the senseceptual experience of sensation, (ii) are transformed into signs representing assigned meaning as meaning is involved in the conceptual experience of intellection, whereby, (iii) this transformation exists in the **enculturalized physical inorganic and organic circumstances** in nature's environment as conditioned by a synergetically unified communication system.

Extero-ceptors, then, are sensory receptors existing on the surface of the human body, i.e. existing in the eyes, ears, nose, skin, and tongue, that, synergetically detect, and, by means of the sensation of the stimulus-response reflex arc relationship, inter-act behaviorally with physical signals in nature's communication system as signals existing externally to the human body in the **enculturalized physical inorganic and organic circumstances** of nature's environment as this environment is conditioned by a synergetically and bio-socio-semiosically unified communication system, wherein signals: (1) are experienced as objects or events with physical characteristics, by the senseceptual experience of sensation, as involved synergetically in and with the internal to the human body's nervous system, and; (2) are experienced as objects or events with cultural, i.e. meaning, characteristics, by the conceptual experience of intellection, as synergetically involved in and with the reflective thinking experience, the outcome of which is the educative experience.

In regard to extero-ceptors in the **culturalized physical inorganic and organic circumstances** of nature's environment as it is conditioned by the synergetically unified communication system, they are sensory receptors that, also, by means of the experience of the sensation of the synergetically determined stimulus-response reflex arc relationship, inter-act behaviorally with sensory receptors that, in bio-ecology, are referred to by the meaning of the word 'intero-ceptors' and others that are referred to by the meaning of the word 'proprio-ceptors'.

Intero-ceptors and proprio-ceptors, as do extero-ceptors, involve the experience of the sensation of the synergetically determined and behaviorally inter-active stimulus-response reflex arc relationship, however, whereas, extero-ceptors involve the experience of the sensation of this relationship as it exists externally and internally to the human body **enculturalized physical inorganic and organic circumstances**, intero-ceptors and proprio-ceptors involve the experience of its existence internally to the human body **enculturalized physical inorganic and organic circumstances** in nature's environment, as these circumstances are conditioned by a synergetically unified communication system, in its **full scope and breadth of experience**.

The Full Scope of and Breadth of Experience in the Synergetically Unified Communication System in Nature's Environment and the Educative Experience as the Knowing Experience, and, as the Outcome of the Reflective Thinking Experience

The unified communication system in nature's environment is one in which the information and signification processes are synergetically and complementarily inter-connected with each other through the bio-socio-semiosical process, i.e. the process by which, from the information theory perspective, signals, are transformed, from the signification theory perspective, into signals that function as signs that represent meaning, whereas, signs, as that which represent meaning, are that which exists in the bio-socio-semiosical process in nature's environment that **enculturalizes** the existence of physical circumstances in nature's environment.

The **full scope** of and the **breadth of experience** in the unified communication system in nature's environment, then, includes signals, and, their experience in the trans-formation into signs representing meaning as a bio-socio-semiosical process that **enculturalizes the physical inorganic and organic circumstances** in nature's environment.

Bio-ecologically, from the perspective of the **reflective thinking experience**, i.e. in effect, from the perspective of the **educative experience**, as the essential experience involved in the use of meaning to reference, hence, to **enculturalize, the physical inorganic and organic circumstances** of nature's environment, signals have been accounted for above as existing externally to the human body as physical inorganic detected and trans-mitted energy that is transducted and further trans-mitted into the nervous system that exists internally to the human body, as physical organic energy through the **sensceptual experience** involving the sensation of exteroceptors with the stimulus-response reflex arc inter-actively determined behavioral relationship with the effect of attracting the attention of human beings and of engaging the relationship in the **perceptual experience** of recognizing the existence of the signals as physical objects and/or events.

Then, with attention attracted to the signals as physical objects, through the **conceptual experience** of intellection, attention is focused by meaning that is assigned to for referencing signals, hence, **enculturalizing the signals as physical inorganic and organic objects and/or events**, as constituting **physical inorganic and organic circumstances** in nature's environment, trans-forming them into signs representing meaning as that which bio-socio-semiosically exists and does the **enculturalizing of physical inorganic and organic circumstances** in nature's environment, whereas, then, with attention attracted and focused, the perceptual experience is engaged. With the perceptual experience engaged it is recognized, by human beings, that physical and physiological signals exist within the **full scope** of nature's communication system and a **breadth of experiences** is conducted in the reflective thinking experiences within the **full scope** of nature's communication system.

Also, bio-ecologically, it is the case that, in regard to the **full scope** of the unified communication system in nature's environment, signals also exist as internal to the human body forms of physiological organic energy that are detected and trans-mitted, through the experience referenced, at the Institute, by the meaning of the words 'kinceptual experience', another experience in the **breadth of experiences** conducted in the reflective thinking experience, into the internal to human body nervous system, as **physiological organic sensations** of interoceptors and proprioceptors with the stimulus-response reflex arc inter-actively determined behavioral relationship effect of attracting the attention of human beings for being focused on and being engaged by the **perceptual experience** of recognizing the existence of the signals as **physiological organic events**, and, also, through the **conceptual experience** of intellection, meaning is assigned to for referencing, hence, **enculturalizing, the signals as physiological organic events**, trans-forming them into signs representing meaning as that which bio-socio-semiosically exists and does the **enculturalizing of physiological organic circumstances** in nature's environment, whereas, also, through the engagement of the **perceptual experience**, it is recognized by human beings, in their reflective thinking experience, i.e. in effect, their educative experiences, that meaning bio-socio-semiosically exists, **enculturalizes physiological organic circumstances** in nature's environment, and with its assignment to signals as **physiological organic events**, signals as **physiological organic events** are transformed into signs representing meaning, i.e. representing aspects of the **enculturalized physiological circumstances** in nature's environment.

The **kinceptual experience**, then, bio-ecologically, from the perspective of the Institute, is the experience of the internal to human body sensations as involved in the interoceptors and proprioceptors, and, in the **enculturalized physical inorganic and organic and physiological organic circumstances** of nature's environment, it is the case that: (1) interoceptors involve the sensations of the **physiological organic events** internal to, for example, the human body's; (i)

digestive system organ of the stomach as stomach aches, i.e. as stomach pains, and, as stomach gastronomic pleasures, (ii) nervous system organ of the head as head aches, i.e. as head pain, (iii) reproductive system organ of the genitals as orgasm, i.e. as genital pleasure; whereby, then, intero-ceptors involve the sensations of the **physiological organic events** of pain and pleasure as internal to, and, aspects of, the human body, and; (2) proprio-ceptors involve the sensations of the **physiological organic events** as internal to, and, as aspects of, the human body, for example; in the **enculturalized physical organic circumstances** of nature's environment; (i) the sensation of the human body in equilibrium and not in equilibrium, and , (ii) the sensation of human body muscle urges to move and to relax, and, (iii) the sensation of the human body in actual movements, whether as in inter-active behavior and/or trans-active conduct.

The **full scope** of and **breadth of experience** in the unified communication system in nature's environment, therefore, includes **physical inorganic and organic objects and events as signals**, existing externally and internally to the human body and experienced by the sensation of the stimulus-response reflex arc inter-actively conditioned behavioral, hence, synergetic, relationship of these signals, with the effect of attracting and focusing human attention on them as they are involved in senseceptual experience, and, it also includes **physiological organic events as signals** existing internally to the human body and experienced by the sensation of the stimulus-response reflex arc inter-actively conditioned behavioral, hence, synergetic, relationship of these signals, also, with the effect of attracting and focusing human attention on them as they are involved in kinceptual experience.

Existing in the **full scope** of and the **breadth of experience** in the unified communication system in nature's environment, then, are physical inorganic and organic signals and physiological organic signals experienced, respectively, by sensation involved in the senseceptual and kinceptual experiences of the **stimulus-response reflex arc inter-actively conditioned behavioral relationship** with the effect of attracting human attention to signals as-and-only-as signals, not signals functioning as signs representing meaning. It is the bio-socio-semiosical existence of meaning in the **full scope** of and the **breadth of experience** in the unified communication system in nature's environment experienced by intellection through reflexive awareness, i.e. consciousness, as involved in the trans-active conduct of the conceptual experience of assigning meaning to signals, i.e. of using meaning to reference signals, in the reflective thinking experience, the outcome of which is the educative experience, that has the effect: (1) of making the physical inorganic and organic signals and physiological organic signals, not only attract attention to, but, also, to focus attention on the signals by which they are transformed into the function of signs representing meaning, and; (2) of enculturalizing the physical inorganic and organic and physiological organic circumstances, i.e. of **creating culture**, in nature's environment.

Along with the: (1) open synergetic existence of **physical inorganic and organic objects and events** and **physiological organic events** as physical signals and physiological signals, experienced by the sensations of the stimulus-response reflex arc inter-actively determined behavioral relationship of these signals in the respective experiences of senseception and kinception, there, also; (2) synergetically exists the **mental organic events** of mental organic images, mental organic feelings, and mental organic urges to move, as mental organic signals experienced, respectively, by the experiences of the sensations of the stimulus-response reflex arc inter-actively determined behavioral relationship of these signals in the experiences of imagination, emotion, and conation, as these **mental organic events**, as signals; (3) synergetically exist to attract attention in the reflexive awareness experience, i.e. in the experience of consciousness, as this experience involves the intellectual experience of the conception of meaning as well as the experience of reflexive awareness, and that: (4)

synergetically exist, so that **mental organic events**, as signals, through the bio-socio-semiosical process, in nature's unified communication system, can have meaning assigned to them, i.e. can be referred to by the use of meaning, hence, significantly effecting the transformation of mental organic events, as signals, into signs, representing meaning.

With this transformation, in the **full scope** of and the **breadth of experience** in nature's unified communication system: (1) of physical inorganic and organic objects and events, as forming signals; (2) physiological organic events, e.g. body pain, pleasure, and equilibrium, as forming signals and; (3) mental organic events, e.g. mental organic images, feelings, and urges to move, as forming signals, all of which, when they are assigned meaning, i.e. referred to by the use of meaning, function as signs in nature's unified communication system, through the **intention-consequence reflexively aware trans-active conduct relationship**, i.e. the relationship existing in nature's communication system that makes the reflective thinking experience, hence the educative experience, to be conducted in nature's environment with the significant effect of enculturalizing physical, physiological, and mental circumstances in nature's environment, i.e. with the significant effect of creating and changing culture.

Whereas, (1) the **stimulus-response reflex arc inter-actively determined behavioral relationship** (herewith, shorted to the reflex arc relationship); (i) as it exists in the physical inorganic and organic circumstances that form signals, (ii) as it exists in the physiological organic circumstances that form signals, (iii) as it exists in the mental organic circumstances that form signals, whereby, all of these kinds of signals exist and form synergetically determined relationship in nature's unified communication system, that are experienced by the sensations involved, respectively, in the sensceptual, kinceptual, imaginative, emotional, and conational experiences in which the significant effect is that of **attracting human attention** to the signals, it is the case, however, that; (2) the **intention-consequence reflexively aware trans-actively determined conduct relationship** (herewith, shortened to the reflexively aware relationship), as it exists in the bio-socio-semiosical circumstances, by which signals are transformed into signs, is a synergetically determined relationship in nature's unified communication system, that is experienced by the intellections involved in the conceptual experiences as these experiences are engaged to the sensceptual, kinceptual, imaginational, emotional, and conative experiences, whereby, the engagement is within the perceptual experience, from which the significant effect is **focusing human attention** on signs as it is involved in the recognition; (i) of the existence of meaning, as meaning is intellectually experienced by conception, and, as it is represented by signs; (ii) that signs, as the representatives of meaning, are also the function of signals, whereby, signals are formed from physical inorganic and organic objects and events, physiological organic events, and mental organic events, in nature's unified communication system; (iii) that physical signals are experienced by the sensations involved in senseception; (iv) that physiological signals are experienced by the sensations involved in kinception, and, (v) that, the mental signals of, (a) the events of mental organic images are experienced by the sensations involved in imagination, (b) the events of mental organic feelings are experienced by the sensations involved in emotion, and, (c) the events of mental organic urges to move are experienced by the sensations involved in conation.

Essential to the reflex arc and reflexively aware relationships, from the perspective of information theory, is the existence, in nature's unified communication system, of dispositional states possessed as characteristics of: (1) the physical inorganic and organic objects and events as energy in the inter-active behavioral movement of physically existing signals; (2) the physiological organic events as energy in the inter-active behavioral movement of physiologically existing signals, and; (3) the mental organic events as energy in the inter-active behavioral movement of mentally existing signals; whereby, a dispositional organic state is an involuntary or

voluntary tendency of physically, physiologically, and mentally existing signals to move, not the actual movement of signals, in which the reflex arc relationship determines involuntary tendencies of signals to actually move, and, the reflexively aware relationship determines the voluntary tendencies of signs to actually move.

As to the reflex arc relationship, as it determines involuntary tendencies of signals to actually move, and, as to the reflexively aware relationship, as it determines voluntary tendencies of signs to actually move, both exist in nature's unified communication system as the system that unifies the disposition of signals to move and the actual movement of signals with signals' function as signs, within nature's open synergetic quality, as this quality is accounted for in bio-ecology that is oriented by information theory and in bio-socio-semiotics that is oriented by signification theory, in nature's environment, wherein, these relationships are influenced by cause-effect forces in nature and these forces are accounted for by a philosophy that is oriented by an experiential causation theory that accounts for both relationships.

The experiential causation theory is the theory that there are two kinds of cause-effect relationships: (1) the reflex arc relationship that is formed in the inter-active behavior of a stimulus, as a cause, and a response, as an effect, and; (2) the reflexively aware relationship that is formed in the trans-active conduct of an intention, as a cause, and a consequence, as an effect.

The reflex arc relationship is the relationship formed in the information process involving the stimulus of physical, physiological, and mental signals, as the cause, and the sensation of signals, by extero-ceptors, inter-ceptors, and proprio-ceptors as human body receptors of signals involved, respectively, in the senseceptual, kinceptual, imaginative, emotional, and conative experiences, as the response, hence, effect, wherein, these experiential responses, as effects, determine the involuntary behavioral movement in the open synergetic driven inter-activity of signals as they are involved in the reflective thinking experience of human beings. In the reflex arc relationship, signals are not transformed into signs, in that they actually move and stimulate the response of other signals. In the reflex arc relationship, signals are not intellected and formed into signs representing meaning, as they are in the reflexively aware relationship.

The reflexively aware relationship is the relationship formed in the signification process involving the intention of human beings, as the cause, and, the intellection of meaning represented by signs, as the consequence, hence, the effect, determining the voluntary movement in the synergetically driven trans-activity involved in signals functioning as signs in the reflective thinking experience of human beings. In the reflexively aware relationship, signals are transformed into signs, i.e. signals' stimulus (cause)-and-response (effect) determined actual involuntary movements are transformed into signs' intention (cause)-and-consequence (effect) determined actual voluntary movement.

It is the signification process, synergetically united with the information process in nature's communication system, in which the reflexively aware relationship is effected by the use of the meanings assigned to the physical characteristics of a small set of words, whereby, these physical characteristics are experienced by sensations as physical signals involved in the senseceptual experience of the words, hence, attracting attention to the physicality of the words by, for example, the eyes. The words in this small set are; 'I', 'myself'; 'you', 'yourself'; 'her', 'herself'; 'him', and 'himself', whereby, through the bio-socio-semiosical process the physicality of the words are transformed into physical signs with the bio-socio-semiosical characteristics of meanings: (1) experienced by intellections involved in conception, and; (2) used to make such reflexive statements as "I am aware of myself." "You are aware of yourself." "She is aware of herself." and, "He is aware of himself."

From the perspective of English grammar, the use of the meanings of these words are known as the use of personal and reflexive pronouns, and, from the perspective of bio-socio-semiotics their meanings have been used to enculturalize the physical characteristics of words, whereby, the physical characteristics of words: (1) that are the kind of physical signals that stimulate, through eyes, ears, nose, skin, and/or tongue, and attract the attention of human beings: (2) that are involved in the reflex-arc relationship, i.e. the relationship that determines the actual movement in inter-active behavior, and; (2) that become transformed into physical signs, the meanings of which are intellected and focused for use by human beings that are involved in the reflexively aware relationship, i.e. the relationship that determines the actual movement in trans-active conduct.

Through the movement of actual human inter-active behavior and trans-active conduct, as determined, respectively, by the reflex arc and reflexively aware relationships as these relationships are accounted for by the experiential causation theory of the cause-effect forces in nature's environment, it becomes the case that dispositional states, from this human movement, exist: (1) as tendencies for involuntarily human movement, as oriented for continuation by the inheritance of genes, i.e. physically oriented tendencies, and; (2) as tendencies for voluntarily human movement, as oriented by the enculturalization of habits, i.e. culturally oriented possible human movements, not actual movements, as tendencies synergetically connected with physically effected tendencies.

Dispositional States as Innate Propensities for the Continuation of Involuntary Human Movement

Dispositional states, existing in nature's unified communication system as tendencies oriented to continue involuntary human movement: (1) are dispositional states as innately existing propensities for mechanically motivated movement, as determined by the reflex-arc relationship, not the reflexively aware relationship, hence; (2) are innately existing propensities as tendencies for not conducting reflective thinking experiences, hence, not for conducting educative experiences, therefore: (3) are, essentially, the object of bio-ecological knowledge oriented by genetics as knowledge about genes.

Dispositional States as Non-innate Habits for the Continuation of Voluntary Human Movement

Dispositional states as non-innate habits for continuing voluntary human movements are accounted for as existing as two determinates, as follows.

Determinate 1 dispositional states are: (1) non-innately existing habits effected for conducting bio-ecologically and bio-socio-semiosically conditioned reflective thinking experiences, (educative experiences, knowing experiences) but **not conducting them well**, hence, only conducting them for the purpose of **knowing** what repetitive movements to make, therefore; (2) essentially, the object of bio-socio-semiotical knowledge oriented by **memetics** as knowledge about memes, wherein, memes are meanings that are imaginatively managed for the use of **copying established meanings**, (i) as involved in **continuation** of meanings, and, (ii) as involved in the **origination** of new meanings, by, (iii) the involvement in **mutational change** as determined by the **reflex arc relationship**, synergetically connected with the determination of **reflexively aware relationship** of, i.e. in a **quick, accidental, and even physical violent change** of, the enculturalization of nature's environment through nature's unified communication system.

Determinate 2 dispositional states are: (1) non-innately existing habits effected for conducting bio-ecologically and bio-socio-semiosically conditioned reflective thinking experiences,

(educative experiences, knowing experiences), and, **conducting them well**, hence, conducting them for the purpose of **knowing** what repetitive, contemplative, and deliberative movements to make, therefore; (2) essentially, the object of bio-socio-semiotical knowledge oriented by **logic** as knowledge about sememes, wherein, sememes are meanings that are imaginatively managed for the use of **copying established meanings**, (i) as involved in the **continuation** of meanings, and, (ii) as involved in the **origination** of new meanings, by, (iii) the involvement in **co-mutational change** as determined by the **reflex arc relationship**, synergetically connected with the determination of the **reflexively aware relationship**, i.e. in a **slow, intentional, and even physically non-violent change** of, the enculturalization of nature's environment through nature's unified communication system.

Determinates 1 and 2 dispositional states exist, but, not as physical inorganic and organic objects and events, physiological organic events, or mental organic events formed as signals within the scope of nature's synergetically unified communication system that are **directly experienced**, respectively, by the sensations involved in senseceptual, kinceptual, imaginative, emotional, or conative experiences, all of which exist in the **breadth of experiences**, as they: (1) are engaged by the perceptual experience of recognizing what actually exists, and; (2) are engaged in the reflective thinking experience, the outcome of which is the educative experience, hence, experiences that exist in nature's synergetically unified communication system.

Determinates 1 and 2 dispositional states are not **directly experienced** by the intellections involved in the conceptual experience as meanings are directly experienced as established meanings represented by established signs in the **full scope** of and **breadth of experiences** in nature's unified communication system, wherein, established signs are transformed from extant signals experienced by sensations, as an experience within the **breadth of experiences** in nature's communication system..

These two determinates of dispositional states in human beings exist as habits, i.e. as tendencies of human movements, not actual human movements, and, are indirectly **experienced by inference, as a conceptual experience, of what possibly exists** in movements, including human movements, in nature's unified communication system, from **perceptual experiences of what actually exists** in movements, including human movements, in nature's unified communication system.

Within the domain of human movement, as a domain that is synergetically involved with the domain of all other movements in nature's environment, the **perceptual experience of actual human movements**, be they movements of inter-active behavior or as trans-active conduct, is the experience of the recognition of what actually exists, as human movements and all other movements, from which the experience of conceptually inferring what possibly exists, as habits of human movements, i.e. the **experience of conceptually inferring possible human movements**, is conducted, as an experience in the **breadth of experiences**, in the reflective thinking experience, the outcome of which is the educative experience as determined by the reflex arc and reflexively aware relationships, i.e. synergetically related relationships in nature's communication system.

Synergetically connected, then, are the **full scope** of what exists as signals and the **breadth of experiences** of the existence of the **full scope** of signals in nature's communication systems, wherein: (1) the **full scope** of what exists includes signals, whereas: (i) the existence of signals includes; (a) physical inorganic objects and events and physical organic events (b) physiological organic events (body organic pains, pleasures, and equilibrium), and, (c) mental organic events (mental organic images, feelings, and urges to move), and, (d) dispositional organic states

(organic tendencies to involuntarily and voluntarily to move), and; (2) the **breadth of experiences** of the existence of the **full scope** of signals includes, respectively; (i) sensations involved in sensceptual, kinceptual, imaginative, emotional, and conative experiences of signals, and, (ii) intellections of meanings involved in the conceptual experience, hence, transforming signals to function as signs, and, (iii) inferences of dispositional states involved in the conceptual experience. The **breadth of experiences** of the **full scope** of what exists as signals are involved in the recognition of what exists as the perceptual experience, whereas, the perceptual experience is essential to the knowing experience, i.e. to the reflective thinking experience, the outcome of which is the educative experience.

The human conduct of the knowing experience (reflective thinking experience, educative experience), as conducted within the breadth of experiences and the full scope of what exists as signals and disposition and perceptually experienced, is determined by both the inter-active behavior oriented reflex arc stimulus-response relationship, and, the trans-active conduct oriented reflexively aware intention-consequence relationship, wherein; (1) the former relationship determines the involuntary human body movements, and; (2) the latter relationship determines the voluntary human reflexively aware, i.e. conscious, movements in the conduct of the reflective thinking experience (educative experience, knowing experience)

These two determinates of human dispositions to move are involved in the human conduct of the reflective thinking experience, the outcome of which is the knowing experience (educative experience).

Determinate 1 Dispositions: These dispositions of human movement, as stated earlier, are:

“(1) non-innately existing habits effected for conducting bio-socio-semiosically conditioned reflective thinking experiences, (educative experiences, knowing experiences) but **not conducting them well**, hence, only conducting them for the purpose of **knowing** what repetitive movements to make, therefore; (2) essentially, the object of bio-socio-semiotical knowledge oriented by **memetics** as knowledge about memes, wherein, memes are meanings that are imaginatively managed for the use of **copying established meanings**, (i) as involved in **continuation** of meanings, and, (ii) as involved in the **origination** of new meanings, by, (iii) the involvement in **mutational change** as determined by the **reflex arc relationship**, synergetically connected with the determination of **reflexively aware relationship** of, i.e. in a **quick, accidental, and even physically violent change** of, the enculturalization of nature’s environment through nature’s unified communication system.”

Determinate 2 Dispositions: These dispositions of human movement, also, as stated earlier, are:

“(1) non-innately existing habits effected for conducting bio-ecologically and bio-socio-semiosically conditioned reflective thinking experiences, (educative experiences, knowing experiences), **conducting them well**, hence, conducting them for the purpose of **knowing** what repetitive, contemplative, and deliberative movements to make, therefore; (2) essentially, the object of bio-socio-semiotical knowledge oriented by **logic** as knowledge about sememes, wherein, sememes are meanings that are imaginatively managed for the use of **copying established meanings**, (i) as involved in the **continuation** of meanings, and, (ii) as involved in the **origination** of new meanings, by, (iii) the involvement in **co-mutational change** as determined by the **reflex arc relationship**, synergetically connected with the determination of the **reflexively aware**

relationship, i.e. in a **slow, intentional, and even physically non-violent change** of, the enculturalization of nature's environment through nature's unified communication system."

These two determinates of dispositions to move have points in common and points not in common, as outlined below..

Points in common:

- (1) the habit of movement in the conduct of the reflective thinking experience (knowing experience, educative experience);
- (2) the habit of having a purpose for knowing something;
- (3) that habits exist as the objects of bio-socio-semiotical knowledge;
- (4) the habit of being involved in the bio-socio-semiosical process, i.e. the habit of being involved with the use of meaning, nature's unified communication system, and;
- (5) the habit of being involved in the continuation and change of the enculturalization of nature's environment through nature's unified communication system.

Points not in common:

- (1) the habit of wellness of movements in the conduct of the reflective thinking experience (knowing experience, educative experience), whereas;
 - (i) determinate 1 is the habit of these movements being not well conducted, and,
 - (ii) determinate 2 is the habit of these movements being well conducted:
- (2) the habit of purpose of the movements in the conduct of the reflective thinking experience (knowing experience, educative experience), whereas;
 - (i) determinate 1 is the habit of movement for the purpose of knowing only what repetitive movements to make, and,
 - (ii) determinate 2 is the habit of movement for the purpose of knowing what repetitive, contemplative, and deliberative movements to make:
- (3) the habit of using meaning as involved in the bio-socio-semiosical process as the object of knowledge, whereas;
 - (i) determinate 1 is the habit of using memes, as the object of memetical knowledge, whereby, memes are meanings that are imaginatively managed for the use of repeating for copying established meanings as involved in
 - (a) the continuation of, and, also as involved in
 - (b) the origination of new meanings, as they are involved in

(c) mutational change of, i.e. a fast, accidental, and even physically violent change, determined by the stimulus-response reflex arc inter-actively determined behavioral relationship that exists as involuntary human, in open synergetic connection with the intention-consequence reflexively aware trans-active conduct relationship that effects voluntary human movements in, the enculturalization of nature's environment through nature's unified communication system, hence, since mutational change is accidental change, the conduct of the reflective thinking experience (knowing experience, educative experience, being done **not well** is indicated.

(ii) determinate 2 is the habit of using sememes, as the object of logical knowledge, whereby, sememes are meaning that are imaginatively managed for the use of repeating and copying established meanings for contemplating and deliberating with them, as involved in

(a) the continuation of, and, also as involved in

(b) the origination of new meanings, as they are involved in

(c) co-mutational change of, i.e. slow, intentional, and even physically non-violent change determined by the stimulus-response reflex arc inter-active behavioral relationship that exists as involuntary human movements, in open synergetic connection with the intention-consequence reflexively aware trans-active conduct relationship that effects voluntary human movements, in the enculturalization of nature's environment through nature's unified communication system, hence, since co-mutational change is intentional change, the conduct of the reflective thinking experience (knowing experience, educative experience, being done **well** is indicated.

Human beings, as persons, then: (1) when enculturalized by Determinate 1 dispositional states of movement, effect the conduct of the reflective thinking experience (knowing experience, educative experience), using meaning as memes, i.e. using meaning in association with the imaginative management of repeating for non-contemplatively and non-deliberatively copying established meanings as existing in and being involved in the mutational change of culture, i.e. in the quick, accidental, and even physically violent change of culture, however; (2) when enculturalized by Determinate 2 dispositional states of movement effect the conduct of the reflective thinking experience (knowing experience, educative experience) using meaning as memes and sememes, i.e. using meaning in association with imaginative management of repeating for contemplatively and deliberately copying established meanings as existing in and being involved in the co-mutational change, i.e. in the slow, intentional, and even physically non-violent change of culture.

Summary of Part 2

Part 2: (1) accounts for nature's synergetically unified communication system and the educative experience as the knowing experience, and, as the outcome of the reflective thinking experience; (2) accounts for this experience; (i) as being conducted in nature's environment, (ii) as being conducted through the full scope and breadth of nature's unified communication system, (iii) as being conduct that enculturalizes the physical circumstances of nature's environment, (iv) as being conduct that is determined by, (a) the stimulus-response/reflex arc/inter-active behavioral relationship, in synergetic connection with; (b) the intention-consequence/reflexively aware/trans-

active conduct relationship, and, through, these relationships, (v) as being conduct that is determined by, (a) dispositional states as innate propensities for the continuation of involuntary human movement, in synergetic connection, with, (b) dispositional states as non-innate habits for the continuation of voluntary human movement.

Also, accounted for, by their statement in Part 3, are dispositional states as follows.

(1) dispositional states as innate propensities for the continuation of involuntary human movement in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as dispositional states, exist in nature's unified communication system as tendencies oriented to continue involuntary human movement: (i) are dispositional states as innately existing propensities for mechanically motivated movement, as determined by the reflex-arc relationship, not the reflexively aware relationship, hence; (ii) are innately existing propensities as tendencies for not conducting reflective thinking experiences, hence, not for conducting educative experiences, therefore: (iii) are, essentially, the object of bio-ecological knowledge oriented by genetics as knowledge about genes, and; (2) dispositional states as non-innate habits for the continuation of voluntary human movement as dispositional states exist in nature's unified communication system as non-innate habits for continuing voluntary human movements are accounted for as existing as two determinates, as follows.

Determinate 1 dispositional states that: (1) non-innately exist as habits effected for conducting bio-ecologically and bio-socio-semiosically conditioned reflective thinking experiences, (educative experiences, knowing experiences) but not conducting them well, hence, only conducting them for the purpose of knowing what repetitive movements to make, therefore; (2) essentially exist as the object of bio-socio-semiotical knowledge oriented by memetics as knowledge about memes, wherein, memes are meanings that are imaginatively managed for the use of copying established meanings, (i) as involved in continuation of meanings, and, (ii) as involved in the origination of new meanings, by, (iii) the involvement in mutational change as determined by the reflex arc relationship, synergetically connected with the determination of reflexively aware relationship of, i.e. in a quick, accidental, and even physical violent change of, the enculturalization of nature's environment through nature's unified communication system.

Determinate 2 dispositional states that: (1) non-innately exist as habits effected for conducting bio-ecologically and bio-socio-semiosically conditioned reflective thinking experiences, (educative experiences, knowing experiences), and, conducting them well, hence, conducting them for the purpose of knowing what repetitive, contemplative, and deliberative movements to make, therefore; (2) essentially exist as the object of bio-socio-semiotical knowledge oriented by logic as knowledge about sememes, wherein, sememes are meanings that are imaginatively managed for the use of copying established meanings, (i) as involved in the continuation of meanings, and, (ii) as involved in the origination of new meanings, by, (iii) the involvement in co-mutational change as determined by the reflex arc relationship, synergetically connected with the determination of the reflexively aware relationship, i.e. in a slow, intentional, and even physically non-violent change of, the enculturalization of nature's environment through nature's unified communication system.

Determinate 2 dispositional states, then, are the dispositional states of model persons conducting the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, and, conducting them well.

The Logical Phases of the Reflective Thinking Experience (Knowing Experience, Educative Experience)

The Perceptual Experience

The perceptual experience, i.e. the experience of recognizing what exists in the **full scope of signals** of nature's unified communication system, as it exists in the **breadth of experiences**, composes: (1) the experiences of sensation as they are involved in the sensceptual, kinceptual, imaginative, emotional, conative experiences as direct experiences, respectively, of physical inorganic and organic objects and events as signals, physiological organic events as signals, and mental organic events as signals, and; (2) the experiences, (i) of the intellection of the bio-socio-semiosical characteristics of signals, as direct experiences of meaning, that transform signals into signs through the bio-socio-semiosical process, and, (ii) of inference of dispositional states, i.e. inference of possible movements, as indirect experiences, that signify what is possible to exist from what actually exists, as both intellection and inference are involved in the conceptual experience, whereas the; (3) the experiences of sensation, intellection, and inference are logically phased into the conduct of the reflective thinking experience (knowing experience, educative experience).

The perceptual experience is a compositional experience in which the recognition is made of experiences that exist in the **breadth of experiences** of what exists in the **full scope** of nature's unified communication system: (1) as signals directly experienced by sensations involved in the experiences of sensation, kinception, imagination, emotion, and conation; (2) as meanings directly experienced by intellections involved in the experience of conception, and; (3) as dispositions indirectly experienced by inferences, also, as involved in the experience of conception.

The perceptual experience, as the experience of recognizing what exists in nature's unified communication system, then, is essential to, but not identical to, the conduct of the knowing experience (reflective thinking experience, educative experience) as an experience: (1) that is based on, and proceeds from, the perceptual experience, i.e. based on, and proceeds from, the recognition of what exists and of how what exists is experienced, and; (2) that proceeds in accordance with the existence of the logical phases of the reflective thinking experience (knowing experience, educative experience), whereby, the perceptual experience and the logical phases both inhere in nature's unified communication system as this system enculturalizes nature's environment.

The Perceptual Experience and the Logical Phases

The perceptual experience: (1) as a compositional experience, and; (2) as being essential to the conduct of the logical phases of the reflective thinking experience (knowing experience, educative experience) can be considered from the perspectives of Determinate 1 dispositional states and Determinate 2 dispositional stages.

The Perspective of Determinate 1 Dispositional States

From this perspective the perceptual experience does not recognize the existence of: (1) bio-socio-semiosical meaning, as represented by signs, nor, dispositional states as human non-innate habits, i.e. that which, respectively, is experienced by intellection and inference as they, both, are involved in the conceptual experience, nor; (2) the logical phases of the reflective thinking experience (knowing experience, educative experience), as the phases that encompasses the

breadth of experiences, and, if the existence of (1) and (2) is recognized, the significance of the existence is not recognized.

The significance of (1) is that, if the existence of, (i) bio-socio-semiosical meaning, as represented by signs, and, of, (ii) dispositional states, as human non-innate habits, and, their intellection and inferential conceptual experiences are not recognized, then, the perceptual experience will be limited to the senseceptual, kinceptual, imaginative, emotional, and conative experiences, all of which become conflated to exist and only exist as the perceptual experience, with no recognition of the senseceptual, kinceptual, imaginative, emotional, and conative experiences as different experiences, and, with no recognition of the conceptual experience.

The significance of (2) is that if the existence of the logical phases of the reflective thinking experience (knowing experience, educative experience) are not recognized, then, the perceptual experience becomes the knowing experience, whereby, the experience of knowing is a direct and immediate experience of recognition, and, therefore, wrongly accounted for, rather than the experience of knowing as an indirect and mediated experience of reflection, as rightly accounted for, and, as conducted in accordance with logical phases of the reflective thinking experience (knowing experience, educative experience).

The general significance of (1) and (2), then, is that, with no recognition of the existence of the conceptual experience nor the existence of the logical phases of the reflective thinking experience (knowing experience, educative experience), the logical phases are conducted, but, they are not conducted well, i.e. they are not conducted with recognition of the significant aspects of the experience of conception, and, of the experience of the logical phases in the conduct of human experiences.

The Perspective of Determinate 2 Dispositional States

From this perspective the perceptual experience does recognize the existence and significance of: (1) bio-socio-semiosical meaning, as represented by signs, and, dispositional states as human non-innate habits, i.e. that which, respectively, is experienced by intellection and inference, both, of which are involved in the conceptual experience, and, of; (2) the logical phases of the reflective thinking experience (knowing experience, educative experience), as the phases that encompasses the breadth of human experiences.

The significance of (1) is that, as the existence of, (i) bio-socio-semiosical meaning, as represented by signs, and of; (ii) dispositional states, as human non-innate habits, and, respectively, their intellectual and inferential conceptual experiences are recognized, then, the perceptual experience and the senseceptual, kinceptual, imaginative, emotional, and conative experiences are not conflated to exist and only exist as the perceptual experience, hence, there is recognition of them as different experiences, and, recognition of the conceptual experience.

The significance of (2) is that, as the existence of the logical phases of the reflective thinking experience (knowing experience, educative experience) is recognized, then, the perceptual experience is not the knowing experience, whereby, the experience of knowing as a direct and immediate experience of recognition is wrongly accounted for, and, the experience of knowing as an indirect and mediated experience of reflection, is rightly accounted for, and, conducted in accordance with the logical phases of the reflective thinking experience (knowing experience, educative experience).

The general significance of (1) and (2), then, is that with the recognition of the existence of the conceptual experience and the existence of the logical phases of the reflective thinking experience (knowing experience, educative experience), hence, the logical phases are conducted, and, conducted well, i.e. they are conducted with the recognition of the significant aspects of conception and logical phases in human experience.

In that the perspective of Determinate 2 dispositional states is the perspective of how to conduct the logical phases of the reflective thinking experience (knowing experience, educative experience), and, of how to conduct them well, it will be considered as a **model persons' case** and accounted for, as follows.

A Model Persons' Case of the Conduct of the Logical Phases of the Reflective Thinking Experience as the Knowing Experience, i.e. as the Educative Experience

From the perspective of a **model persons' case** of **Determinate 2 dispositional states**, the logical phases, as a procedure for the guidance of the conduct of the indirect and mediated knowing experience, exist, in general, in two stages. As being conditioned by the bio-socio-semiosical process, i.e. as being conditioned by meaning, throughout the logical phases, the two stages are: (1) the stage in the conduct of the reflective thinking experience (knowing experience, educative experience) in which meaning; (i) as involved in the **choice of what is proportionately true, as a hypothesis**; (ii) is **abductively** and **deductively** reasoned with, whereby, this stage will be called, in short, the **theoretical stage**, and; (2) the stage in the conduct of the reflective thinking experience (knowing experience, educative experience) in which meaning; (i) as involved in the **choice of what to do**, (ii) is **inductively reasoned with** and **about** in respect to the vindication of the choice of what is true, as a hypothesis, whereby, this stage will be called, in short, the **practical stage**.

The Theoretical Stage

In consideration of a **Determinate 2 model persons' case**: (1) the use of meaning, in the logical phases of the reflective thinking experience (knowing experience, educative experience), as involved in its use in abductive and deductive reasoning with and about the choice of what is proportionately true, as a hypothesis, necessarily involves; (2) the use of meaning to construct the signs of words and numbers into sentential meaning for forming meaning to be used to abductively and deductively reason with so as to implicate plausible alternative solutions to a problem, whereby, it is the case, then, that, using sententially formed meanings to implicate alternative plausible solutions to a problem is its use in Phases 1 through 8 in the logical phases of the **theoretical stage**, as follows.

Phase 1: In regard to the **Determinate 2 model persons' case**, this phase emphasizes the **fact of human existence**, whereby, human beings as living persons exist, and, are: (1) effected by the stimulus-response/ reflex arc/inter-active behavior relationship, a relationship that determines involuntary human movement, and; (2) effected by the intention-consequence/reflexive aware/trans-active conducted relationship, a relationship that determines voluntary human movement, as both determinates are synergetically connected in and with nature's unified communication system.

In, through, and by nature's unified communication system, then, a **Determinate 2 model persons' case** of persons exists, whereby, it exists as a case of persons' involuntary and voluntary moving as synergetically conducting themselves in: (1) the **breadth of experiences** of; (2) the

existence of the **full scope of signals, as transformed into signs** representing a bio-socio-semiosically processed **context of meanings** that has enculturized; (i) a set of, (a) physical inorganic and organic objects and events, therefore, formed as signals functioning as signs, (b) physiological organic events, therefore, formed as signals functioning as signs, (c) and mental organic events, therefore, formed as signals functioning as signs, and, also; (ii) a set of dispositional organic states, therefore, formed as signals functioning as signs; constituting (iii) **a set of circumstances** in nature's unified communication system, whereby, creating **cultural situations** in which human beings, as living and experiencing persons, exist as; (a) reflexively aware (conscious) beings, and, (b) reflectively thinking (knowing, educative) and experiencing beings, possessing, in this model persons' case, (iii) Determinate 2 dispositional states.

In their consciousness of themselves and others, in a **Determinate 2 model persons' case**, **persons exist**, in cultural situations, reflexively aware of themselves and others, as perceptually experiencing human beings recognizing what exists and how what exists is experienced, as the recognition of: (1) the existence of **breadth of experiences** of the **full scope of signals**, as transformed into signs, in nature's unified communication system, hence; (2) the existence of; (i) the **sensations** involved in (a) the senseceptual experience of **attracting** persons' attention to physical inorganic and organic existence, (b) the kinceptual experience of **attracting** persons' attention to physiological organic existence, (c) the imaginative experience of **attracting** person's attention to the existence of mental organic images, (d) the emotional experience of **attracting** person's attention to the existence of mental organic feelings, and, (e) the conative experiences of **attracting** person's attention to the existence of mental organic urges to move, and, the existence of (ii) the synergetically connected (a) intellectual experience of meanings, that **focuses** persons' attention, and, (b) the inferential experience of organic dispositions, that **enact** persons' attention, both of which are involved in the conceptual experience.

In that, in this section, Determinate 2 dispositions, i.e. Determinate 2 non-innate habits, are being considered as a **Determinate 2 model persons' case**, (1) and (2), immediately above, are, in general, the recognition of **living persons existing** as disposed by non-innate habits, i.e. by learned habits, to conduct the logical phases of the reflective thinking experience (knowing experience, educative experience), and, to conduct them well.

In this **Determinate 2 model persons' case**, then, human beings as **persons exist** reflexively aware of themselves and others, through the bio-socio-semiosical process, i.e. through the use of meaning: (1) as beings experiencing, by the composite experience of perception, the recognition of what actually exists as directly experienced by **sensations**, the affect, i.e. the influence of the emotional mental organic feeling of lure, of which is the **attraction** of persons' attention; (2) as beings experiencing, also, by the composite experience of perception, the recognition of what actually exists and directly experienced by **intellection**, the affect, i.e. the influence of the emotional mental organic feeling of curiosity, of which is the **focusing** of persons' attention, and; (3) as beings experiencing, again, also, by the composite experience of perception, the recognition of what possibly exists as indirectly experienced by **inference**, the affect, i.e. the influence of the emotional mental organic urge to speculate, of which is the experience of the **disposition that enacts** the intellectually experienced **focus** of persons' sensorially experienced **attracted** attention.

In this **Determinate 2 model persons' case** of Phase 1 of the **Theoretical Stage** of the conduct of the reflective thinking experience (knowing experience, educative experience), then, what is emphasized is the **model persons' case** of **Determinate 2** habituated human beings, as habituated **persons, existing** as beings reflexively aware in the reflective thinking experiences (knowing experiences, educative experiences): (1) of their physical, physiological, and mental **sensations**

that attracts attention; (2) of their semiosical, i.e. meaning, **intellections** that focuses attention, and; (3) of their dispositional **inferences** that **speculates about the enactment of attracted and focused** attention.

Phase 2: This phase emphasizes the **Determinate 2 model persons' case of persons existing in and** experiencing a **cultural situation**, i.e. experiencing the **context of meanings**, as represented by signs: (1) that have been transformed from signals, and; (2) that have **enculturalized the set of circumstances**, in which live experiencing persons conduct their lives in accordance with the logical phases of the reflective thinking experience (knowing experience, educative experience), and, conducting these logical phases well.

Such a **Determinate 2 model persons' case** considers the case of human beings reflexively aware of the perceptual experience: (1) as a compositional experience that is; (2) essential to the conduct of the logical phases of the reflective thinking experience (knowing experience, educative experience), hence, reflexively aware of the perceptual experience of **what is extant, including the existence of themselves and other selves, as persons' in determinate cultural situations and/or indeterminate cultural situations.**

Perfectly Formed Determinate Cultural Situation: In consideration of the persons' perceptually experiencing existence in determinate and/or indeterminate cultural situations, a **perfectly formed determinate cultural situation** will be illustrated, first, after which an **imperfectly formed determinate cultural situation** will be illustrated..

A **perfectly formed determinate cultural situation**, thusly, illustrated, is one in which the context of meanings has enculturalized a set of circumstances, such that there exists, in the context of meanings in the culture, **no fallacies, no lying, and no ignorance** in the use of meaning in the **Determinate 2 model persons' case of all persons at all times existing in the culture**, hence, there exists, for common examples, the model persons' case of **all persons at all times in the culture committing:** (1) no fallacies of relevancy, therefore, no use of sententially formed meaning to assertively; (i) appeal to force, (ii) abuse persons, (iii) appeal to special consideration, (iv) argue from ignorance, (v) appeal to pity, (vi) appeal to mental imagery, feelings, and urges to move, (vii) appeal to authority, (viii) argue from a single instance to a general instance, (ix) make hasty generalizations, (x) argue that an earlier event is necessarily the cause of a later event, (xi) beg the question, (xii) ask complex questions, or, (xiii) make irrelevant conclusions, and; (2) no fallacies of ambiguity, therefore, no use of sententially formed meaning to assertively (i) equivocate, (ii) make amphibolies, (iii) make contradictions, (iv) shift meaning, (v) argue the whole exists necessarily as the parts of the whole exists, and, (vi) argue the parts of a whole exists necessarily as the whole exists.

Also, in the **Determinate 2 model persons' case** of a **perfectly formed determinate cultural situation**, **all existing persons** would use sententially formed meaning: (1) to assert no lies, i.e. to assertively use meaning, consciously, i.e. to assertively use meaning as determined by the reflexively aware relationship to, not tell the truth, and; (2) with no asserted ignorance, i.e. with no asserted false use of meaning.

The **Determinate 2 model persons' case**, of **all persons at all times existing** in and being experientially involved in such a **perfectly formed determinate cultural situation**, then, bio-socio-semiosically is a case in a cultural situation in which the use of meaning, by all persons at all times existing in the culture, is with sententially formed meaning to assert no fallacies, no lies, and no ignorance, i.e. to assert only non-fallacious, honest, and true sententially formed meanings, in the conduct of the phases of the reflective thinking experience (knowing experience,

educative experience) in the culture. Therefore, bio-ecologically and bio-socio-semiosically, the connection between: (1) the logical conduct of asserting only non-fallacious, honest, and true sententially formed meanings by all persons at all times in the culture, and; (2) the psychology of the mentality of all persons at all times as individuals in the culture, is determined by a closed synergetic connection, rather than an open synergetic connection.

To account for the closed open synergetic connection between (1) and (4), above, it is necessary to discern that the logical conduct of asserting only non-fallacious, honest, and true sententially formed meanings by all persons, at all times, in the culture is: (1) the conduct of **incorrigibly knowing Truth, and; (2) the conduct of valid deductive reasoning with the Truth**, i.e. the conduct of being **perfectly rational**, whereby; (1) the conduct of incorrigibly knowing Truth is the conduct of persons' minds directly and immediately apprehending Truth as Truth exists innately in persons' minds to be recalled and reasoned with (Plato), or, Its existence is immediately and directly intellected and reasoned with by persons' minds (Aristotle), in either case Truth is intellected a-priori (Kant) and represents Reality as an **Absolutely Unchanging Established Existence**, transcendent to (Plato), or, inherent in (Aristotle) nature's environment, and; (2) the conduct of valid deductive reasoning with Truth is the conduct of the logical use of asserted sentential meanings to, and only to, coherently relate Truths to other Truths, in persons' minds, in accordance with the principle of validation, i.e. the principle guiding the rules of a-priori proofs of validity, referred to in deductive logic books by the meanings of the words 'modus ponens', 'modus tollens', 'hypothetical syllogism', 'disjunctive syllogism', 'constructive dilemma', 'absorption', 'simplification', 'conjunction', and 'addition'.

All persons, at all times, conducting themselves by being perfectly rational persons, then, are not involved in conducting a-posteriori reasoning (Kant), but, are involved in: (1) conducting a-priori incorrigible direct and immediate knowing of Truth, and; (2) conducting a-priori valid deductive reasoning with Truth, in the culture.

Such perfectly rational conduct involves all persons', at all times, using the closed synergetically movement of sententially formed meaning: (1) to affirm the Absolutely Unchanging Established Existence of a Reality transcendent to or inherent in nature's environment that is the conduct of a-priori incorrigible, direct, and immediate knowing Truth as non-hypothetical, i.e. non-conditional, within the fixed forms of deductive reasoning and; (2) to deny the proportionately changing established existence of the set of physical, physiological, mental, and dispositional circumstances in nature's environment that is the conduct of a-posteriori corrigible, direct, and immediate knowing meaning for truthfully referencing circumstances in nature's environment, as hypothetical, i.e. as conditional, within the open patterns of deductive, abductive, and inductive reasoning with meanings.

With such closed synergetic, i.e. **perfectly rational**, movement of meanings, so illustrated, in this **Determinate 2 model persons' case** of all persons, at all times, conducting the logical phases of the reflective thinking experience (knowing experience, educative experience, being involved in a **perfectly formed determinate cultural situation**, denied, as being positively involved in knowing Truth as the **Representative** of Reality, hence, affirmed, as being negatively involved in knowing Truth as the **Representative** of Reality, would be: (1) persons' sensations in the experience of the **unsettlement** of their mental organic events of mental organic images, mental organic feelings, or mental organic urges to move, and; (2) persons' sensations in the experience of **settlement** of these mental organic events, as mental organic events, formed as signals, and, transformed into signs through the bio-socio-semiosical process, as perceptually recognized, for examples, in List 1, as follows:

List 1

(i) to exist as the unsettled mental organic events of mental organic feelings existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'upset mental feelings', 'worried mental feelings', 'bothered mental feelings', 'concerned mental feelings', 'perturbed mental feelings', 'disturbed mental feelings', 'agitated mental feelings', 'alarmed mental feelings', 'annoyed mental feelings', 'interrupted mental feelings', and 'muddled mental feelings';

(ii) to exist as the settled mental organic events of mental organic feelings existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'tranquil mental feelings', 'calm mental feelings', 'serene mental feelings', 'peaceful mental feelings', 'still mental feelings', 'relaxed mental feelings', 'quiet mental feelings', 'restful mental feelings', 'soothing mental feelings', 'composed mental feelings', 'unruffled mental feelings', 'unperturbed mental feelings', 'unflustered mental feelings', 'laid-back mental feelings', and, 'placid mental feelings';

(iii) to exist as the unsettled mental organic events of mental organic images existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'blurred mental images', 'indistinct mental images', 'hazy mental images', 'distorted mental images', 'faint mental images', 'foggy mental images', 'cloudy mental images', 'murky mental images', 'blurry mental images', and 'misty mental images';

(iv) to exist as the settled mental organic events of mental organic images existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'distinct mental images', 'discrete mental images', 'lucid mental images', 'translucent mental images', 'clear mental images', 'lucid mental images', 'cloudless mental images', and, 'bright mental images';

(v) to exist as the unsettled mental organic events of mental organic urges to move existing in persons' psyche, as referred to, for example by the meanings of the English words, 'dynamic mental urge to move', 'lively mental urge to move', 'active mental urge to move', 'energetic mental urge to move', 'vibrant mental urge to move', 'forceful mental urge to move', 'vigorous mental urge to move', 'vivacious mental urge to move', 'spirited mental urge to move', and 'animated mental urge to move'.

(vi) to exist as the settled mental organic events of mental organic urges to move existing in persons' psyche, as referred to, for example by the meanings of the English words, 'static mental urge to move', 'stilled mental urge to move', 'stationed mental urge to move', 'inert mental urge to move', 'fixed mental urge to move', 'stagnant mental urge to move', 'inactive mental urge to move', 'unchanging mental urge to move', 'languid mental urge to move, and 'apathetic mental urge to move'.

Imperfectly Formed Determinate Cultural Situation: A Determinate 2 model persons' case of persons existing in an imperfectly formed determinate cultural situation, that will now be illustrated, is one in which the context of meanings of such words, above, are used by persons' conducting the logical phases of the reflective thinking experience as involved in the positive knowing experience, i.e. the educative experience, and conducting them well, at many times to refer to their own unsettled and settled mental organic events, hence, they are meanings that: (1) enculturalize their own organic psyches, i.e. their psyches as organizations of their own mental organic events, and; (2) determine what they perceptually experience in their recognition of what

exists, to which the meanings refer, as, i.e. that which is extant, as, nature's mental organic circumstances.

In an imperfectly formed determinate cultural situation, then, nature's environment as: (1) constituted by mental organic circumstances is enculturized by the meanings of words persons' use, at many times, to refer to their own mental organic events in their psyches, as, also; (2) physical inorganic and organic, physiological organic, and, dispositional organic environments are enculturized by meanings of words persons' use to refer to the physical objects and events, physiological events, and dispositional states in nature's open synergetic environment, as meanings are used involuntarily and voluntarily in their open synergetic movements as involved in the inter-active behavior and trans-active conduct engaged by persons' in their conduct of the reflective thinking experience (knowing experience, educative experience), and conducted well, as considered in the **Determinate 2 model persons' case of a perfectly formed determinate cultural situation**.

Also, considered in this illustration of **an imperfectly formed determinate cultural situation** is the fact that the open synergetic movement, involving mental organic events in persons' psyches, is a different kind of open synergetic movement than that involving semiosical organic meanings in person's minds, whereby, the difference is that: (1) mental organic events, qua, mental organic events, cannot, hence, do not involuntarily or voluntarily move and exist inside of **and** outside of persons' organic psyches, whereas, (2) semiosical meanings, qua, semiosical meanings, can and do involuntarily and voluntarily move and exist inside of **and** outside of persons' organic minds.

In consideration of the fact that mental organic events cannot exist inside of **and** outside of, therefore, can only exist inside of persons' organic psyches, the involuntary and voluntary movements, of the mental organic events of mental organic images, feelings, and urges to move, exist only as intra-active conduct, in contrast to trans-active conduct, in that their movement is confined to exist within persons' psyches, however, though thusly confined, they, also, associate with semiosical meanings, as meanings exist within persons' minds.

In the association of mental organic events, in persons' psyches, with semiosical organic meanings, in persons' minds:

(1) it is a fact that involuntary and voluntary movements as organized in persons' psyches involve; (i) mental organic images intra-actively behaving with themselves and with mental organic feelings, and, (ii) mental organic urges to move intra-actively behaving with themselves and with mental organic images and feelings;

(2) it is a fact that involuntary and voluntary movements in person's psyches' are effected by the determination of; (i) the stimulus-response/ reflex arc/inter-active behavior relationship, in open synergetic connection with, (ii) the intention-consequence/reflexively aware/trans-active conduct relationship;

(3) it is a fact that, through this open synergetically determination of these relationships, mental organic events, in persons' psyches, and, semiosical organic meanings, in persons' minds, associate by mutually forming, i.e. trans-forming, each other, however, also;

(4) it is a fact that, whereas, (i) mental organic events are intra-actively confined to persons' psyches, in the mutual formation with semiosical organic meanings, it is the case that, (ii) semiosical organic meanings are not so intra-actively confined in persons' minds, in that;

(5) it is a fact that semiosical organic meanings, through the bio-socio-semiosical process as this process is, (i) engaged in the conduct of the reflective thinking experience (knowing experience, educative experience), hence is, (ii) involved in nature's unified communication system, and, (iii) enculturalizes physical inorganic and organic objects and events, therefore, also, (iv) semiosical organic meanings and physical inorganic and organic objects and events mutually conform each other, whereby, then;

(6) it is a fact that semiosical organic meanings exist inside of persons' minds **and** they also exist outside of persons' minds as they mutually form, i.e. as they enculturalize, the physical inorganic and organic circumstances in nature's open synergetic environment;

(7) it is a fact that, whereas, (i) mental organic events, in the organization of persons' psyches, and semiosical organic meaning, in the organization of persons' minds, mutually form each other in persons' potential or actual reflexive awareness, i.e. potential or actual consciousness, and, whereas, (ii) in this mutual conformation, mental organic events are restricted to intra-behaviorally exist in and only in persons' psyches;

(8) it is a fact that semiosical organic meanings are not restricted to intra-behaviorally exist in and only in persons' minds as mutually formed with intra-behavioral existing mental organic events restricted to exist in persons' psyches, and;

(9) it is a fact that semiosical organic meanings, unrestrictedly move inside of **and** outside of persons' minds: (i) to mutually associate with and form, i.e. enculturalize, the human psyche, and, to mutually associate with and form, i.e. enculturalize, the other aspects of nature's open synergetic environment, and; (ii) to be used to trans-actively conduct, with reflexive awareness, i.e. with consciousness, the reflective thinking experience (knowing experience, educative experience) as included in the **full scope of signals** of nature's unified communication system and as experienced, respectively, by the sensations of senseception, perception, imagination, emotion, and conation in the **breadth of experiences** in nature's open synergetic environment, as involving foundational postulate 1.

Foundational Postulate 1: This is the foundational postulate, based on the above set of facts that support the illustration of a **Determinate 2 model persons' case**, as a case involved in an **imperfectly formed determinate cultural situation**. It postulates that **Perfect Rationality does not exist**, hence; (1) the implications of the postulate are that; (i) the open synergetic reality of nature's open synergetic environment is such that neither, transcendent to it or inherent in it, exists an **Absolutely Unchanging Established Existence**, i.e. a **Reality**, that is **Represented** by; (ii) the conduct of incorrigibly knowing Truth as the conduct of persons' minds directly and immediately apprehending Truth as Truth exists innately in persons' minds to be recalled and reasoned with (Plato), or, Its existence is immediately and directly intellected and reasoned with by persons' minds (Aristotle), in either case Truth is intellected a-priori (Kant), and that; (2) the corollaries to the postulate are that; (i). what disturbingly affects all existing persons' reflexive awareness, i.e. what unsettles the mental organic events of mental organic images, mental organic feelings, and mental organic urges to move in all persons' consciousness, is the a-posteriori use of semiosical organic meanings by persons' who exist as humans, by their very nature, that are **not perfectly rational**, and, (ii) what satisfactorily affects these mental organic events, i.e. what settles these mental organic events, in persons' reflective awareness, i.e. in persons' consciousness, as; (a) persons' who by nature are not perfectly rational, are, (b) persons' using meanings, as well as meanings can be used a-posteriori, in the conduct of the logical phases of the reflective thinking experience for the purpose of conducting the knowing experience, i.e. for the purpose of conducting the educative experience.

Foundational Postulate 1 is based on the bio-socio-semiosical fact that: (1) meanings exist as a context of meaning in nature's unified communication system, a system in which; (2) meanings exist as involved in the bio-socio-semiosical process, as; (i) a process that enculturalizes, hence, transforms, (a) physical inorganic and organic objects and events formed as signals to function as signs, (b) physiological organic events formed as signals to function as signs, (c) mental organic events formed as signals to function as signs, and, (d) dispositional organic states formed as signals to function as signs, and, (ii) a process that, (a) effects person's organic propensities to acquire and develop the habit of conducting the reflective thinking experience, hence, a process that, (b) creates the existence of persons' minds, and, (c) develops persons' minds, whereby, then (d) the existence and development of persons' minds are synergetically associated with the existence and development of persons' psyches, i.e. persons' mental organic images, feelings, and urges to move, in (e) persons' reflexive awareness, i.e. persons' consciousness, and, experienced by persons' perception, and, that; (3) meanings move within persons' minds out of persons' minds as meaning enculturalizes, i.e. mutually forms or trans-forms, the physical, physiological, mental, and dispositional circumstances of nature's open synergetic environment.

The bio-socio-semiosical fact, then, in the **Determinate 2 model persons' case** of an **imperfectly formed determinate cultural situation**, is that persons' minds do not exist innately in persons' pre-reflexive awareness, i.e. sub-consciousness, as do muscle urges to move exist innately in the persons' bodies, rather, persons' minds and psyche, through their open synergetic connection with each other, bio-socio-semiosically evolve in association with each other, out of an innate propensity of the physical inorganic and organic objects and events, physiological organic events, and the mental organic events into dispositional organic states, formed as signals to be transformed into signs representing meanings in nature's unified communication system.

Persons' minds are bio-socio-semiosical evolutionary creations from meanings that exist in the context of meaning in nature's unified communication system in which subsist the meanings of words for reflexive referencing, i.e. for self referencing, e.g. by the pronouns 'I', 'myself'; 'you', 'yourself'; 'her', 'herself'; 'him', and 'himself.' Through the use of these self-referencing meanings, in the well or not well conduct of the phases of the reflective thinking experience (knowing experience, educative experience) along with a large set of other meanings of words, persons' minds become created and developed, i.e. persons minds evolve, and, persons' become reflexively aware, i.e. become conscious, of themselves and other selves, hence, persons' become able to perceive the existence of persons' minds, i.e. the existence of a bio-socio-semiosical organization of meanings, that is experienced by intellection as involved in the conceptual experience, in open synergetic association, with the existence of the psyche, i.e. the existence of a bio-socio-mental organization of the mental organic events of mental organic images, feelings, and urges to move, that is experienced by sensation as involved, respectively, in imaginative, emotional, and conative experiences.

The significance of foundational postulate 1, then, is that persons' minds affect persons' psyches, i.e. persons' minds, as an organization of semiosical meanings, synergetically influence, by unsettling and/or settling persons' psyches, i.e. by unsettling and/or settling persons' organization of mental organic events, as both organizations (mind and psyche) exist in persons' reflexive awareness, i.e. in persons' consciousness, wherein, persons' minds and psyches, are involved in persons' conduct of the reflective thinking experience (knowing experience, educative experience) within nature's unified communication system as this system enculturalizes nature's open synergetic environment, hence, as this system creates and develops cultures, i.e. as this system evolves cultures, in nature's evolving open synergetic environment.

Also, the significance of foundational postulate 1 is that persons' psyches affect persons' minds, whereby, then, persons' psyches, i.e. persons' organization of mental organic events, synergetically influence persons' minds, i.e. persons' organization of meanings, by reorganizing and reconstructing them as they are involved, as stated above, in persons' conduct of the reflective thinking experience (knowing experience, educative experience) within nature's unified communication system as this system enculturalizes nature's open synergetic environment, hence, creates and develops cultures in nature's open synergetic environment, i.e. as this system evolves cultures, in nature's evolving open synergetic environment.

It is the case, then, as sententially asserted by the meanings formed in foundational postulate 1, that persons' minds exist and influence, by settling and/or unsettling, the existence of mental organic events in persons' psyches, and visa versa, persons' psyches exist and influence, by reorganizing and reconstructing, the existence of semiosical meanings in persons' minds, and, further it is the case that persons, are reflexively aware of, i.e. are conscious of, perceptually experiencing these mutual influences as they are involved in persons' conduct of the reflective thinking experience (knowing experience, educative experience) in nature's unified communication system as a system that enculturalizes nature' open synergetic environment.

In the **Determinate 2 model persons' case**, as a case involved in an **imperfectly formed determinate cultural situation**, as directed by **foundational postulate 1**, then, what is being emphasized in this illustration are model persons' perceiving this mutual open synergetic connection between their and others' minds and psyches, as they exist in their and others' reflexive awareness, i.e. in their and others' consciousness and as they are involved in the conduct of the reflective thinking experience (knowing experience, educative experience).

Also, being emphasized, in this illustration is the fact that, in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, in nature's unified communication system, the open synergetic movements involving mental organic events in persons' psyches exist as different kinds of open synergetic movements involving semiosical meanings in person's minds, whereby, the differences involve: (1) different kinds of movements, in that; (i) the mental organic events are restricted to only moving inside of persons' psyches, however, (ii) the semiosical meanings are un-restricted in their movement in that they can and do move inside of **and** outside of persons' minds, hence, they, (iii) enculturalize or mutually form, i.e. transform, physical, physiological, mental, and dispositional circumstances of nature's open synergetic environment; (2) different kinds of experiences, whereas; (i) persons' psyches involve the experiences of the sensations of mental events, as they exist and move restrictedly in persons' psyches, and, (ii) persons' minds involve the experiences of the intellection of semiosical meanings, as they exist and move un-restrictedly in and out of persons' minds, and; (3) different kinds of affects of experiences, whereas; (i) persons' minds affect, by unsettling and settling the organization of mental events in, persons' psyches, and, (ii) persons' psyches affect, by reorganizing and reconstructing semiosical meanings in, persons' minds.

Summary of Illustrations of Perfectly and Imperfectly Formed Determinate Cultural Situations: The summary of these illustrations will be outlined below as to their points in common and points not in common.

Points in Common

1. Both are in regard to a formed determinate cultural situation.
2. Both are in regard to human beings as:

- (i) persons' existing as experiencing being, and,
- (ii) persons' experiencing cultural situations.

Points not in Common

1. Whereas:

(1) a perfectly formed determinate cultural situation involves the Absolutely Unchanging Established Existence of Reality that is:

- (i) Transcendent to nature's open synergetic environment, or;
- (ii) Inherent in nature's open synergetic environment, it is the case, however, that,

(2) an imperfectly formed determinate cultural situation;

(i) does not involve such an Absolutely Unchanging Established Existence of Reality, **in that**,

(ii) it involves a proportionately changing established existence of the reality of circumstances in nature's open synergetic environment.

2. Whereas:

(1) an Absolutely Unchanging Established Reality involves, either;

(i) an innate mind in which exists Knowledge of Reality, whereby this Knowledge is directly recalled to Mind and Represents the Reality Transcendent to nature's open synergetic environment, or;

(ii) a non-innate Mind that directly intellects Knowledge of Reality, whereby, this Knowledge Represents the Reality Inherent to nature's open synergetic environment, **it is the case, however**, that

(2) a proportionately changing established existence of reality involves;

(i) innate body urges to move and experience the existence of the reality of circumstances in nature's open synergetic environment, through nature's unified communication system, and, a

(ii) non-innate semiosical organic experiencing mind that has evolved, and is evolving, in nature's open synergetic environment through the semiosical process as this process is necessarily involved in the conduct of the reflective thinking experience as the knowing experience, i.e. as the educative experience, of the existence of the reality of circumstances in nature's open synergetic environment, through nature's unified communication system.

3. Whereas:

(1) in a Perfectly Formed Determinate Cultural Situation, to conduct the synergetically closed movement of sententially formed semiosical meanings, in the reflective thinking experience as the knowing experience, i.e. as the educative experience, and to conduct it well, requires;

(i) the conduct to be understood and accepted as Perfect Rational Conduct involving all persons at all times, and;

(ii) the conduct to be an a-priori, incorrigible, direct, and immediate knowing Truth as non-hypothetically, i.e. non-conditionally, oriented conduct within absolutely closed forms of deductive reasoning, it is the case, however, that,

(2) in an imperfectly formed determinate cultural situation, to conduct the synergetically open movement of sententially formed semiosical meanings, in the reflective thinking experience as the knowing experience, i.e. as the educative experience, and to conduct it well, requires;

(i) the conduct to be understood and accepted as imperfect rational conduct involving all persons at all times, and;

(ii) the conduct to be an a-posteriori, corrigible, direct, and immediate knowing meaning for truthfully referencing the reality of circumstances in nature's open synergetic environment as hypothetically, i.e. conditionally, oriented conduct within the proportionately open pattern of phases involving abductive, inductive, and deductive reasoning with meanings in accordance with **theoretical and practical stages** of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

In the **Theoretical Stage**, a stage being considered to this point, and, a stage in which abductive and deductive reasoning are focused on in the logical phases in the reflective thinking experience as the knowing experience, i.e. as the educative experience: whereas, Phase 1, of this stage, emphasizes the fact of human beings as existent persons, and; Phase 2 emphasizes the fact of persons existing and perceptually experiencing enculturized circumstances in nature's open synergetic environment, i.e. perceptually experiencing culture situations, it is the case that; Phase 3 emphasizes the fact of persons existing and perceptually experiencing meaning used to refer to unsettled and settled mental organic events constituting a quality inherent in the set of circumstances forming indeterminate and determinate cultural situations, whereas, perfectly formed determinate cultural situations do not exist, and indeterminate cultural situations exist as imperfectly formed determinate cultural situations that have been illustrated above.

Phase 3: Phase 3 is specifically grounded in Foundational Postulate 1, i.e. as stated earlier:

“the postulate that **Perfect Rationality does not exist**, hence; (1) the implications of the postulate are that; (i) the open synergetic reality of nature's environment is such that neither, transcendent to it or inherent in it, exists an **Absolutely Unchanging Established Existence**, i.e. a **Reality**, that is **Represented** by; (ii) the conduct of incorrigibly knowing Truth as the conduct of persons' minds directly and immediately apprehending Truth as Truth exists innately in persons' minds to be recalled and reasoned with (Plato), or, Its existence is immediately and directly intellected and reasoned with by persons' minds

(Aristotle), in either case Truth is intellected a-priori (Kant), and that; (2) the corollaries to the postulate are that; (i).what disturbingly affects all existing persons' reflexive awareness, i.e. what unsettles the mental organic events of mental organic images, mental organic feelings, and mental organic urges to move in all persons' consciousness, is the a-posteriori use of semiosical organic meanings by persons' who exist as humans, by their very nature, that are **not perfectly rational**, and, (ii) what satisfactorily affects these mental organic events, i.e. what settles these mental organic events, in persons' reflective awareness, i.e. in persons' consciousness, as; (a) persons' who by nature are not perfectly rational, are, (b) persons' using meanings, as well as meanings can be used a-posteriori, in the conduct of the logical phases of the reflective thinking experience for the purpose of conducting the knowing experience, i.e. for the purpose of conducting the educative experience."

Meanings and Their Connection in and with the Open Synergetic Reality of Nature's Environment

Implied by the corollaries of Foundational Postulate 1, then, is that, meanings, as they are connected with the open synergetic reality of nature's environment, exist: (1) in and through the semiosical process, as this process is involved in the logical phases of the conduct of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as conducted by persons' conducting the phases as well as they can, in nature's unified communication system; (2) in and through the semiosical process, thusly involved in persons' conducting the phases as well as they can, and, as these phases are involved in the enculturalization of the physical, physiological, mental, and dispositional circumstances in nature's open synergetic environment, and; (3) organically associated with that which they have enculturalized, i.e. organically associated with the circumstances in nature's open synergetic environment.

The essential feature of nature's open synergetic environment is that between the extant stability and the extant instability involving the set of physical, physiological, mental, and dispositional circumstances as determined by: (1) the stimulus-response/reflex arc/inter-active behavior relationship, in open synergetic connection with; (2) the intention-consequence/reflexively aware/trans-active conduct relationship.

Stability and Instability as Determined by the Stimulus-Response/Reflex Arc/Inter-active Behavior Relationship: The extant stability, as determined by this relationship, is that of the existence of physical inorganic and organic objects, in contrast to physical inorganic and organic events. Physical inorganic and organic objects, though determined by this relationship, hence, then, determined to proportionately move and change, exist stable enough such that they can and do persist in spatial and temporal continuity as the qualities of shape, size, and mass in nature's environment. Whereas, however, physical inorganic and organic events, though determined by this relationship, hence, then, determined to proportionately change, do not exist stable enough such that they can and do persist in spatial and temporal continuity as the qualities of shape, size, and mass in nature's environment, therefore, they exist determined to be unstable circumstances in nature's environment.

Also, besides physical inorganic and organic events, it is also the case that physiological organic events and mental organic events exist as proportionately unstable circumstances as determined by this relationship in nature's environment, whereas, however, dispositional organic states exist as proportionately stable circumstances as determined by this relationship in nature's environment. Dispositional organic states existing as habits and propensities in persons, for

example, though not existing in spatial proportionately stable continuity as the qualities of shape, size, and mass in nature's environment, they do exist in temporal proportionately stable continuity as the quality of being longer-lasting than physical, physiological, and mental inorganic and organic events.

Physical inorganic and organic objects and dispositional organic states, then, have the characteristic of being proportionately stable, whereas, however, physical inorganic and organic events, as well as, physiological and mental organic events have the characteristic of being proportionately unstable, as determined by the stimulus-response/reflex arc/inter-active behavior relationship in nature's environment.

Stability and Instability as Determined by the Intention-Consequence/Reflexively Aware/Trans-active Conduct Relationship: Whereas, the stimulus-response/reflex arc/inter-active behavior relationship determines physical, physiological, and mental inorganic and organic objects and events, as to their proportionately stable and/or unstable existence in nature's environment, it is the case that, the intention-consequence/reflexively aware/trans-active conduct relationship determines the proportionately stable existence of semiosical organic meanings, themselves, existing, as do dispositions exist, also, as organic states, i.e. as semiosical organic states, rather than existing as a physical, physiological, or mental inorganic and organic objects or events. As do dispositional organic states, semiosical organic states exist in temporal proportionately stable continuity as the quality of being long-lasting, though not existing in temporal and spatial proportionately stable continuity as the qualities of shape, size, and mass in nature's environment.

Semiosical organic states, then, have the characteristic of being proportionately stable, as determined by the intention-consequence/reflexively aware/trans-active conduct relationship.

The essential feature of nature's open synergetic environment, then, is the open synergetic connection that exists between: (1) the proportionately stable circumstances of; (i) physical inorganic and organic objects, e.g. respectively, mountains and forests, (ii) dispositional organic states, i.e. habits and propensities, and, (iii) semiosical organic states, i.e. meanings, and; (2) the proportionately unstable circumstances of; (i) physical inorganic and organic events, e.g. respectively, earthquakes and child birth; (ii) physiological organic events, e.g. body pleasures and pains, and, (iii) mental organic events, e.g. mental images, feelings, and urges to move, as these proportionately stable and unstable circumstances contribute, respectively, to determinate and indeterminate cultural situations in nature's environment.

Proportionately stable and unstable circumstances exist, as synergetically connected in, respectively, determinate and indeterminate situations in nature's environment, an environment in which model persons exist organically connected in, and in which model persons perceptually experience, the existence of the proportionately stable and unstable circumstances through determinate and indeterminate cultural situations, i.e. through proportionately stable and unstable circumstances that have been enculturized by meanings being assigned to the circumstances through model persons' conducting the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as determined by the semiosical process.

It is the perceptual experience of the sensations of the mental organic events in model persons' psyches that can be truly referred to by the meanings of the words 'settled' and 'unsettled', or their cognates as found in List 1, for examples, in and by model persons' minds involving sententially formed meanings, that model persons' recognize the existence, respectively, of determinate and indeterminate cultural situations.

Specifically, in accordance with Foundational Postulate 1: (1) it is the existence of the sensations of mental events organized internally, **and only internally**, to model persons' psyches that can be truly referred to by the words 'settled' and 'unsettled', or their cognates, that; (2) are affected by the existence of intellections of **consistent and inconsistent sententially and non-sententially formed meanings** organized **internally to and externally to** person's minds, whereas, both kinds of existences are recognized by model persons' existing in, and perceptually experiencing themselves and other selves as organically connected to, circumstances that form culturally determinate and indeterminate situations, i.e. as model persons' organically existing in nature's environmental circumstances that have been determinately and indeterminately enculturalized with and by organic meanings **existing internally** to the organizations of model persons' minds, **as well as**, meanings **existing externally** to the organizations of model persons' minds, i.e. meanings existing as assigned to circumstances that exist externally to model persons' minds, through the conceptual experience of intellection involved in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

It is the conceptual experience of intellection that assigns meanings to signals, whereby: (1) signals are formed from physical, physiological, mental, and dispositional objects, events, and states, through nature's unified communication system, and; (2) signals are transformed into signs representing meanings in nature's unified communication system. And, it is the symbolic signs of words and numerals, along with the symbolic signs of composition and punctuation marks, that, through the conceptual experience of intellection, are assigned meanings, hence, it is symbolic signs that possess both physical and semiosical characteristics, i.e. characteristics that are involved in the sentential formation of meaning.

Also, besides signals formed from physical, physiological, mental, and dispositional objects, events, and states being transformed, through nature's unified communication system, into symbolic signs involved in the sentential formation of meanings, signals are also transformed, through this system, into indexical signs involved in the non-sentential formation of meanings, whereby, then: (1) proportionately stable physical inorganic objects as signals are assigned meanings to them as indexes forming meanings, not as symbols forming meanings, e.g. the physical inorganic objects referred to by the meanings of the words 'mountains' and 'rivers', become enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numbers are symbols forming meanings; (2) proportionately stable physical organic objects as signals are assigned meanings to them as indexes forming meanings, not as symbols forming meanings, e.g. the physical organic objects referred to by the meanings of the words 'plants' and 'animals', become enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numbers are symbols forming meanings; (3) proportionately unstable physical inorganic events as signals are assigned meanings to them as indexes forming meanings, not as symbols forming meanings, e.g. the physical inorganic events referred to by the meanings of the words 'earthquake' and 'volcano', become enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numbers are symbols forming meanings; (4) proportionately unstable physical organic events as signals are assigned meanings to them as indexes forming meanings, not as symbols forming meanings, e.g. the physical organic events referred to by the meanings of the words 'child birth' and 'human death', become enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numbers are symbols forming meanings; (5) proportionately unstable physiological events as signals are assigned meanings to them as indexes forming meanings, not as symbols forming meanings, e.g. the physiological organic events referred to by the meanings of the words 'body pain' and 'pleasure', become

enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numerals are symbols forming meanings; (6) proportionately unstable mental organic events as signals are assigned meanings to them as indexes forming meanings, not as symbols forming meanings, e.g. the mental organic events referred to by the meanings of the words 'mental images', 'mental feelings', and 'mental urges to move', become enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numerals are symbols forming meanings, and; (7) proportionally stable dispositional organic states are assigned meanings to them as indexes forming meanings, not as symbols forming meanings e.g. the dispositional organic states referred to by the meanings of the words 'habits' and 'propensities', become enculturalized by these meanings and exist as indexes or indicators forming meanings, not as symbols forming meanings, as words and numerals are symbols forming meanings.

It follows from the above, that: (1) indexical signs; (i) trans-formed from physical, physiological, and mental objects and events, possess; (a) physical object characteristics that are proportionately stable, physical event characteristics that are proportionately unstable, and, semiosical state characteristics that are proportionately stable; (b) physiological event characteristics that are proportionately unstable and semiosical state characteristics that are proportionately stable, and; (c) mental events characteristics that are proportionately unstable and semiosical state characteristics that are proportionately stable, and; (ii) trans-formed from dispositional states possess dispositional state characteristics that are proportionately stable and semiosical state characteristics that are proportionately stable, and, that; (2) symbolic signs as, for example, words, numerals, and other compositional and grammar marks, possess physical object characteristics that are proportionately stable and semiosical state characteristics that are proportionately stable.

It is the case, then, that: (1) determined by the intention-consequence/reflexively aware/trans-active conduct relationship is the existence of the proportional stability of the semiosical organic states of meanings; (i) that are sententially and indexically formed, and, (ii) that enculturalize that which is; (2) determined by the stimulus-response/reflex arc/inter-active behavior relationship as; (i) the existence of the proportional stability of, (a) physical inorganic and organic objects, and, (b) dispositional states, and, (ii) the existence of the proportional instability of, (a) physical inorganic and organic events, (b) physiological events, and, (c) mental events, all of which constitute a set of circumstances that contribute to the existence of the formation of determinate, i.e. formation of stable, and the formation of indeterminate, i.e. formation of unstable, cultural situations, along with model persons' experience of the existence of these openly and synergetically connected cultural situations.

In the **Theoretical Stage** of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as conducted within the determinates of the open synergetic connections in nature's environment, through nature's unified communication system: **Phase 1** has been accounted for as a phase emphasizing the fact that **humans beings exist** as model persons; **Phase 2** has been accounted for as a phase emphasizing the fact that human beings exist as model persons who **perceptually experience** the existence of semiosically enculturalized circumstances; **Phase 3** has been accounted for as a phase emphasizing the fact that human beings exist as model persons who **perceptually experience** the existence of semiosically enculturalized circumstances as these circumstances form determinate and indeterminate cultural situations, and; **Phase 4** will account for the phase that emphasizes the facts involved in the **perceptual experience of this kind of existence**.

Phase 4: From the bio-ecology perspective, prior to the semiosical enculturalization of circumstances in nature's environment, as determined by the intention-consequence/reflexively aware/trans-active conduct relationship, physical inorganic and organic objects and events existed and were sensceptually experienced by pre-semiosical enculturalizing beings, i.e. pre-human beings as pre-persons, i.e. sub-human beings, and, these sub-human beings were effected by the synergy involved in, and only in, the determinates of the stimulus-response/reflex arc/inter-active behavior relationship, hence, they were determined by, and only by, the information process in nature's communication system, not by this process unified with the signification process in nature's unified communication system.

These pre-human beings as pre-persons, i.e. these sub-human beings: (1) through the sensceptual experience involving the extero-ceptors as sub-human beings' body surface receptors they were actually able; (i) to experience the sensations of the external to their bodies' existence of inorganic and organic objects and events that formed the physical inorganic and organic existence of external to their bodies' circumstances in nature's environment, and, they were able, (ii) to experience these physical sensations as, and only as, these objects and events, from within nature's non-unified communication system, were trans-ducted into and through the eyes, ears, nose, skin, and tongue, as physical inorganic signals, and, further, trans-formed into the physical organic signals of electrical impulses moving through the nervous system to the brain, with the effect of involuntary physical body movements, and; (2) through the kinceptual experience involving intero-ceptors and proprio-ceptors they were actually able; (i) to experience the physiological sensations of the internal to their bodies' existence of the organic events of (a) pain and pleasure, (b) equilibrium and non-equilibrium, (c) muscle urges to move and relax, and, (d) actual movements of the human body, and, they were able, (ii) to experience these physiological sensations, as and only as, these events, from within nature's non-unified communication were trans-ducted as physiological organic signals, and, further, trans-formed into physiological organic signals of electrical impulses moving through the nervous system to the brain, with the effect of involuntary physical body movements, whereby, both the sensceptual and kinceptual experience were determined by the stimulus-response/reflex arc/inter-active behavior relationship, synergetically connected in, to, and with the physical and physiological circumstances of nature's environment.

However, though they were actually able to sensceptually and kinceptually experience the physical and physiological circumstances of nature's environment: (1) they were only potentially able, through their propensities, to imaginatively, emotionally, and conatively experience, respectively, mental images, mental feelings, and mental urges to move, as organized into persons' psyches, and; (2) they were only potentially able, through their propensities, to conceptually experience; (i) intellectually the meanings, (a) involved in the semiosical process, and, (b) organized into persons' minds, and; (ii) inferentially, the dispositions, (a) as propensities involved in the inter-active behavior, and, (b) as habits involved in trans-active conduct, whereby, these imaginative, emotional, conative, and conceptual experiences are involved in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, in nature's environment.

From the bio-ecological and bio-socio-semiosical perspectives, then, pre-human beings as pre-persons, i.e. sub-human beings, had the above actual abilities and potential abilities to experience what existed in nature's environment, whereas, the potential abilities were realized as actual abilities, in persons', through experiences involved in the evolutionary process as this process proceeded through a synergetically connected set of circumstances in nature's environment to the point of persons' existing with the ability to perceptually experience, within their conduct of the reflective thinking experience as the knowing experience, i.e. as the educative experience: (1)

their existence as being determined by the existence of both; (i) the stimulus-response/reflex arc/inter-active behavior relationships, and, (ii) the intention-consequence/reflexively aware, trans-active conduct relationship, hence; (2) their existence in both; (i) determinate cultural situations, and, (ii) indeterminate cultural situations, in nature's environment, therefore; (3) their existence in both; (i) determinate non-cultural situations, and, (ii) indeterminate non-cultural situations.

Pre-evolutionary persons', then, only existed in: (1) determinate non-enculturalized situations in nature's environment effected by the physical inorganic and organic proportionately stable objects, hence, existing unaffected by sensations of that which would attract their attention, and; (2) indeterminate non-enculturalized situations in nature's environment effected by physical inorganic and organic and physiological organic proportionately unstable events, hence, existing affected by sensations that only attracted their attention and determined involuntary movement, excluding, therefore, intellections that focus attracted attention and determine voluntary movement in a nature's non-unified communication system consisting of only the information process.

Whereas, however, evolved model persons', exist in: (1) determinate enculturalized situations in nature's environment effected by; (i) physical inorganic and organic proportionately stable objects, (ii) dispositional organic proportionately stable states, and, (iii) the semiosical organic proportionately stable states, hence, existing unaffected by sensations that attract attention, intellections that focus attention, or inferences that speculate about the enactment of attracted and focused attention, and; (2) indeterminate enculturalized situations in nature's environment effected by; (i) physical inorganic and organic proportionately unstable events, hence, existing affected by sensations that attract attention, intellections that focus attention, and inferences that speculate about the enactment of attracted and focused attention, hence, effect both involuntary and voluntary movements in nature's unified communication system consisting of both the information process and the signification process.

In that the complete perceptual experience is an experience recognizing what exists, as composed by: (1) sensations involved in the senseceptual and kinceptual experiences; (2) sensations involved in imaginative, emotional, and conative experiences; (3) intellections involved in the conceptual experience, and; (4) inferences involved in the conceptual experience, it follows, then, that pre-evolutionary persons' were limited to the incomplete perceptual experience of sensations involved in the senseceptual and kinceptual experiences, whereas, evolved model persons' are not so limited as they have complete perceptual experiences of sensations involved in the senseceptual, kinceptual, imaginative, emotional, and conative experience and of intellections and inferences involved in the conceptual experiences.

Phase 4, then: (1) emphasizes the fact of model persons' evolved such that they have the complete perceptual experience of the existence of semiosically enculturalized circumstances as these circumstances synergetically connect determinate, i.e. stable, and indeterminate, i.e. unstable, cultural situations; (2) emphasizes the Determinate 2 model persons' case of evolved model persons' conducting the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as well as they can be conducted by model persons, and, it also; (3) emphasizes Foundational Postulate 1, i.e. the postulate that involves the fact of model persons' evolved such that they exist with; (i) the sensations of mental events organized and existing internally, and only internally, to model persons' psyches to which the meanings of the words 'settled' and 'unsettled', and their cognates, can truly be used to refer to, and, that are, (ii) affected by the existence of intellections of consistent and inconsistent symbolically and indexically formed meanings organized internally to and externally to model persons' minds.

There are two levels at which symbolically, i.e. sententially, and indexically, i.e. non-sententially, formed meanings can be intellected by the conceptual experience: (1) the first level is that of the apprehension of these kinds of formed meanings, i.e. the immediate intellection of the meanings without reflexive awareness of them being conceptually experienced, and; (2) the second level is that of the comprehension of these kinds of formed meanings, i.e. the mediated intellection of these meanings with reflexive awareness of them being conceptually experienced.

Apprehension Level of Intellection: At the apprehension level of the intellectual experience, it is possible that: (1) attention is not attracted to the consistencies and inconsistencies in symbolically and indexically formed meanings, i.e. not attracted to the consistencies and inconsistencies in semiosical characteristic of the symbolic and/or indexical signs, and; (2) attention, also, is not attracted to the physical characteristics, i.e. the signal characteristics of the symbolic and/or indexical signs, for examples, using case illustrations:

(Case 1) is the case that; (i) the symbolically formed meaning, i.e. the semiosical characteristic, of the physical object, i.e. physical word ‘car’ may be experienced by apprehension, with **no attention attracted** to its consistency or inconsistency in use, whereas, however; (ii) the physical event of misspelling or mispronunciation of the physical word ‘car’ may be experienced by sensation, with **no attention attracted** to its consistency or inconsistency in use;

(Case 2) is the case that; (i) the indexically formed meaning, i.e. the semiosical characteristic, of the physical object car, may be experienced by apprehension, with **no attention attracted** to its consistency or inconsistency in use, whereas, however, (ii) the physical event of the physical object car being used in a “wrecking derby” physical event may be experienced by sensation, with **no attention attracted** to its consistency or inconsistency in use;

(Case 3) is the case that; (i) the symbolically formed meaning, i.e. the semiosical characteristic, of the physical word ‘car’ may be experienced by apprehension, with **no attention** attracted to its consistency or inconsistency in use, and; (ii) the physical event of misspelling or mispronunciation of the physical word ‘car’ may be experienced by sensation, also, with **no attention attracted** to its consistency or inconsistency in use; and, also; (iii) the indexically formed meaning, i.e. the semiosical characteristic, of the physical object car, may be experienced by apprehension, with **no attention attracted** to its consistency or inconsistency in use, and, also, again, (iv) the physical event of the physical object car being used in a “wrecking derby” may be experienced by sensation, with **no attention attracted** to its consistency or inconsistency in used, whereas, however;

(Case 4) is the case that; (i) the indexically formed meaning, i.e. the semiosical characteristic, of the mental image event, i.e. the mental event of a mental image of the physical word ‘car’, in model persons’ psyches, may be experienced by apprehension, in model persons’ minds, with **no attention attracted** to its consistency or inconsistency in use, whereas, however, (ii) the mental image event of the physical object car being used in a “wrecking derby” physical event, in association, i.e. in mutual formation; (a) with the mental image event of, (aa) memory of the self’s own body being crippled, associated with, i.e. mutually formed with, (aaa) memory of self’s own body’s intense physiological pain, involved in such a physical event, and, (b) with the mental feeling event of unsettlement, associated, i.e. mutually formed, (c) with the mental urge to move event of inhibition, all being experienced by sensation, with **attention attracted** to its consistency or inconsistency in use.

Whereas, Cases 1, 2, and 3 are cases illustrating examples of model persons' **attention not being attracted**, by either: (1) the experience of the apprehension of the consistencies and inconsistencies of semiosical states, i.e. consistencies and inconsistencies of meaning states, or; (2) the experience of the sensation of the consistencies and inconsistencies of physical objects in physical events, Case 4 is a case illustrating an example of model persons' **attention not being attracted** by (1) or (2), however, it is a case illustrating an example of, (i) model persons' **attention not being attracted** by apprehension of consistencies and inconsistencies of meaning states, but, then, (ii) model persons' **attention being attracted** by sensation of consistencies and inconsistencies of mental events associated with, i.e. mutually formed with, physiological events.

Case 4 is an example of: (1) model persons' mental image event of the physical word 'car'; (i) as an indexical sign, with its semiosically formed characteristic, i.e. meaning formed characteristic, (ii) being experienced by apprehension in model persons' minds, with, (iii) **attention not being attracted**, whereas, however; (2) model persons' mental image event of; (i) the physical object car involved in a physical event, in which (ii) the mental image event of memory involves (a) model persons' self's own body being crippled, and, (b) model persons' self's own body experiencing the sensation of intense physiological pain, and; (3) model persons' mental feeling event of unsettlement, e.g. (i) upset mental feelings, (ii) worried mental feelings, (iii) bothered mental feelings, (iv) concerned mental feelings, (vi) perturbed mental feelings, (vii) disturbed mental feelings, (viii) agitated mental feelings, (ix) alarmed mental feelings, (x) annoyed mental feelings, (xi) interrupted mental feelings, and (xii) muddled mental feelings') associated with, i.e. mutually formed with; (4) person's mental urge to move event of inhibition, e.g. (i) static mental urge to move, (ii) stilled mental urge to move, (iii) stationed mental urge to move, (iv) inert mental urge to move, (v) fixed mental urge to move, (vi) stagnant mental urge to move, (vii) inactive mental urge to move, (viii) unchanging mental urge to move, (ix) languid mental urge to move, and, (x) apathetic mental urge to move, being; (5) being experienced by sensation in model persons' psyches, with; (6) **attention being attracted**, wherein, the attracted attention can be referred to by the meaning of the words 'apprehensive level of sensation'.

Apprehensive Level of Sensation: It is significant to note, at this point, the fact that the words 'apprehension' and 'apprehensive', as enculturalized by the symbolic meanings, i.e. the semiosical characteristics, formed in the English language, though consistent in their spellings as 'apprehension' and 'apprehensive', i.e. consistent in their physical characteristics, they are inconsistent in their symbolic meanings, i.e. inconsistent in their semiosical characteristics: (1) in that for the word consistently spelled 'apprehension', as a noun, has: (i) the meaning of "the act of the trans-active conduct of the immediate intellection of meanings without reflexive awareness of the meanings being conceptually experienced existing as consistent or inconsistent semiosical states", and, also; (ii) the meaning of "the act of the inter-active behavior of the immediate sensation of mental feeling of unsettlement about the future with reflexive awareness of the mental feelings being affectively experienced and existing as inconsistent mental events", and; (2) in that for the word consistently spelled 'apprehensive', as an adjective, has: (i) the meaning of "the effect of immediate understanding of the trans-actively conducted acts of intellections of meaning without reflexive awareness of the immediate understanding of the existence of consistent or inconsistent semiosical states", and, also; (ii) the meaning of "the effect of immediate affection of the inter-active behavioral acts of the sensations of mental feelings of unsettlement about the future with reflexive awareness of the immediate affection of the existence of inconsistent mental events".

The meanings of the words 'apprehension' and 'apprehensive', as these meanings are formed above, signify that the inconsistency in the meanings: (1) is that between immediate acts of transductive conduct and inter-active behavior and the immediate effect of these acts, and; (2) is that

between being reflexively aware and not being reflexively aware of these immediate acts and the immediate effects of the immediate acts.

Comprehension and Apprehension Levels of Intellections: The comprehension level of intellection compares with the apprehension level of intellection in that both are acts of conceptual experiences, whereas, however: (1) they contrast in kinds of acts in that; (i) comprehension intellections are reflexively aware trans-actively conducted mediated acts of conceptual experience, hence, model persons' conduct these acts with their **attention attracted** to the consistencies and inconsistencies in symbolic and/or indexical meanings, and, (ii) apprehension intellections are non-reflexively aware trans-actively conducted immediate acts of conceptual experience, hence, model persons' conduct these acts with their **attention not attracted** to the consistencies and inconsistencies in symbolic and/or indexical meaning; and, also; (2) they contrast in the kinds of effects from the acts in that; (i) acts of comprehension intellections effect a comprehensive understanding of the existence of consistently organized meaning states that focus **attracted attention** in model persons' minds, to be completely perceptually experienced as the recognition of the existence of determinate, i.e. settled and stable, cultural situations, and, (ii) acts of apprehension intellections effect an apprehensive affection of the existence of the inconsistently organized mental feeling events that **attract attention** in and to model persons' psyches, to be completely perceptually experienced and focused on in and by model persons' minds as the recognition of the existence of indeterminate, i.e. unsettled and unstable, cultural situations.

Essential to the **Theoretical Stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, then, is that of the conceptual experience of comprehension by intellection of symbolic and indexical meanings: (1) as these meanings are inconsistently organized and exist internally and externally to model persons' minds in enculturalized circumstances of nature's environment; (2) as they are associated with, i.e. mutually formed with, and affect; (3) by unsettling the organization of mental events in model persons' psyches, hence; (4) as the meanings **attract attention** to themselves, by, (5) model persons' be reflexively aware of and completely perceptually experiencing their inconsistent existence, in; (6) the conduct of **Phase 4** in the **Theoretical Stage** as well as they, as model persons', can conduct the phase, in; (7) indeterminate cultural situations.

In the **Theoretical Stage** of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as conducted within the determinates of the open synergetic connections in nature's environment, through nature's unified communication system: **Phase 1** has been accounted for as a phase emphasizing the fact that **humans beings exist** as model persons; **Phase 2** has been accounted for as a phase emphasizing the fact that human beings exist as model persons who **perceptually experience** the existence of semiosically enculturalized circumstances; **Phase 3** has been accounted for as a phase emphasizing the fact that human beings exist as model persons who **perceptually experience** the existence of semiosically enculturalized circumstances as these circumstances form determinate, i.e. settled, stable, and indeterminate, i.e. unsettled, unstable, cultural situations, and; **Phase 4** has been accounted for as the phase that emphasizes the facts involved in the **perceptual experience of this kind of existence**; **Phase 5**, then, will be accounted for as emphasizing the fact of the need for **problematics as knowledge about problems** perceived as existing in life's personal and career experiential challenges involved in the **Theoretical Stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as well as model persons can conduct the phases in indeterminate, i.e. unsettled, unstable, cultural situations.

Indeterminate, i.e. unsettled, unstable, cultural situations are synergetically connected with determinate, i.e. settled, stable, cultural situations through meanings represented by signs in nature's unified communication system, hence, model persons conducting the reflective thinking experience as the knowing experience, i.e. as the educative experience, as well as they can, in their complete perceptual experiences, recognize that the existence of mental feelings of unsettlement, referred to by meanings of words that truly reference the feelings of unsettlement, are mental indexical signs representing meanings, involved in and with physical, physiological, and dispositional indexical signs representing meanings, nature's unified communication system, that signify the existence of a problem needing to be formed in symbolic signs, i.e. needing to be sententially formed, as to kind of problem it is so as to successfully meet life's personal and career experiential challenges involved in the **Theoretical Stage** of the conduct.

In problematics, it is known that the logical phases of the reflective thinking experience as a knowing experience, i.e. as an educative experience: (1) have been successfully conducted by model persons in meeting specialized life's career experiential challenges to the point that there exists a context of sententially formed meanings that has enculturated a set of circumstances that form indeterminate cultural situations in nature's environment, hence, has enculturated a set of stock problems that specialized model persons': (i) must learn to have their attention affectively attracted to, (ii) must learn to have their attention understandingly focus on, and, (iii) must learn, practice, and implement a corresponding set of methods for solving the problems in model persons' chosen careers, such as, for example, careers in government, business, teaching, science, technology, politics, military service, agriculture, religion, mathematics, philosophy, languages, etc, however, the logical phases; (2) have been unsuccessfully conducted by unspecialized model persons in meeting ordinary life's personal experiential challenges, hence, there exists no context of sententially formed meanings that has enculturated a set of circumstances that form indeterminate cultural situations in nature's environment, hence, has enculturated a set of stock problems that unspecialized model persons': (i) must learn to have their attention affectively attracted to, (ii) must learn to have their attention focused on and in the comprehension level of intellection, and, (iii) must learn, practice, and implement a corresponding set of methods for solving the problems in meeting model persons' personal life experiential challenges.

Specialized life's career experiential challenges, using the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, in **Phase 5** of the **Theoretical Stage**, have been assisted by following the **Forming of Problem in Sentential Meaning Rule**, i.e. the rule that directs model persons' to form the unsettling mental feeling, experienced by immediate sensation, that is the indexical sign **suggesting a problem** inherent in indeterminate cultural situations into the sententially formed meanings, experienced by the comprehension (mediating) level of intellection, of an interrogative formation of meanings, whereby, then, the mediate meanings forming the problem, in association with, i.e. in mutual formation with, the immediate unsettling mental feelings suggesting the problem in **Phase 5** can be consistently followed by the comprehension (mediating) level of intellection of **a-posteriori deductive implications of meanings forming the problem**, and, though synergetically connected with, will not be inconsistently followed by the immediate sensation of **affective suggestions of meanings forming the problem**, in the challenge of solving the problem attention is focused on for proportionate truth, not Absolute Truth.

Phase 6: Phase 6, then, in the **Theoretical Stage**, emphasizes the fact that, in the challenge of solving the problem interrogatively formed in meanings, implied by the meanings are plausible solutions to the problem, hence, model persons involved in specialized and/or ordinary life's experiential challenges and conducting the logical phases in the **Theoretical Stage** of the

reflective thinking experience as the knowing experience, i.e. as the educative experience, follow the **A-posteriori Deductive Implication and Affective Suggestion of Solutions Rule**, i.e. the rule that directs model persons to focus their attention on the use of **a-posteriori deductive implications in reasoning**, i.e. the use of the **a-posteriori deductive comprehension (mediating) level of intellection**, in using meanings to a-posteriori deductively reason out plausible solutions to the problem that attention is focused on, for proportionate truth, not Absolute Truth, in synergetic association with, i.e. in synergetic mutual formation with, the **immediate affective suggestions of imagination**, i.e. the use of the immediate affective sensation.

In general, as: (1) problems, (i) are signified by meanings represented by the indexical signs of mental feeling events in model persons' psyches, and, synergetically, (ii) become formed in the sentential form of interrogatively formed symbolic meanings in model persons' minds, so; (2) solutions to problems, (i) are implicated by the interrogatively formed symbolic meanings in model persons' minds, and, synergetically, (ii) become imagined as to the consequences of the solutions' in model persons' psyches.

Phase 6, in accordance with the **A-posteriori Deductive Implication and Affective Suggestion of Solutions Rule**, is the phase in the Theoretical Stage in which mental indexical signs, representing meanings, signify a problem which is formed in interrogative symbolic signs, representing meanings in **Phase 5**, are a-posteriori deductively reasoned with, at the a-posteriori deductive comprehension (mediating) level of intellection, and, are imagined with, by the immediate sensation of imagination, so as to perceptually experience: (1) **Phase 6a** the existence of plausible solutions, as hypotheses, to the problem; (2) **Phase 6b** in light of imagined consequences of each of the plausible solutions.

Phase 6, in the **Theoretical Stage**, then, divides into **Phase 6a** and **Phase 6b**, wherein: (1) **Phase 6a** emphasizes model persons' perceptually experiencing their minds a-posteriori deductively reasoning out plausible solutions from the meanings in the interrogatively formed problem, in synergetic connection with; (2) **Phase 6b** which emphasizes model persons' perceptually experiencing their psyches affectively imagining the consequences to each of the a-posteriori deductively reasoned out plausible solutions, in preparation for **Phase 7**, i.e. the phase that emphasizes the perceptual experience of choosing a plausible solution, as formed in declarative sentential meanings, with which to abduct deductively implicated meanings to inductively reason with so as to test for the proportionate truth, not Absolute Truth, of the correspondence between the actual consequences and the imagined consequences to the enactment of the plausible solution, as a hypothesis.

Phase 7: In the **Theoretical Stage**, this phase builds on: (1) the perceptual experiences; (i) in **Phase 6a**, i.e. the perceptual experiences of persons' minds a-posteriori deductively reasoning out plausible solutions (hypotheses) by and through meanings used to interrogatively form a problem, and, (ii) in **Phase 6b**, i.e. the perceptual experiences of persons' psyches of imagining consequences to each of the deductively reasoned out plausible solutions, and, emphasizes; (2) the perceptual experience in **Phase 7**, i.e. the perceptual experiences; (i) of choosing a plausible solution to the problem, (ii) of forming it in declarative sentential meanings, (iii) of abductively reasoning with the deduced implications of these meanings; with, (iv) the imagined consequences, (a) for inductively reasoning with meaning, and, (b) for testing the proportionate truth, not the Absolute Truth, of the plausible solution as a hypothesis, in the **Practical Stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, hence, to perceptually experience the existence of the

proportionate truth, not the Absolute Truth, of the correspondence between the actual consequences and the imagined consequences.

Listed below is a brief review of phases in the Theoretical Stage leading up to **Phase 8**.

List 2

Phase 1 has been accounted for as a phase emphasizing the fact that **humans beings exist** as model persons;

Phase 2 has been accounted for as a phase emphasizing the fact that human beings exist as model persons who **perceptually experience** the existence of semiosically enculturalized circumstances;

Phase 3 has been accounted for as a phase emphasizing the fact that human beings exist as model persons who **perceptually experience** the existence of semiosically enculturalized circumstances as these circumstances form determinate, i.e. settled, stable, and indeterminate, i.e. unsettled, unstable, cultural situations, and;

Phase 4 has been accounted for as the phase that emphasizes the facts involved in the **perceptual experience of this kind of existence**;

Phase 5, has been accounted for as emphasizing the fact of the need for **problematics as knowledge about problems**

Phase 6 has been accounted for, as divided into:

Phase 6a that accounts for model persons' perceptually experiencing their minds a-posteriori deductively reasoning out plausible solutions from the meanings in the interrogatively formed problem, in synergetic connection with;

Phase 6b that accounts for model persons' perceptually experiencing their psyches affectively imagining the consequences to each of the a-posteriori deductively reasoned out plausible solutions, in preparation for the next phase;

Phase 7 accounts for model persons' perceptual experience of choosing a plausible solution, as formed in declarative sentential meanings, with which to abduct deductively implicated meanings to inductively reason with so as to test for the proportionate truth, not Absolute Truth, of the correspondence between the actual consequences and the imagined consequences to the enactment of the plausible solution, as a hypothesis.

In regard to the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, implicit in the above phases of the **Theoretical Stage**, as well as the phase that follows in this stage, and, as well as the phases that follow in the **Practical Stage**, are philosophies: (1) of experience of what exists; (2) of knowledge as the outcome of the conduct of logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience; (3) of persons' minds in synergetic connection with persons' psyches; (4) of the logics of the deductive, abductive, and inductive reasoning as using sententially formed meanings; (5) of the complete perceptual experience; (6) of semiotics and ecology; (7) of nature's unified communication system, and; (8) of determination by two relationships in nature's environment.

Philosophy of Experience of What Exists: This is a philosophy of experience as the organic and synergetic connection: (1) of the experience of sensations of what exists as physical objects and events, physiological events, and mental events, experienced respectively by the sensations involved in the senseptual, kinceptual, imaginative, emotional, and conative experiences, and; (2) with the experience of intellections of what exists as dispositional states and semiosical (meaning) states, experienced respectively by the apprehension and comprehension levels of intellections involved in the conceptual experience.

Philosophy of Knowledge as the Outcome of the Conduct of the Logical Phases of the Reflective Thinking Experience as the Knowing Experience, i.e. as the Educative Experience: This is the philosophy that knowledge is what persons' acquire from the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, wherein, the phases involve: (1) the philosophy of experience of what exists, as organically and synergetically connected in and with; (2) the theoretical and practical stages in the conduct of the logical phases.

Philosophy of Persons' Minds in Synergetic Connection with Persons' Psyches: This is a philosophy of: (1) persons' minds: (i) being organizations of, and only of, semiosical meanings that exist internally and externally to persons' minds, related to, and only to, other semiosical meanings that, also, exist internally and externally to persons' minds, and, exist as; (a) being synergetically connected with, i.e. (b) being associated with, i.e. (c) being mutually formative with; (2) persons' psyches, which exist as; (i) being organizations of and only of the mental events of mental images, feelings, and urges to move, that exist internally, and only internally, to persons' psyches, whereby; (3) the organizations of both persons' minds and persons' psyches exist; (i) within the organization of persons' reflexive awareness, (ii) within nature's unified communication system, (iii) within nature's environment, and, (iv) within the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Philosophy of the Logics of Deduction, Abduction, and Induction: This is a philosophy of the logics of the movements of meanings in the conduct of the logical phases as: (1) involving the symbolic, i.e. sentential, and indexical, i.e. non-sentential, formations of movements of meanings, and; (2) involving the use of sententially formed meanings as they move in the logics of deductive, abductive, and inductive reasoning, within the conduct of the logical phases. A general account of each of these logics, follows.

Deductive Logic: The correct use of sententially formed meaning in deductive logical reasoning is determined by the formal proofs of validity, referred to, in deductive logic books, by the meanings of the words 'modus ponens', 'modus tollens', 'hypothetical syllogism', 'disjunctive syllogism', 'constructive dilemma', 'absorption', 'simplification', 'conjunction', and 'addition', hence, the movement of meanings is that which is conducted within the forms of, and only of, validity, whereby, the meaning of the word 'validity' is used to implicate the coherency relationship between, and only between, meanings used in deductive reasoning.

Inductive Logic: What is not implicated by the meaning of the word 'validity', is the relationship between the correct use of coherently related sententially formed meanings and their true reference, i.e. their true correspondency relationship, which is implicated by the meaning of the word 'verification', whereby verification of the correspondency relationship between correct coherently related sententially formed meanings and their

true reference, is determined by probability calculus, referred to, in inductive logic books, for example, by the meanings of such words as; ‘joint occurrences of events’, ‘alternative occurrences of events’, and, ‘expected value of occurrences of events’, therefore, the correct movement of sententially formed meanings in deductive logic is guided by the forms determining valid coherency of the movements between sententially formed meanings, and, the true movement of sententially formed meanings in inductive logic is guided by the forms determining verified true correspondency of the movements of sententially formed meanings with their reference to aspects of the set of physical, physiological, mental, and dispositional circumstances in nature’s environment.

Abductive Logic: Whereas: (1) valid coherency determines the correct movement of meanings in deductively conducted logical reasoning in the reflective thinking experience, and; (2) verified correspondency determines the true movement of meanings in inductively conducted logical reasoning in the reflective thinking experience, it is; (3) vindicated adherency that determines the effectual movement of meanings in abductively conducted logical reasoning in the reflective thinking experience.

However, though rules of valid coherency in deductive logical reasoning and a calculus of verified correspondency in inductive logical reasoning are both accounted for in established deductive and inductive logic books, it is the case that, the criteria of vindicated adherency in abductive logical reasoning, qua abductive logical reasoning, in the conduct of the reflective thinking experience, are not accounted for in established abductive logic books.

What is established in deductive and inductive logic books, however, are criteria for vindicating the abduction of hypotheses, hence, essentially, in that the criteria of vindicated adherency is the criteria for vindicating the abduction of hypotheses, whereby, hypotheses involve the effectual movements of their implicated meanings being guided by the rules of valid coherency and the calculus of probable correspondency, the criteria of vindicated adherency, in deductive and inductive logic books are relevant to abductive reasoning, as referred to by the meanings of the words ‘relevancy of hypotheses’, ‘testability of hypotheses’, ‘compatibility of hypotheses with previously well established hypotheses’, and, ‘predictive value of hypotheses’.

Specifically how: (1) the rules of valid coherency in deductive logical reasoning; (2) the calculus of verified correspondency in inductive logical reasoning, and; (3) the criteria of vindicated adherency in abductive reasoning are integrated into the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, has not been accounted for above, and will not be accounted for in this paper. Making account of such is work being done in the Institute.

Philosophy of the Complete Perceptual Experience: This is a philosophy of the complete perceptual experience: (1) as the synergetically connected experience of what exists, (i) in the conduct of the logical phases, as these phases exist, (ii) in nature’s unified communication system, and, as this system exists, (iii) in nature’ environment, and; (2) as the experience of recognizing what exists, as composed by; (i) the experience of the sensation of the existence of physical object and events and of physiological events, involved in the sensceptual and kinceptual experiences, (ii) the experience of the sensations of the existence of mental events, involved in imaginative, emotional, and conative experiences, (iii) the experience of the immediate (apprehension) and mediated (comprehension) levels of intellections of the existence of semiosical states (meaning states), involved in the conceptual experience, and, (iv) the experience of the inferences of the existence of dispositional states, involved in the conceptual experience.

Philosophy of Semiotics and Ecology: This is: (1) a philosophy of semiotics as knowledge about meanings as they are organically involved in the semiosical process as synergetically connected in nature's unified communication system, and; (2) a philosophy of ecology as knowledge about live beings, including, especially, human beings as persons organically and synergetically involved in nature's environment, through the reflective thinking experience as the knowing experience, i.e. as the educative experience, as conducted in logical phases in nature's unified communication system.

Philosophy of Nature's Unified Communication System: This is a philosophy of nature's communication system as the synergetic unification of: (1) the information process and the signification process by interrelating; (2) the information theory and the signification theory, through; (3) the discernment of signals, in the information process, and signs, in the signification process.

Philosophy of Determination by Two Relationships in Nature's Environment: This is a philosophy of determination in that nature's environment is determined by two relationships in synergetic and organic connection with each other; (1) the stimulus-response/reflex arc/interactive behavioral relationship, in synergetic and organic connection with; (2) the intention-consequence/reflexively aware/trans-active conduct relationship, both of which are involved in the enculturalization of nature's environment, through the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as these phases are conducted in nature's unified communication system.

What has been accounted for above in **Philosophy of the Logics of Deduction, Abduction, and Induction** is, generally, how the logics of deductive abductive, and inductive reasoning are involved in the conduct of the phases and what will be accounted for, generally, below is how the logic of inductive reasoning with sententially formed meanings is involved in the conduct of the **Phase 8**, the last phase of the **Theoretical Stage**.

Phase 8: Considering **Phase 7**, in preparation for testing, by inductive reasoning with sententially formed meanings, for the proportionate truth, not the Absolute Truth, of the hypothesis, **Phase 8** emphasizes the fact of the need for choosing to construct a plan, in the **Theoretical Stage**, for enacting inductive reasoning with sententially formed meaning to test for the proportionate truth, not the Absolute Truth, of the hypothesis that has been deduced from meanings symbolically formed into a question representing a problem signified by the indexical sign of unsettled mental feelings, and, that has been chosen for abduction to the point of conducting the practice of testing the hypothesis for proportionate truth, not for Absolute Truth, in the **Practical Stage** of the conduct of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Plan for Enacting the Inductive Reasoning with Sententially Formed Meaning Test of Hypotheses: The construction of this plan is the emphasis of **Phase 8** and the focus is that the construction should be conducted so as to adhere to the criteria for vindicating the chosen hypothesis, as formed in sentential meaning states, by testing it, in persons' perceptual experiences, for its proportionate truth or falsity, not its Absolute Truth or Falsity, i.e. to perceptually experience the existence of the degree of correspondence between the imagined consequences and the actual consequences, when the plan is enacted. The purpose of the test is to perceptually experience the degree of wellness, i.e. to perceptually experience how well, the semiosical (meaning) states, sententially forming the hypothesis, refer to (correspond with) predicted events as aspects of the set of circumstances effecting an indeterminate, i.e. unstable,

unsettled, cultural situation so as to effect a determinate, i.e. stable, settled cultural situation, to exist as measured to be a satisfactory or unsatisfactory degree, i.e. the purpose of the test is to establish proportionate knowledge states that determine, i.e. stabilize, settle, indeterminate, i.e. unstable, unsettled, cultural situations, perceptually experienced to exist.

Also, emphasized in **Phase 8** is the fact that the plan is constructed within a context of bio-socio-semiosical (meaning) states that have enculturized the existence of the set of circumstances, i.e. the existence of organic and synergetic inter-connections of the physical objects and events, physiological events, mental events, dispositional states, and semiosical (meaning) states, through the distinction between signals and signs, formed into nature's unified communication system, within which the problem was detected through the experience of the sensation of unsettled mental events that exist in, and only in, persons' psyches that are organically and synergetically associated with, i.e. persons' psyches that are in organic and synergetic mutual formation with, the semiosical (meaning) states that exist internally **and** externally to persons' minds, whereby, then these persons', with their psyches and minds, perceptually experience the stimulus-response/reflex arc/inter-active behavioral relationship, organically and synergetically connected with the intention-consequence/reflexively aware/trans-ductive conduct relationship that determines nature's environment, through persons' conducting the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, and, as model persons', with their psyches organically and synergetically connected with their minds, conducting the logical phases well.

As emphasized in **Phase 8**, organically and synergetically connected in nature's environment, through nature's unified communication system, then, starting with the reflexive awareness of model persons', are: (1) model persons' psyches and model persons' minds; (2) model persons' minds and the indeterminate and determinate culture situations in which model persons' conduct the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, and; (3) indeterminate and determinate culture situations and nature's environment.

Practical Stage

As stated at the beginning of the account of the **Theoretical Stage**:

“the perspective of a **model persons' case** of Determinate 2 dispositional states, the logical phases, as a procedure for the guidance of the conduct of the indirect and mediated knowing experience, exist, in general, in two stages. As being conditioned by the bio-socio-semiosical process, i.e. as being conditioned by meaning, throughout the logical phases, the two stages are: (1) the stage in the conduct of the reflective thinking experience (knowing experience, educative experience) in which meaning; (i) as involved in the **choice of what is proportionately true, as a hypothesis**; (ii) is **abductively** and **deductively** reasoned with, whereby, this stage will be called, in short, the **theoretical stage**, and; (2) the stage in the conduct of the reflective thinking experience (knowing experience, educative experience) in which meaning; (i) as involved in the **choice of what to do**, (ii) is **inductively reasoned with** and **about** in respect to the vindication of the choice of what is proportionately true, as a hypothesis, whereby, this stage will be called, in short, the **practical stage**.”

In consideration of a **Determinate 2 model persons' case** in the **practical stage**: (1) the use of meaning, in the logical phases of the reflective thinking experience (knowing experience, educative experience), as involved in its use in inductive reasoning with and about the choice of what is proportionately true, as a hypothesis, necessarily involves; (2) the use of meaning to

construct the signs of words and numbers into sentential meaning for forming meaning to be used to inductively reason with so as to implicate a plan to enact a test of the chosen hypothesis as a solution to a problem, whereby, it is the case, then, that, using sententially formed meanings to implicate such a plan of enactment is its use in Phases 9 through X in the logical phases of the **practical stage**, as follows.

Phase 9: This phase emphasizes the fact of the need for model persons: (1) to decide to adhere to the plan for the enactment of the test of proportionate truth of a chosen hypothesis, and; (2) to decide to make adjustments to the plan in accord with: (i) the rules of valid coherency in deductive logical reasoning; (ii) the calculus of verified correspondency in inductive logical reasoning, and; (iii) the criteria of vindicated adherency in abductive reasoning, as, (iv) these rules, calculus, and criteria are integrated, implicitly and/or explicitly, into the conduct of the logical phases in the practical stage of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Phase 10: This phase emphasizes the fact of the enactment of the decisions made by model persons in **Phase 9**. It is the phase that enacts the decisions, in a specific organically and synergetically inter-connected indeterminate, i.e. unstable, unsettled, cultural situation with a determinate, i.e. stable, settled, cultural situation, wherein, then, the enactment of decisions made in **Phase 9** is an enactment of model persons conducting a test of the proportionate truth or falsity of a chosen hypothesis organized into sententially formed meaning states: (1) having been involved in their actual movements, in and by the rules of deductive reasoning and the criteria of abductive reasoning in the **theoretical stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience; (2) to being involved in their actual movement in the calculus of inductive reasoning in the **practical stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

The enactment of the decisions made by model persons in Phase 9 is an enactment of a phase in the practical stage of the reflective thinking experience as the knowing experience, i.e. as the educative experience: (1) as this phase involves; (i) proportionately long-lasting dispositional states as stabilizing, i.e. settled, circumstances that exist as the model persons' habits, (ii) proportionately long-lasting semiosical states as stabilizing, i.e. settled, circumstances that exist internally and externally to the model persons' minds, along with, (iii) proportionately long-lasting physical objects as stabilizing, i.e. settled, circumstances that exist externally to the model persons' body and mind, all of which are stabilizing, i.e. settled circumstances that contribute to the determinate, i.e. stable, settled, cultural situation, and; (2) as this phases, also, involves; (i) proportionately short-lasting mental events as unstabilizing, i.e. unsettled, circumstances that exist in, and only in, the model persons' psyches, and, (ii) proportionately short-lasting physical and physical events as unstabilizing, i.e. unsettled, circumstances that exist outside of model persons' psyches and minds, all of which are unstabilizing, i.e. unsettled, circumstances that contribute to the indeterminate, i.e. unstable, unsettled cultural situation in which the enactment of this phase is conducted, wherein, the indeterminate and determinate cultural situations are organically and synergetically inter-connected in nature's environment.

Phase 10, then, emphasizes the fact that the model persons' enactment of the plan to inductively verify, by the perceptual experience, a deductively validated and an abductively vindicated chosen hypothesis, in the **practical stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, is conducted in organically and synergetically connected determinate-indeterminate cultural situation, and leads to **Phase 11**.

Phase 11 is the phase that emphasizes the fact of model persons' perceptual experiences of the actual consequences of the enactment of the plan to inductively verify the deducted, abducted, and chosen hypothesis. From the enactment of the plan by model persons', actual consequences: (1) are effected in the determinate-indeterminate cultural situation, and; (2) are perceptually experienced by the model persons, in **Phase 11** that leads to **Phase 12**.

Phase 12 is the phase that emphasizes the: (1) the fact of model persons' conducting perceptual experiences involved in comparing and contrasting the actual consequences, from the **practical stage** involvement, with the imagined consequences, from the **theoretical stage** involvement, in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, in the determinate-indeterminate cultural situation; (2) the fact of model persons' conducting perceptual experiences involved in the calculations of the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, i.e. the calculations involved in the perceptually experienced verification of the proportionately true correspondence between the two kinds of consequences, and; (3) the fact of focusing on selected experiences in (1) and (2) by model persons' conducting of complete perceptual experiences.

As stated earlier:

“a complete perceptual experience is recognizing what exists, as composed by: (1) sensations involved in the sensceptual and kinceptual experiences; (2) sensations involved in imaginative, emotional, and conative experiences; (3) intellections involved in the conceptual experience, and; (4) inferences involved in the conceptual experience.”

In Phase 12, in regard to the fact of model persons': (1) when conducting the perceptual experience that is involved in comparing and contrasting actual practical consequences with imagined theoretical consequences, the fact is that the selected experiences focused on in the complete perceptual experience are those of unspecialized model persons; (i) conducting the experience of the sensation of objects and events, and, (ii) of the experience of the intellection of the symbolic signs of words and numbers with non-statistical meaning states assigned to them, and; (2) when conducting the perceptual experience that is involved in calculating the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, the fact is that the selected experience focused on in the complete perceptual experience are those of specialized model persons'; (i) conducting the experience of the sensation of objects and events, and, (ii) of the experience of the intellection of the symbolic signs of words and numbers with statistical meaning states assigned to them.

Phase 13, then, follows **Phase 12** in that it is the phase that emphasizes the fact that, from the specialized model persons' calculations, involving the experience of the intellection of statistical meaning states assigned to words and numerals, of the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, involving the experience of the sensations of objects and events, in the enactment of the inductive test of a deducted and abducted chosen hypothesis, a decision is made, in accordance with a standard used in the calculus used in the inductive test, as to the significance of the degree of correspondence.

If the decision, in accord with the standard used in the calculations, is made that the perceptually experienced degree of correspondence between the actual practical consequences and the imagined theoretical consequences, is significant, then, if this significance is understood, accepted, and appreciated by specialized model persons' involved in the enactment of the

inductive test of the hypothesis, then, these specialized model persons' can make the decision that the correspondence is satisfactory, i.e. they can make the decision that effects in them a stable, i.e. a settled, state of mental events in their psyches, hence, they have established a determinate cultural situation in the determine-indeterminate cultural situations in the enculturized circumstances in nature's environment, i.e. they have established a state of knowledge in the culture as the knowledge is the outcome of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Summary of Part 3

Part 3 accounts for the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience: (1) as these logical phases are conducted in; (i) the theoretical stage as the stage of eight logical phases, 1 through 8, in which semiosical (meaning) states, (a) are involved in the choice of what is proportionately true, as a hypothesis, and, (b) are abductively and deductively reasoned with, and; (ii) the practical stage as the stage of five logical phases, 9 through 13, in which semiosical (meaning) states, (a) are involved in the choice of what to do, and, (b) are inductively reasoned with and about in respect to the vindication of the choice of what is true, as a hypothesis; (2) as these logical phases involve the complete perceptual experience as the experience recognizing what exists, as composed: (i) by sensations involved in the sensceptual experiences, (a) of physical inorganic object and events that exist externally to model or non-model persons' bodies, (b) of physical organic events that exist internally to model or non-model persons' persons' bodies, (ii) by sensations involved in the kinceptual experiences of physiological events that exist internally to model or non-model persons' persons' bodies, (iii) by sensations involved, (a) in imaginative experiences of mental image events that exist internally to, and only internally to model or non-model persons' psyches, (b) in emotional experiences of mental feelings that exist internally to, and only internally to, model or non-model persons' psyches, and, (c) in conative experiences of mental urges to move that exist internally to, and only internally to, model or non-model persons' psyches, and ; (iii) by intellections involved in the conceptual experiences of, (a) apprehension, as the direct and immediate intellection of semiosical (meaning) states, that exist internally and externally model or non-model persons' minds, and, (b) comprehension, as the indirect and mediated intellection of semiosical (meaning) states, that exist internally and externally model or non-model persons' minds, and; (iv) by inferences involved in the conceptual experience of dispositional states that exist, (a) as involuntary movements of model or non-model persons' bodies, psyches, and minds, as determined by the stimulus-response/reflex arc/inter-active behavioral relationship, synergetically connected with, (b) voluntary movements of model or non-model persons' bodies, psyches, and minds, as determined by the intention-consequence/reflexively aware/trans-active conduct relationship, and; (3) as these logical phases are conducted by model persons disposed by **Determinate 2 dispositional states**, hence, by persons' conducting the logical phases well.

Model persons', then, conduct of the logical phases of the reflective thinking experience, reflexively aware that: (1) they are conducting the knowing experience, i.e. reflexively aware that they are conducting the educative experience, and; (2) they are conducting an indirectly and mediatedly experience, rather than a directly and immediately experience, though the conduct does involve the direct and immediate experience of semiosical (meaning) states through the apprehension experience as the first level of the experience of intellection. Also, model persons' are reflectively ware that the conduct of the indirect and mediated intellection of semiosical (meaning) states is the experience of comprehension, wherein, the semiosical (meaning) states that are directly and immediately apprehended are contemplated on for understanding how they can and are being used indirectly and mediatedly in model persons' conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

The experience of the apprehension of semiosical (meaning) states, by model persons in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, then: (1) is not the direct and immediate intellection of the truth of the reference of the meaning, i.e. of the correspondency between the meaning and what the meaning is used to refer to; (2) is not the direct and immediate intellection of the validity of the coherent use of meaning in its truthful referential use, and; (3) is not the direct and immediate intellection of the vindication of the adherency of the meaning used referentially for truth, however; (4) it is the direct and immediate intellection of semiosical (meaning) states, that provides for; (i) the existence of determinate, i.e. stable, settled, cultural situations synergetically connected, (ii) the existence of indeterminate, i.e. unstable, unsettled, cultural situations, whereby, (iii) both of these kinds of cultural situations to exist in nature's environment as an environment; (a) that has been enculturalized by semiosical (meaning) states that establish democracy as it is developing as a form of government and way of life in the world., and, (b) that has been enculturalized by semiosical (meaning) states that establish a democratic form of government and way of living.

Part 4

The Educative Experience in Developing Democracies in the World

This part of the paper is being read, separate from Parts 1-3, because of the length of the paper, and, shortness of time for reading, in the UNESCO International Scientific Conference on Learning to Live Together: Problems and Solutions in the XX1 Century, presented by the UNESCO Chair in Culture of Peace and Democracy at the Law University of Lithuania on 21-22 October, 2004, in Vilnius, Lithuania, dedicated to the United Nations Day, and, sponsored by the Ministry of Education and Science of the Republic of Lithuania, the United Nations Development Programme, and Educology Research Associates/USA. Parts 1-4, along with Part 5, can be obtained off of the internet at ERA/USA's website www.era-usa.net or by e-mailing me, Jim Fisher, at fisher_james@msn.com.

The meaning of the words 'educative experience', in Part 5, as developed in Parts 1-4 above, and, being developed in ERA/USA's Institute of History and Philosophy of Educology for Developing Democracies in the World (the Institute), is used to refer to the knowing experience as conducted in the logical phases of the reflective thinking experience, an experience that is integrated, well and/or ill, into the educational process as this process is conducted in home, school, and community institutions in developing democracies in the world, whereby, then, the logical phases of the conduct of the educative experience, as it is and ought to be integrated into the educational process in institutions in developing democracies in the world, is the subject matter of educology. Included in the subject matter of educology, along with the logical phases of the conduct of the educative experience, is the subject matter of the psychology of the logical phases of the conduct.

Educology, then: (1) is constituted of logical knowledge about the semiosical (meaning) states that exist internally and externally to minds, and; (2) is constituted of psychological knowledge about the mental events that exist internally, and only internally, to psyches, of persons' as they conduct the phases of the educative experience, and conduct them well or ill in the educational process in home, school, and community institutions in countries being enculturalized by democracy as it is developing as a form of government and way of life in the world.

From the philosophy of educology perspective, used at the Institute, implicit in educology, as constituted by logical and psychological knowledge, are philosophies: (1) of experience of what exists; (2) of knowledge as the outcome of the conduct of logical phases of the reflective thinking

experience as the knowing experience, i.e. as the educative experience; (3) of persons' minds in synergetic connection with persons' psyches; (4) of the logics of the deductive, abductive, and inductive reasoning as using sententially formed meanings; (5) of the complete perceptual experience; (6) of semiotics and ecology; (7) of nature's unified communication system, and; (8) of determination by two relationships in nature's environment, whereas, these "philosophies of" will be briefly accounted for, after a brief review account of the logic and psychology of the phases of the educative experience as the knowing experience, and, as the outcome of the reflective thinking experience conducted in the psychologies of model and non-model persons.

Logic and Psychology of the Phases in their Theoretical and Practical Phases

Logic of Phases in the Theoretical Reflective Thinking Stage

The logic of the phases in the theoretical reflective thinking stage of the educative experience as the knowing experience, and, as the outcome of conduct of the phases in the reflective thinking experience is the logic of the order, not the psychology of the order, of the phases, as follows:

Logic of Phase 1 is a phase emphasizing the fact that human beings exist as persons possessing a psychology of their existence in which they have formed habits of thinking about their existence as persons, while experiencing life as being enculturated by democracy as it is developing as a form of government and way of life in the world.

Logic of Phase 2 is a phase emphasizing the fact of persons who perceptually experience the existence of semiosical (meaning) states as that which exists that enculturates physical, physiological, mental, and dispositional objects and events, forming circumstances in nature's environment marked off by country lines on a world map,

Logic of Phase 3 is a phase emphasizing the fact that human beings exist as persons who perceptually experience the existence of semiosical (meaning) states that enculture the objects and events forming circumstances that exist as determinate, i.e. settled, stable, and indeterminate, i.e. unsettled, unstable, cultural situations, and;

Logic of Phase 4 is a phase emphasizing the facts involved in the perceptual experience of the existence of determinate and indeterminate cultural situations;

Logic of Phase 5 is a phase emphasizing the fact of the need for problematics as knowledge about problems in the perceptual experience of the existence of determinate and indeterminate cultural situations;

Logic of Phase 6 is a phase divided such as to emphasize the facts that, in determinate and indeterminate cultural situations:

Logic of Phase 6a accounts for persons' perceptually experiencing their minds a-posteriori deductively reasoning out plausible solutions from the meanings in the interrogatively formed problem, in synergetic connection with;

Logic of Phase 6b that accounts for persons' perceptually experiencing their psyches affectively imagining the consequences to each of the a-posteriori deductively reasoned out plausible solutions, in preparation for the next phase;

Logic of Phase 7 is a phase emphasizing the fact of persons' perceptual experiences of choosing a plausible solution, as formed in declarative sentential semiosical (meaning) states, with which to abduct deductively implicated meanings to inductively reason with so as to test for the proportionate truth of the correspondence between the actual consequences and the imagined consequences to the enactment of the plausible solution, as a hypothesis.

Logic of Phase 8 is a phase emphasizing the fact of persons' choosing to construct a plan, in the **Theoretical Stage**, for enacting inductive reasoning with sentimentally formed meaning to test for the proportionate truth, not the Absolute Truth, of the hypothesis that has been deduced from meanings symbolically formed into a question representing a problem signified by the indexical sign of unsettled mental feelings, and, that has been chosen for abduction to the point of conducting the practice of testing the hypothesis for proportionate truth, not for Absolute Truth, in the **Practical Stage** of the conduct of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Logic of Phases in the Practical Reflective Thinking Stage

The logic of the phases in the practical reflective thinking stage of the educative experience as the knowing experience, and, as the outcome of conduct of the phases in the reflective thinking experience is the logic of the order, not the psychology of the order, of the phases, as follows:

Logic of Phase 9 is a phase emphasizing the fact of persons': (1) deciding to adhere to a plan for the enactment of the test of proportionate truth of a chosen hypothesis, and; (2) to decide to make adjustments to the plan in accord with; (i) the rules of valid coherency in deductive logical reasoning; (ii) the calculus of verified correspondency in inductive logical reasoning, and; (iii) the criteria of vindicated adherency in abductive reasoning, as, (iv) these rules, calculus, and criteria are integrated, implicitly and/or explicitly, into the conduct of the logical phases in the practical stage of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Logic of Phase 10: This phase emphasizes the fact of the enactment of the decisions made by persons in **Phase 9**. It is the phase that enacts the decisions, in a specific organically and synergetically inter-connected indeterminate, i.e. unstable, unsettled, cultural situation with a determinate, i.e. stable, settled, cultural situation, wherein, then, the enactment of decisions made in **Phase 9** is an enactment of persons conducting a test of the proportionate truth or falsity of a chosen hypothesis organized into sentimentally formed meaning states: (1) having been involved in their actual movements, in and by the rules of deductive reasoning and the criteria of abductive reasoning in the **theoretical stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience; (2) to being involved in their actual movement in the calculus of inductive reasoning in the **practical stage** of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Logic of Phase 11 is the phase that emphasizes the fact of persons' perceptual experiences of the actual consequences of the enactment of the plan to inductively verify the deducted, abducted, and chosen hypothesis. From the enactment of the plan by persons', actual consequences: (1) are effected in the determinate-indeterminate cultural situation, and; (2) are perceptually experienced by the model persons, in **Phase 11** that leads to **Phase 12**.

Logic of Phase 12 is the phase that emphasizes: (1) the fact of persons' conducting perceptual experiences involved in comparing and contrasting the actual consequences, from the **practical**

stage involvement, with the imagined consequences, from the **theoretical stage** involvement, in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, in the determinate-indeterminate cultural situation; (2) the fact of model persons' conducting perceptual experiences involved in the calculations of the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, i.e. the calculations involved in the perceptually experienced verification of the proportionately true correspondence between the two kinds of consequences, and; (3) the fact of focusing on selected experiences in (1) and (2) by persons' conducting complete perceptual experiences.

Logic of Phase 13, then, follows **Phase 12** in that it is the phase that emphasizes the fact that, from the persons' calculations, involving the experience of the intellection of statistical meaning states assigned to words and numerals, of the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, involving the experience of the sensations of objects and events, in the enactment of the inductive test of a deducted and abducted chosen hypothesis, a decision is made, in accordance with a standard used in the calculus used in the inductive test, as to the significance of the degree of correspondence.

If the decision, in accord with the standard used in the calculations, is made that the perceptually experienced degree of correspondence between the actual practical consequences and the imagined theoretical consequences, is significant, then, if this significance is understood, accepted, and appreciated by persons' involved in the enactment of the inductive test of the hypothesis, then, these persons' can make the decision that the correspondence is satisfactory, i.e. they can make the decision that effects in them a stable, i.e. a settled, state of mental events in their psyches, hence, they have established a determinate cultural situation in the determinate-indeterminate cultural situations in the enculturalized circumstances in nature's environment, i.e. they have established a state of knowledge in the culture as the knowledge is the outcome of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Now, consider a brief account of the psychology of the logic of the order of the phases of the educative experience as the knowing experience, from the perspective of the psychology of model and non-model reflexively aware persons conducting the logical order.

Psychology of the Logic of Phases in the Theoretical Reflective Thinking Stage

Psychology of Phase 1 emphasizes the psychology of reflexively aware persons and their proportionate knowledge about the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, and, their reflexively aware formed habits of conducting the logical phases as they are being enculturalized by democracy as it is developing as a form of government and way of life in the world.

Model persons, being enculturalized as such, are persons reflexively aware of themselves, with proportionate knowledge about the logical phases, and, with formed habits of conducting the logical phases, whereas, non-model persons are persons reflexively aware of themselves, without proportionate knowledge about the logical phases, and with no reflexively aware formed habits of conducting the logical phases.

Psychology of Phase 2 emphasizes the psychology of reflexively aware persons and their proportionate knowledge about the perceptual experience of the existence of semiosical (meaning) states.

Model persons are persons reflexively aware of themselves having conducted educative experiences such that they can and do perceptually experience the existence of semiosical (meaning) states, as states of meaning that enculturalize themselves as they are incorporated into states of meaning that have enculturalized physical, physiological, mental, and dispositional objects and events, forming circumstances in nature's environment marked off by country lines on a world map, whereas, non-model persons are persons reflexively aware of themselves, but, not having conducted these educative experiences.

Psychology of Phase 3, emphasizes the psychology of reflexively aware persons and their perceptual experiences of the existence of semiosical (meaning) states: (1) as states of meaning that enculturalize themselves, and, other persons, as they are incorporated into states of meaning that have enculturalized physical, physiological, mental, and dispositional objects and events, forming circumstances in nature's environment, and; (2) as states of meanings that have enculturalized these circumstances to exist as indeterminate, i.e. unsettled, unstable, and, determinate, i.e. settled, stable, cultural situations.

Model persons are persons reflexively aware of themselves, perceptually experiencing their existence in indeterminate and determinate cultural situations, whereas, non-model persons are persons aware of themselves, but, not perceptually experiencing the existence of indeterminate and determinate cultural situations.

Psychology of Phase 4 emphasizes the psychology of reflexively aware persons perceptually experiencing the existence of the mental effects of the existence of indeterminate and determinate cultural situations as the perceptual experience of the existence of the unsettlement and settlement of the mental events of mental images, feelings, and urges to move that exist internally, and only internally, to their psyche, and are associated with, i.e. mutually formed with, the semiosical (meaning) states that exist internally and externally to their minds.

Model persons are persons reflexively aware of themselves, perceptually experiencing the existence internally to, and only internally to, their psyches of the mental events of unsettled and settled mental images, feelings, and urges to move as signs signifying, respectively, indeterminate and determinate cultural situations, as they are being enculturalized by democracy as it is developing as a form of government and way of life in the world, whereas, non-model persons are persons reflexively aware of themselves, not perceptually experiencing this existence internally to, and only internally to, their psyches.

Examples of these unsettled and settled mental events in persons' psyches that model persons' perceptually experience as signs that signify, respectively, indeterminate and determinate cultural situations are those:

(1) that exist as the unsettled mental events of mental feelings existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'upset mental feelings', 'worried mental feelings', 'bothered mental feelings', 'concerned mental feelings', 'perturbed mental feelings', 'disturbed mental feelings', 'agitated mental feelings', 'alarmed mental feelings', 'annoyed mental feelings', 'interrupted mental feelings', and 'muddled mental feelings';

(2) that exist as the settled mental events of mental feelings existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'tranquil mental feelings', 'calm mental feelings', 'serene mental feelings', 'peaceful mental feelings', 'still mental feelings', 'relaxed mental feelings', 'quiet mental feelings', 'restful mental feelings', 'soothing mental

feelings', 'composed mental feelings', 'unruffled mental feelings', 'unperturbed mental feelings', 'unflustered mental feelings', 'laid-back mental feelings', and, 'placid mental feelings';

(3) that exist as the unsettled mental events of mental images existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'blurred mental images', 'indistinct mental images', 'hazy mental images', 'distorted mental images', 'faint mental images', 'foggy mental images', 'cloudy mental images', 'murky mental images', 'blurry mental images', and 'misty mental images';

(4) that exist as the settled mental events of mental images existing in persons' psyche, as referred to, for example, by the meanings of the English words, 'distinct mental images', 'discrete mental images', 'lucid mental images', 'translucent mental images', 'clear mental images', 'lucid mental images', 'cloudless mental images', and, 'bright mental images';

(5) that exist as the unsettled mental events of mental urges to move existing in persons' psyche, as referred to, for example by the meanings of the English words, 'dynamic mental urge to move', 'lively mental urge to move', 'active mental urge to move', 'energetic mental urge to move', 'vibrant mental urge to move', 'forceful mental urge to move', 'vigorous mental urge to move', 'vivacious mental urge to move', 'spirited mental urge to move', and 'animated mental urge to move'.

(6) that exist as the settled mental events of mental urges to move existing in persons' psyche, as referred to, for example by the meanings of the English words, 'static mental urge to move', 'stilled mental urge to move', 'stationed mental urge to move', 'inert mental urge to move', 'fixed mental urge to move', 'stagnant mental urge to move', 'inactive mental urge to move', 'unchanging mental urge to move', 'languid mental urge to move, and 'apathetic mental urge to move'.

Psychology of Phase 5 emphasizes the psychology of reflexively aware persons needing and using knowledge about problems.

Model persons are reflexively aware persons, perceptually experiencing the existence of the need and use of knowledge about problems, specifically, the knowledge about how to form problems into interrogative sententially meaning formations internally and externally to their minds, as they are indicated by the existence of unsettled mental events in their psyches, i.e. knowledge of how to form: (1) the events mentally signifying problems, into: (2) semiosical (meaning) states as formed in interrogative sentences, whereby, model persons use this knowledge.

Non-model persons are reflexively aware persons, not perceptually experiencing the existence of this need for or use of this specific knowledge about problems.

Psychology of Phase 6a emphasizes the psychology of reflexively aware persons, perceptually experiencing the existence of their minds as organs, i.e. as organizations, of semiosical (meaning) states involved in the educative experiences as the knowing experience, in which the a-posteriori deductively reasoning out of plausible solutions, formed by semiosical (meaning) states in declarative sentences, to a problem is done, wherein: (1) the problem is formed by the semiosical (meaning) states formed in an interrogative sentence, and; (2) the problem is signified by the signs of unsettled mental events in the psyches of reflectively aware persons.

Psychology of Phase 6b emphasizes the psychology of reflexively aware persons, perceptually experiencing the existence of their psyches as organs, i.e. as organizations, of mental events

involved in the educative experience as the knowing experience in which reflexively aware persons imagine the consequences associated with, i.e. mutually formed with, a-posteriori deduced plausible solutions to the semiosically (meaning) formed problem.

Model persons using the psychology of phases 6a and 6b, reflectively aware persons, perceptually experiencing their minds, as organs, i.e. as organizations, of semiosical (meaning) states associated with, i.e. mutually formed with their psyches, as organs, i.e. as organizations, of mental events, whereas, non-model persons are reflectively aware persons, not perceptually experience their minds and psyches as such.

Psychology of Phase 7 emphasizes the psychology of reflexively aware persons, perceptually experiencing the existence of the fact of choosing a plausible solution, as formed in semiosical (meaning) states to deductively, abductively, and inductively reason with so as to test the plausible solution, as a hypothesis, for the proportionate truth of the correspondence between the actual consequences and the imagined consequences to the enactment of the plausible solution.

Model persons are persons reflexively aware, perceptually experiencing the existence of the fact of the choice of a plausible solution, as a hypothesis to test, whereas, non-model persons are persons reflexively aware, not perceptually experiencing the existence of this fact of choice.

Psychology of Phase 8 emphasizes the psychology of reflexively aware persons, perceptually experiencing the existence of the fact of choosing to construct a plan, in the Theoretical Stage, for enacting inductive reasoning with sententially formed meaning to test for the proportionate truth, not the Absolute Truth, of the hypothesis that has been deduced from meanings symbolically formed into a questions representing a problem signified by the indexical signs of unsettled mental feelings, and, that has been chosen for abduction to the point of conducting the practice of testing the hypothesis for proportionate truth, not for absolute Truth, in the Practical Stage of the conduct of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Model persons are persons reflexively aware of perceptually experiencing the existence of the fact of choosing to construct the above plan, whereas, non-model persons are persons reflexively aware, not perceptually experiencing this fact of choice.

Psychology of Phases in the Practical Reflective Thinking Stage

Psychology of Phase 9 emphasizes the reflexively aware person, perceptually experiencing the existence of the fact of (1) the decision to adhere to a plan for the enactment of the test of proportionate truth of a chosen hypothesis, and; (2) the decision to make adjustments to the plan in accord with; (i) the rules of valid coherency in deductive logical reasoning; (ii) the calculus of verified correspondency in inductive logical reasoning, and; (iii) the criteria of vindicated adherency in abductive reasoning, as, (iv) these rules, calculus, and criteria are integrated, implicitly and/or explicitly, into the conduct of the logical phases in the practical stage of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Model persons are reflexively aware persons perceptually experiencing the existence of the fact of these choices, whereas, non-model persons are reflexively aware persons, not perceptually experiencing the existence of the fact of these choices.

Psychology of Phase 10 emphasizes the psychology of reflexively aware persons, perceptually experiencing the existence of the fact of the enactment of the decisions made in **Phase 9**.

Model persons are reflectively aware persons, perceptually experiencing the existence of the fact of the enactment of these decision, whereas, non-model persons are reflectively aware persons, not perceptually experiencing the existence of the fact of the enactment of these decisions.

Psychology of Phase 11 is the phase that emphasizes the psychology of reflexively aware persons, perceptually experiencing the actual consequences of the enactment of the plan to inductively verify the deducted, abducted, and chosen hypothesis.

Model persons are reflectively aware persons, perceptually experiencing the existence of the fact of the actual consequences from the enactment of the above plan, whereas, non-model persons are reflectively aware persons, not perceptually experiencing the existence of the fact of the actual consequences from this enactment.

Psychology of Phase 12 emphasizes the psychology of reflexively aware persons, (1) conducting perceptual experiences involved in comparing and contrasting the actual consequences, from the **practical stage** involvement, with the imagined consequences, from the **theoretical stage** involvement, in the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, in the determinate-indeterminate cultural situation; (2) conducting perceptual experiences involved in the calculations of the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, i.e. the calculations involved in the perceptually experienced verification of the proportionately true correspondence between the two kinds of consequences, and; (3) focusing on selected experiences in (1) and (2) from the perspective of complete perceptual experiences.

Model reflexive persons, perceptually experience the above conduct involved in comparing and contrasting, calculating, and the focusing, whereas, non-model reflexive persons do not.

Psychology of Phase 13 emphasizes the psychology of reflexively aware persons, perceptually experiencing the existence of the fact that, from persons' calculations, involving the experience of the intellection of statistical meaning states assigned to words and numerals, of the degree of correspondence between the actual practical consequences and the imagined theoretical consequences, involving the experience of the sensations of objects and events, in the enactment of the inductive test of a deducted and abducted chosen hypothesis, a decision is made, in accordance with a standard used in the calculus used in the inductive test, as to the significance of the degree of correspondence.

If the decision, in accordance with the standard used in the calculations, is made that the perceptually experienced degree of correspondence between the actual practical consequences and the imagined theoretical consequences, is significant, then, if this significance is understood, accepted, and appreciated by specialized model persons' involved in the enactment of the inductive test of the hypothesis, then, these persons' can make the decision that the correspondence is satisfactory, i.e. they can make the decision that effects in them a stable, i.e. a settled, state of mental events in their psyches, hence, they have established a determinate cultural situation in the determine-indeterminate cultural situations in the enculturalized circumstances in nature's environment, i.e. they have established a state of knowledge in the culture as the knowledge is the outcome of the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Model reflexive persons, perceptually experience the above decision, whereas, non-model reflexive persons do not.

With these brief accounts of the logic and psychology of the order of phases in the conduct of the educative experience as the knowing experience, and, as the outcome of the reflective thinking experience, the “philosophies of” that are implicit in the logic and psychology of the order of phases, from the perspective of philosophy of educology, as being developed in the Institute, and, as developed in previous chapters in this paper, will now be briefly accounted for.

Philosophy of Experience of What Exists: This is a philosophy of experience as the organic and synergetic connection: (1) of the experience of sensations of what exists as physical objects and events, physiological events, and mental events, experienced respectively by the sensations involved in the senseceptual, kinceptual, imaginative, emotional, and conative experiences, and; (2) with the experience of intellections of what exists as dispositional states and semiosical (meaning) states, experienced respectively by the apprehension and comprehension levels of intellections involved in the conceptual experience.

Philosophy of Knowledge as the Outcome of the Conduct of the Logical Phases of the Reflective Thinking Experience as the Knowing Experience, i.e. as the Educative Experience: This is the philosophy that knowledge is what persons’ acquire from the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, wherein, the phases involve: (1) the philosophy of experience of what exists, as organically and synergetically connected in and with; (2) the theoretical and practical stages in the conduct of the logical phases.

Philosophy of Persons’ Minds in Synergetic Connection with Persons’ Psyches: This is a philosophy of: (1) persons’ minds: (i) being organizations of, and only of, semiosical meanings that exist internally and externally to persons’ minds, related to, and only to, other semiosical meanings that, also, exist internally and externally to persons’ minds, and, exist as; (a) being synergetically connected with, i.e. (b) being associated with, i.e. (c) being mutually formative with; (2) persons’ psyches, which exist as; (i) being organizations of and only of the mental events of mental images, feelings, and urges to move, that exist internally, and only internally, to persons’ psyches, whereby; (3) the organizations of both persons’ minds and persons’ psyches exist; (i) within the organization of persons’ reflexive awareness, (ii) within nature’s unified communication system, (iii) within nature’s environment, and, (iv) within the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience.

Philosophy of the Logics of Deduction, Abduction, and Induction: This is a philosophy of the logics of the movements of meanings in the conduct of the logical phases as: (1) involving the symbolic, i.e. sentential, and indexical, i.e. non-sentential, formations of movements of meanings, and; (2) involving the use of sententially formed meanings as they move in the logics of deductive, abductive, and inductive reasoning, within the conduct of the logical phases. A general account of each of these logics, follows.

Deductive Logic: The correct use of sententially formed meaning in deductive logical reasoning is determined by the formal proofs of validity, referred to, in deductive logic books, by the meanings of the words ‘modus ponens’, ‘modus tollens’, ‘hypothetical syllogism’, ‘disjunctive syllogism’, ‘constructive dilemma’, ‘absorption’, ‘simplification’, ‘conjunction’, and ‘addition’, hence, the movement of meanings is that which is conducted within the forms of, and only of, validity, whereby, the meaning of the word ‘validity’ is used to implicate the coherency relationship between, and only between, meanings used in deductive reasoning.

Inductive Logic: What is not implicated by the meaning of the word ‘validity’, is the relationship between the correct use of coherently related sententially formed meanings and their true reference, i.e. their true correspondency relationship, which is implicated by the meaning of the word ‘verification’, whereby verification of the correspondency relationship between correct coherently related sententially formed meanings and their true reference, is determined by probability calculus, referred to, in inductive logic books, for example, by the meanings of such words as; ‘joint occurrences of events’, ‘alternative occurrences of events’, and, ‘expected value of occurrences of events’, therefore, the correct movement of sententially formed meanings in deductive logic is guided by the forms determining valid coherency of the movements between sententially formed meanings, and, the true movement of sententially formed meanings in deductive logic is guided by the forms determining verified true correspondency of the movements of sententially formed meanings with their reference to aspects of the set of physical, physiological, mental, and dispositional circumstances in nature’s environment.

Abductive Logic: Whereas: (1) valid coherency determines the correct movement of meanings in deductively conducted logical reasoning in the reflective thinking experience, and; (2) verified correspondency determines the true movement of meanings in inductively conducted logical reasoning in the reflective thinking experience, it is; (3) vindicated adherency that determines the effectual movement of meanings in abductively conducted logical reasoning in the reflective thinking experience.

However, though rules of valid coherency in deductive logical reasoning and a calculus of verified correspondency in inductive logical reasoning are both accounted for in established deductive and inductive logic books, it is the case that, the criteria of vindicated adherency in abductive logical reasoning, qua abductive logical reasoning, in the conduct of the reflective thinking experience, are not accounted for in established abductive logic books.

What is established in deductive and inductive logic books, however, are criteria for vindicating the abduction of hypotheses, hence, essentially, in that the criteria of vindicated adherency is the criteria for vindicating the abduction of hypotheses, whereby, hypotheses involve the effectual movements of their implicated meanings being guided by the rules of valid coherency and the calculus of probable correspondency, the criteria of vindicated adherency, in deductive and inductive logic books are relevant to abductive reasoning, as referred to by the meanings of the words ‘relevancy of hypotheses’, ‘testability of hypotheses’, ‘compatibility of hypotheses with previously well established hypotheses’, and, ‘predictive value of hypotheses’.

Specifically how: (1) the rules of valid coherency in deductive logical reasoning; (2) the calculus of verified correspondency in inductive logical reasoning, and; (3) the criteria of vindicated adherency in abductive reasoning are integrated into the conduct of the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, has not been accounted for above, and will not be accounted for in this paper. Making account of such is work being done in the Institute.

Philosophy of the Complete Perceptual Experience: This is a philosophy of the complete perceptual experience: (1) as the synergetically connected experience of what exists, (i) in the conduct of the logical phases, as these phases exist, (ii) in nature’s unified communication system, and, as this system exists, (iii) in nature’ environment, and; (2) as the experience of

recognizing what exists, as composed by; (i) the experience of the sensation of the existence of physical object and events and of physiological events, involved in the sensceptual and kinceptual experiences, (ii) the experience of the sensations of the existence of mental events, involved in imaginative, emotional, and conative experiences, (iii) the experience of the immediate (apprehension) and mediated (comprehension) levels of intellections of the existence of semiosical states (meaning states), involved in the conceptual experience, and, (iv) the experience of the inferences of the existence of dispositional states, involved in the conceptual experience.

Philosophy of Semiotics and Ecology: This is: (1) a philosophy of semiotics as knowledge about meanings as they are organically involved in the semiosical process as synergetically connected in nature's unified communication system, and; (2) a philosophy of ecology as knowledge about live beings, including, especially, human beings as persons organically and synergetically involved in nature's environment, through the reflective thinking experience as the knowing experience, i.e. as the educative experience, as conducted in logical phases in nature's unified communication system.

Philosophy of Nature's Unified Communication System: This is a philosophy of nature's communication system as the synergetic unification of: (1) the information process and the signification process by interrelating; (2) the information theory and the signification theory, through; (3) the discernment of signals, in the information process, and signs, in the signification process.

Philosophy of Determination by Two Relationships in Nature's Environment: This is a philosophy of determination in that nature's environment is determined by two relationships in synergetic and organic connection with each other; (1) the stimulus-response/reflex arc/inter-active behavioral relationship, in synergetic and organic connection with; (2) the intention-consequence/reflexively aware/trans-active conduct relationship, both of which are involved in the enculturalization of nature's environment, through the logical phases of the reflective thinking experience as the knowing experience, i.e. as the educative experience, as these phases are conducted in nature's unified communication system.

Conclusion of Part 4

Philosophy of educology is constituted of logical and psychological knowledge and of several "philosophies of," hence, it is a complicated way of philosophically thinking about knowledge about education.

From the perspective of the Institute, however, it is a complication that must be met as a challenge to philosophically oriented reflective thinking persons so as to truly understanding what knowledge about education is, i.e. to truly understand what educology is, and, what its significance is for developing democracies in the world.

A developing democracy, as a form of government and as form of living, more than any other form of government or form of living, clearly more than a totalitarian form of government and way of living, developmentally depends on those who govern in the democracy and those who are citizens in the democracy be "well educated." And, from the perspective of the Institute to be "well educated" is to conduct the educative experience in life, with reflexive awareness, and to conduct it well.

The Institute is working toward the knowledge “to live the well life,” and, we in the Institute invite you to participate in this work. You may contact us at the website and e-mail addresses found at the beginning of this part of the paper.