A Contribution to the First of Three Obligatory Steps Toward Making Philosophy Relevant to Education (An Essay in Philosophy of Educology)

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Introduction by Co-Editors

This essay is in philosophy of educology in that it investigates the nature of knowledge that connects philosophy and education, specifically knowledge about classification systems for the educational process; knowledge about this kind of classificatory knowledge, and, knowledge about the discipline for producing such classificatory knowledge.

Introduction by Author

This essay is introduced as being set in the indeterminate (problematic) situation conditioned by the circumstances that induce the question of the relevancy of philosophy to education, as characterized in a set of essays, the coordinating one being Nicholas C. Burbules', "The Dilemma of Philosophy of Education: 'Relevance' or Critique?—Part Two," *Educational Theory*, Summer 2002, Volume 52, Number 3, from which I quote the statement:

> "... if one reads the Introductions to successive years of the *Yearbook* that publishes papers from the annual Philosophy of Education Society meetings in the United States, one sees the editors laboring mightily to construct some sort of conceptual umbrella that will comprise all the types of work being done each year." (pg. 349)

For the purpose of this essay, I consider the allusion to the labor of the PES Editors to signify the need for some PES members, as participants in a knowledge society in the world, to work with the obligation of taking the steps of: (1) constructing a classification system (conceptual umbrella) that can comprehend (comprise) the complexity of (i) the features of the educational process and their interconnectedness to each other and (ii) the effects on these features by cultural and ecological factors; (2) constructing a classification system that can comprehend the complexity of knowledge about these features and effects; and, (3) constructing a classification system that can comprehend the complexity of the discipline involved in producing knowledge about these features and effects.

Also, I consider it to be the case that the work of constructing these classification systems to be work in the philosophy of knowledge about the educational process, hence, in philosophy of educology; and, to be work that makes philosophy relevant to education.

Part 1
Purpose of the Essay

The purpose of this essay is to contribute to the first step of meeting obligation (1), with contributing to the second and third steps of meeting obligations (2) and (3) left for later work. I hope that the consequence of this essay is that of others taking this first step, as well as taking the second and third steps, as some are doing in the knowledge society being formed as philosophers of educology, as can be seen in *Perspective on Education as Educology,* 1981, University Press of America, Inc, edited by James E. Christensen, and, in the *International Journal of Educology*, Educology Research Associates/Aus (ERA/Aus), Sydney, Australia**.**

Elizabeth Steiner, throughout her work in the developing knowledge society of philosophers of educology, has contributed to the obligation of taking steps (1), (2), and (3), as can be seen, in condensed form, in her work in "Crisis in Educology," *Educology '86*, Proceedings of a Conference on Educational Research, Inquiry and Development with an Educological Perspective, Canberra, Australia, July 10-12, 1986. Extended in my essay, will be her work at taking step (1), i.e. her work at constructing a very general classification system for comprehending the educational process, as: (i) a teacher, as someone teaching someone studying to learn; (ii) a student, as someone studying to learn; (iii) the something being taught and studied to be learned; and, (iv) a setting in which the educational process is conducted. In short, her classification system is that of a classification that systematizes; a teacher; a student; something being taught and studied to be learned; and a setting in which the teaching, studying, and learning are conducted. (pgs. 221-227)

In my philosophically oriented reflective thinking about Steiner's general classification system, I came to believe that it lacks sufficient specificity to comprehend the multitude of complex features of the educational process for making, in John Dewey's words, "warranted assertions" about it through a variety of forms of inquiry. With this belief, I extended her classification system by constructing what I call a Field Map of the Territory of Educology, which I published in the *International Journal of Educology*, 1996, Volume 10, Number 1 issue, as composed in the essay "The Domain of Educology." (pgs. 66-143)

A specific goal, in that essay, was to construct a comprehensive, penetrating, and flexible classification system that could function as a map guiding a variety of forms of inquiry into and about the features of the educational process, as the object of inquiry, for the purpose of producing warranted assertions about these features, in themselves and in relation to each other, and as they are effected by cultural and ecological factors, whatever kind of warranted assertions the inquiry is conducted to produce.

In other words, my goal was to help inquiry better **correspond** with the educational process, so as to more clearly make the process, as the object of inquiry, a more sensible and rational field of instituted social phenomena for members of any knowledge society to inquire about and **coherently** relate their **adhered** to logic of inquiry methodologies to those of others within the domain of a fund of warranted assertions about the educational process, the educational process being the territory of educology, through a field map of the territory.

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Part 2
Field Map of the Territory of Educology

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The Field Map in Symbolic Representative Form

The field map depicts the educational process in a quasi-iconic representative form that can be composed in a symbolic representative form, expressed in the statement:

> The educational process is the social phenomena of someone and someone else meeting to manage and to teach someone to study, or through study, to learn to attend, or through attention, to know by doing something of value, as judged by some criteria, competently, as judged by some criteria, by using meeting approaches, methods, aids, language arts forms, body language forms, groupings and manners; and, by using management approaches, methods, aids, language arts forms, body language forms, groupings and manners; and by using teaching approaches, methods, aids, language arts forms, body

language forms, groupings and manners; and, by using studying approaches, methods, aids, language arts forms, body language forms, groupings and manners; and, by using learning approaches, methods, aids, language arts forms, body language forms, groupings and manners; for some amount of time, in some situation.

The Field Map in Quasi-Iconic Representative Form

When the meanings, endowed on the words that refer features of the map to features of the educational process, are read and understood vertically from top (Someone and someone else . . .) to bottom (. . . In some situation) the above statement is formed.
The educational process is the social phenomena of:

Region I	Who	Feature a	Someone and	1
		Feature b	Someone else	2
Region II	Why	Feature c	Meeting	3
		Feature d	to manage and	4
		Feature e	to teach someone	5
		Feature f	to study or	6
		Feature g	through study	7
		Feature h	to learn	8
Region III	What	Feature i	to attend or	9
		Feature j	through attention	10
		Feature k	to know by	11
		Feature l	doing	12
		Feature m	something of value	13
		Feature n	judged by some criteria	14
		Feature o	competently	15
		Feature p	judged by some criteria	16
Region IV	How	by using Area A	Meeting	(1)
		Feature q	approaches	17
		Feature r	methods	18
		Feature s	aids	19
		Feature t	language arts forms	20
		Feature u	body language forms	21
		Feature v	groupings	22
		Feature w	manners and	23
		by using Area B	Management	(2)
		Feature q	approaches	17
		Feature r	methods	18
		Feature s	aids	19
		Feature t	language arts forms	20
		Feature u	body language forms	21
		Feature v	groupings	22
		Feature w	manners and	23
		By using Area C	Teaching	(3)
		Feature q	approaches	17

Feature r	methods		18
Feature s	aids		19
Feature t	language arts forms		20
Feature u	body language forms		21
Feature v	groupings		22
Feature w	manners and		23

by using Area D	Studying	(4)	
Feature q	approaches		17
Feature r	methods		18
Feature s	aids		19
Feature t	language arts forms		20
Feature u	body language forms		21
Feature v	groupings		22
Feature w	manners and		23

by using Area E	Learning	(5)	
Feature q	approaches		17
Feature r	methods		18
Feature s	aids		19
Feature t	language arts forms		20
Feature u	body language forms		21
Feature v	groupings		22
Feature w	manners and		23

Region V	When	Feature x	for some amount of time	24
Region VI	Where	Feature y	in some situation	25

Taking the map to correspond with the educational process, as a field of social phenomena that is observably conducted in, for example, school, home, business, church, and government **situations** through **time**, the following characteristics of the field, as briefly accounted for, can be identified.

Characteristic 1: Complex Interconnectedness of the Features in the Educational Process

This characteristic is identified when the field map is studied and understood to represent the fact that the process of education is a complex interconnection of **6 Regions, 5 Areas,** and **25 Features**. When one studies the map, it becomes apparent that the **regions, areas,** and **features** represent a complex of cause-effect interconnections in the educational process as it is conducted in, for example, school (including pre-elementary, elementary, middle, secondary, and post-secondary school levels), home, business, and church **situations** through **time** (**Region V feature x** and **Region VI feature y**, respectively), hence, any change in one **feature** effects a change in another **feature** and/or other **features**. For example, the field map represents the fact, among a multitude of other such facts associated with the other features, that a change of **methods** of **teaching (Area C feature q)** by **someone (Region 1 feature a)** effects a change in **methods** of **studying (Area D feature r)** by **someone (Region I feature b).**

Characteristic 2: Teaching, Studying, and Learning Features as Essentials in the Educational

This characteristic represents what makes the educational process the social phenomena it is, and not some other. Other social phenomena exist that involve **someones** in business, for example, involving the **someones meeting** and **managing** other **someones**, essentially for **selling** and **buying** purposes and not for **teaching, studying,** and **learning** purposes. The business process could be conducted, and be a business process, without anyone **teaching, studying,** or **learning** anything, as long as someone **buys and sells** something. Of course, the **buying** and **selling** can be enhanced by **teaching, studying,** and **learning** something, however, these essential education **areas** are not literally identical, though metaphorically comparable, to the two essential business **areas** of **buying** and **selling**.

The social phenomena of the medication process involves **someones meeting** and **managing** other **someones**, however, for essentially **treating** and **curing** purposes, not for **teaching, studying,** and **learning** purposes, as long as **someone treats** and **cures someone**. Again, of course, the **treating** and **curing** can be enhanced by **teaching, studying,** and **learning** something, however, these three essential educational **areas** are not literally identical, though metaphorically comparable, to the two essential medicational **areas** of **treating** and **curing**.

The social phenomena of war involves **someones meeting** and **managing** other **someones**, again, not for **teaching, studying,** and **learning** purposes, but for **killing, maiming,** and **capturing** purposes, three essential war **areas** that are not literally identical, but metaphorically comparable, to the three essential educational **areas**. The social phenomena of government involves **someones meeting** and **managing someones** for the two essential governing purposes of **controlling** and **regulating**, not for the three essential educational purposes of **teaching, studying,** and **learning** something. And, as the essentials of business and medication processes are enhanced by the essentials of the educational process, so are the essentials of war and government processes. However, the essentials of the social phenomena of business, medication, war, and government processes are not literally identical, but are metaphorically comparable, to the essentials of the social phenomena of the educational process.

Characteristic 3: Cultural and Ecological Factors that Effect the Features of the Educational Process

The cultural and ecological factors are those involved in the existential matrices accounted for by Dewey in Chapters 2 and 3, The Existential Matrix of Inquiry: Biological and The Existential Matrix of Inquiry: Cultural, in *Logic: The Theory of Inquiry*. The first set of factors considered will be those involved in the cultural matrix.
Cultural Factors

The educational process, as social phenomena observably conducted in, but not limited to, for example, public school educational **situations** through **time** (**Region V feature x** and **Region VI feature y,** respectively), is a process effected by cultural factors, for example the factors of: (1) form of government; (2) form of economy; (3) laws; (4) school policies; (5) habitus and memes; (6) media and telecommunication networks; (7) sports and entertainment business; (8) industrialized science and technology business corporations; (9) information theory; and (10) knowledge societies.

Because of the number of word requirement for this essay, I will only consider, for illustrative purposes, the cultural factor of form of government, and only list headings for the other factors. What will be illustrated, in a very elliptical way, is the effect of the factor on **Regions, Areas,** and **Features** of the educational process, as depicted in the field map of the territory of educology.

The detailing work involved in understanding the effects of cultural factors on the educational process, in my opinion, is work conducted with obligation (1).

I will, then, begin to fulfill obligation (1), as well as I can, in regard to detailing the cultural factors of forms of government as they effect the educational process as the social phenomena that, in my opinion, constitutes the territory of educology, and list nine other cultural factors.

(1) The Cultural Factor of Forms of Government: A totalitarian oriented form of government has a different effect on all of the **Regions, Areas, and Features** of the educational process in various **situations** through **time**, than does a democratic oriented form of government, where the meaning of the words 'democratic oriented form of government' refers to a citizen's freely elected representative oriented form of government. The most obvious effect is that involving **Region I feature b**, the **someones** in the role of students as citizens of a democracy, especially the democracy in the USA, which by constitution establishes and protects the principle of freedom of speech of the **someones** who are citizens. The **someones** who are student citizens, in the educational process as conducted in the public schools **situation** through **time** in the USA, habituate this principle as a part of a democratic way of life and they come to school **situations** through **time** taking their right of freedom of speech very seriously. Students, as the **someones** taking this habituated right very seriously, effects **Region IV Area B** and the **Management features** in that **area** of **q, r, s, t, u, v,** and **w.** In other words, students, involved as the **someones** in the educational process as conducted in public schools **situation** through **time** in the USA democracy, are difficult to **manage.**

(2) The Cultural Factor of Forms of Economy:
(3) The Cultural Factor of Laws:
(4) The Cultural Factor of School Policies:
(5) The Cultural Factor of Habitus and Memes:
(6) The Cultural Factor of the Media and Telecommunication Networks:
(7) The Cultural Factor of the Sports and Entertainment Businesses:
(8) The Cultural Factor of Industrialized Science and Technology Business Corporations:
(9) The Cultural Factor of Information Theory
(10) The Cultural Factor of Knowledge Societies:

Part 3
Dewey's Claimed Mediocracy

Dewey's account of ecological factors related to cultural factors effecting the educational process exist in what he stated was the biological (ecological) matrix being continuous with the cultural matrix through a pattern of inquiry, as accounted for in his *Logic*. I believe that this account contributed to why such claims as Burbules makes, in his essay cited in the Introduction, claims of which I disagree, when saying:

> "Despite a certain resurgence of interest in John Dewey in some philosophy departments recently, it is important to remember that in the eyes of most professional philosophers he was, and continues to be, seen as a quite mediocre philosopher." pgs. 350-351

Though I have experience with some, but, not most "professional philosophers," through reading the literature published by them, in both "hard and soft print," and occasionally through face-to-face conversation with a small sampling of them, in the USA, Australia, Europe, and Africa, it convinces me that the issue of Dewey being a "mediocre philosopher" essentially arises out of the

context of meaning involved with the reference to and significance of his work in *Logic*, where, in the Preface he says:

> "In the present state of logic, the absence of any attempt at symbolic formulation will doubtless cause serious objection in the minds of many readers. This absence is not due to any aversion to such formulation. On the contrary, I am convinced that acceptance of the general principles set forth will enable a more complete and consistent set of symbolizations than now exists to be made." (pg. 4)

The issue of Dewey being a mediocre philosopher, in a large part, arises out of an incomplete understanding or misunderstanding of: (1) the fact that his *Logic*, as an account of the pattern of inquiry, contains no direct account of symbolically formed inference rules for statement logic and/or predicate logic in deductive reasoning nor of mathematically formed inference methods, techniques, and statistics for inductive reasoning; and, (2) a distinction between the meanings of the words 'proximate subject-matter' and 'ultimate subject-matter', used to refer to the subject matter of, the then, contemporary logical theory, when saying:

> "Contemporary logical theory is marked by an apparent paradox. There is general agreement as to its proximate subject-matter. With respect to this proximate subject-matter no period shows a more confident advance. Its ultimate subject-matter, on the other hand, is involved in controversies which show little sign of abating. Proximate subject matter is the domain of the relations of propositions to one another, such as affirmation-negation, inclusion-exclusion, particular-general, etc. No one doubts that the relations expressed by such words as *is, is-not, if-then, only (none but), and, or, some-all*, belong to the subject-matter of logic in a way so distinctive as to mark off a special field. When, however, it is asked how and why the matters designed by these terms form the subject-matter of logic, dissension takes the place of consensus. Do they stand for pure forms, forms that have independent subsistence, or are the forms in questions forms of subject-matter? If the latter, what is that of which they are forms, and what happens when subject-matter takes on logical form? How and why?" (pg. 9)

The temporal aspect of human existence to which Dewey refers, by the meaning of the words 'no period shows a more confident advance', is the latter 30s, the 40s and 50s, and the early 60s of 1900 and is a period that was influenced by the philosophy of logical positivism. Paralleling the influence of the philosophy of logical positivism, in this period, was that of the influence of the philosophy of pragmatism, each influence oriented by its philosophy of the **ultimate** subject matter of logic, with: (1) the orientation of the philosophy of pragmatism being by the **ultimate** subject matter of logic, as an account of a **social process** in which inheres a guiding **pattern of inquiry**, involving **propositions** used referentially to make warranted assertions in the reflective thinking experience, and, involving deductive and inductive reasoning in the conduct of abductive reasoning, with the reflective thinking experience considered to have evolved within existential ecological and cultural matrices through common sense and scientific inquiry; and (2) the orientation of the philosophy of logical positivism being by the **ultimate** subject matter of logic as an account of **propositions** used referentially to make warranted assertions, in deductive and inductive reasoning, as the **product** of scientific inquiry, without considering the conduct of abductive reasoning, involving deduction and induction, in the reflective thinking experience, as an experience evolving within
existential ecological and cultural matrices through common sense and scientific inquiry.

Two contemporary examples of **proximate** subject matter of logic books, influenced by the **ultimate** subject matter of logic, as accounted for by the philosophy of logical positivism, are: (1)

The Power of Logic, McGraw Hill, 2002, a deductively oriented logic book by C. Stephen Layman; and (2) *Inductive Logic: Inferring the Unknown*, Pearson Custom Publishing, 1992, an inductively oriented logic book by Davis Baird.

A contemporary example of **proximate** subject matter of logic, influenced by the **ultimate** subject matter of logic, as accounted for by the philosophy of pragmatism, is *Solving Moral Problems: A Strategy for Practical Inquiry*, Mayfield Publishing Company, 1989, Ronald McLaren, a work in which an explicit understanding of being oriented by Dewey's account of a pattern of inquiry, guided by abduction involving deduction and induction in making warranted assertions, is not stated, however, implicitly, I believe that it is. From the 1960s, an example is *Reflective Thinking: The Method of Education,* Dodd, Mead & Company, 1961, H. Gordon Hullfish and Philip G. Smith, a work in which an explicit understanding, that it is oriented by Dewey's account of an abductively guided pattern of inquiry, involving deduction and induction in making warranted assertions, is made.

Two examples of work in the **ultimate** subject matter of logic, from the 1960s, are: (1) from within the influence of the philosophy of pragmatism, Abraham Kaplan's *The Conduct of Inquiry*, Chandler Publishing Company, 1964; a book accounting for the logic of discovery; and, (2) from within the influence of the philosophy of logical positivism, Carl G. Hempel's *Aspects of Scientific Explanation; And Other Essays in the Philosophy of Science*, The Free Press, 1965; a book accounting for the logic confirmation

A 1990s example, from within the influence of the philosophy of pragmatism, is *Dewey's New Logic: A Reply to Russell*, The University of Chicago Press, 1994 by Tom Burke, a work in the **ultimate** subject matter of logic highly sympathetic to Dewey.

None of these works in the **ultimate** subject matter of logic, however, directly account for deductive and inductive reasoning being abductively guided in a pattern of inquiry, as subject matter that: (1) interrelates the logics of discovery and confirmation; (2) accounts for the continuity of the cultural with ecological factors that effect the educational process; and, (3) is essential to Dewey's work in the **ultimate** subject matter of logic, as alluded to in Chapter 6, The Pattern of Inquiry, in *Logic*, where he says, in review of Chapters 1, 2, 3, 4, and 5, that:

> "The first chapter set forth the fundamental thesis of this volume: Logical forms accrue to subject-matter when the latter is subject to controlled inquiry. It also set forth some of the implications of this thesis for the nature of logical theory. The second and third chapters stated the independent grounds, biological and cultural, for holding that logic is a theory of experiential naturalistic subject-matter. The first of the next two chapters developed the theme with reference to the relations of the logic of common sense and science, while the second discussed Aristotelian logic as the organized formulation of the language of Greek life, when that language is regarded as the expression of the meanings of Greek culture and the significance attributed to various forms of natural existence. It was held throughout these chapters that inquiry, in spite of the diverse subjects to which it applies, and the consequent diversity of its special techniques has a common structure or pattern: that this common structure is applied both in common sense and science, although because of the nature of the problems with which they are concerned, the emphasis upon the factors involved varies widely in the two modes. We now come to the consideration of the common pattern." Pg. 105

Dewey continues, in remaining chapters in *Logic,* to account for this common pattern of inquiry, as **ultimate** subject matter of the logic of inquiry, that, in my opinion, those philosophers are

mediocre who do not understand or misunderstand that it inheres: (1) in and coheres the continuity of the cultural factors adhering to the ecological factors, and, effecting the educational process; (2) in both the common sense and scientific forms of inquiry, including educological inquiry, hence, is the logic of educology; (3) in what Kaplan calls cognitive styles of inquiry, i.e. the literary, academic, eristic, symbolic, postulational, and formal styles of inquiry; (4) in what Dewey accounts for as the scientific attitude formed in and by reflective thinking experiences as educative experiences, experiences that ought to be better incorporated in the educational process in **Region III**; (5) in the incorporation of the logics of discovery and confirmation, the necessary logics of abduction, deduction, and induction for warranted assertion production; and, (6) in the constitution of the **ultimate** logic as how all **someones** think, well or ill, as accounted for by Dewey in *How We Think*, Dover Publications, Inc., 1997, prefaced by him saying, what was relevant when he wrote, as it is now, that:

> "Our schools are troubled with a multiplication of studies, each in turn having its own multiplication of materials and principles. Our teachers find their tasks made heavier in that they have to deal with pupils individually and not merely in mass. Unless these steps in advance are to end in distraction, some clew of unity, some principle that makes for simplification, must be found. This book represents the conviction that the needed steadying and centralizing factor is found in adopting as the end of endeavor that attitude of mind, that habit of thought, which we call scientific. This scientific attitude of mind might, conceivably, be quite irrelevant to teaching children and youth. But this book also represents the conviction that such is not the case; that the native and unspoiled attitude of childhood, marked by ardent curiosity, fertile imagination, and love of experimental inquiry, is near, very near, to the attitude of the scientific mind. If these pages assist any to appreciate this kinship and to consider seriously how its recognition in educational practice would make for individual happiness and the reduction of social waste, the book will amply have served its purpose." (pg. vii)

Part 4
Conclusion

I will conclude this essay emphasizing what is asserted in (2) in the above, i.e. that the pattern of inquiry, as the logic of inquiry, is the logic of educology known as the outcome of philosophical inquiry about educology. In other words, I am asserting that philosophy of educology is knowledge about the **ultimate** subject matter of logic, specifically the logic of inquiry, a logic that incorporates abduction, deduction, and induction in the logics of discovery and confirmation. Hence, philosophy of educology is knowledge of the **ultimate** subject matter of how to conduct the reflective thinking common sense and scientific educative experiences, the logic of which exists, to some degree, in all **someones'** cognitive styles and must be considered in obligation (3), i.e. the obligation of constructing a classification system (umbrella) that can comprehend (comprise) the complexity of the discipline involved in producing knowledge about the features of and effects on the educational process as represented by the Field Map of the Territory of Educology.