International Journal of Educology

A Journal of Research, Inquiry, and Development of: (1) the Educational Process from the Perspective of Educology, as Knowledge Claims about this Process, as integrated by educative experiences, and; (2) Educology as Knowledge Claims about the Educative Experience, as Integrated into the Educational Process, from the Perspective of Philosophy of Educology, as Knowledge Claims about this Experience
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(1) examine the educational process (or some aspect of the process) from an educological perspective and

(2) use appropriate rules of evidence to advance sound arguments in support of warranted conclusions.

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The Operational and Contributing Editors,
The International Journal of Educology,
Educology Research Associates/USA,
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Recurring Editorial

What follows is a recurring editorial in the form of a narrative outline as an introductory account of the format of the Journal. The Journal is formatted differently for future content, than it has been for past content. The format for future content recognizes the existence of the newly forming body of knowledge, i.e. philosophy of educology, as knowledge about educology, and the existence of the already developing body of knowledge, i.e. educology, as knowledge about education.

The editorial has been put into narrative outline style, with the intent of providing, as well and short as possible, at this stage, a precise and concise account of these two developing bodies of knowledge in their interrelationship to each other and other developing bodies of knowledge. The editorial is planned for recurrence in future issues of the Journal, from the 2004 issue on, with no terminal date set, at this time. Comments critiquing the recurring editorial are solicited by the operational and contributing editors. Such comments will be included in further reflective thinking experiences about the editorial, in respect to its change for improvement.

Future issues of the Journal, then, will recognize the existence of philosophy of educology and publish articles in it that have been written from various perspectives, including, but not limited to, the three perspectives accounted for in the outline, as the Journal has published articles in educology from various perspectives in the past.

A Recurring Narrative Outline as an Introduction to the Journal

The International Journal of Educology (the Journal) is a refereed journal (ISSN 0818-0563) that is published biannually (January and July) by Educology Research Associates/USA (ERA/USA), through its initiative of the Institute of History and Philosophy of Educology for Developing Democracies in the World (the Institute).

When distinguishing between the word, the meaning of the word, and the reference of the meaning of the word, the meaning of the word ‘educology’ refers to a fund of knowledge claims, i.e. the fund of knowledge claims about the educational process, into which the conjunction of the logic and psychology of educative experiences, conducted well and ill, is integrated into the educational process, well and ill. The word ‘educology’ derives from the words ‘education’ and ‘logy.’

‘Educology’ has been in use since the seminal work by the late Professor Lowery W. Harding at Ohio State University in the 1950’s in the USA. Following this seminal work was that of Professors Emeritus Elizabeth Steiner (Maccia) and George Maccia at Indiana University in the 1960’s in the USA, and, James F. Christensen and James E. Fisher from the 1970’s to the present in Australia and the USA, mostly through Educology Research Associates.

In Europe, in 1978, Professor Wolfgang Brezinka at Konstanz University, Konstanz, Germany and, in 1978-79, Professor Anon Monshouwer at the Institute of Philosophy and History of Education, Nijmegen, The Netherlands, did pioneering work to advance educology. Also, in Europe pioneering work in educology has been, and is being done, by Professor Kestutis Pukelis at Vytautas Magnus University since 1991 in Lithuania.

In the fifty plus years since the seminal work of Professor Harding, with the meaning of the word ‘educology’ used to refer to a body of knowledge about the educational process, there have been two continuous challenges in philosophy of educology. They are:

Challenge 1: the philosophical challenge of clarifying the nature of educological knowledge, i.e. of educology and its subject matter of the educational process, and;

Challenge 2: the philosophical challenge of critiquing the conjunction of the logic and psychology...
of reflective thinking experiences;

2.1. as the conjunction of the logic and psychology that integrates, well, the organization of conditions in which the knowing process is conducted, hence, the logic that when conducted well produces the body of educological knowledge, and, also that produces all other bodies of knowledge, and;

2.2. as the conjunction of the logic and psychology of reflective thinking experiences, functioning as a model for the conjunction of the logic and psychology of educative experiences, ought to be better integrated into the organization of conditions in which the educational process is conducted.

The account that follows and the Journal, itself, from the perspective of the Institute, are intended to be an introduction to work in philosophy of educology, hence, philosophy, aimed at meeting this challenge.

The Journal from the Perspective of the Institute

The content of the Journal is formatted from the point of view of an experientially oriented philosophy of educology, a kind of empirically oriented philosophy of educology, as grounded in the empirically oriented philosophy of American pragmatism, and, as being developed in the Institute. The Journal publishes works that:

1. examine, from the perspective of educology, the subject matter of various features of the educational process as a process that has been conditionally organized to integrate into it, well and ill, the conjunction of the logic and psychology of educative experiences conducted, well and ill, by persons, and, that;

2. examine, from the perspective of philosophy of educology, the subject matter of the various features of the knowing process as a process that has been conditionally organized to integrate into it, well, the conjunction of the logic and psychology of reflective thinking experiences, conducted well by persons.

Subject Matter for Educology

Subject matter for educology, as the territory of educology, in general:

1. is subject matter composed of the various and complex features of the aspects of the educational process, as the conjunction of the logic and psychology of educative experiences, conducted well and ill, has been conditionally organized to be integrated into the process, well and ill, hence;

2. is subject matter featuring persons regulatively meeting and managing persons, including themselves;

   2.1 in a conditional organization, i.e. in an organization of conditions, in which the logic and psychology of educative experiences are conducted by persons, well and ill, i.e;

   2.2 in an organization of conditions in which persons meet, manage, and teach themselves, and;

   2.2.1. other persons who authentically (well) and inauthentically (ill) study,

   2.2.2. for truly (well) and un-truly (ill) learning something, in some situation.

The territory of educology, then, is that which is selectively emphasized and focused on, i.e. mapped, in and for scientific educology:

1. for featuring the aspects of the educational process, as the conjunction of the logic and psychology of educative experiences, conducted well and ill, has been conditionally organized for integration into the process, well and ill, i.e. for featuring the aspects of meeting, managing, teaching, studying, and learning practices, and, the something (curriculum) taught, being authentically and in-authentically studied, and, truly and un-truly learned in the process, in the situation in which the process is conducted and regulated, and;

2. for featuring synergetic effects in and on, and that which causes synergetic effects in and on, the aspects of
the educational process as the process, in some situation, has been conditionally organized for the conjunction of the logic and psychology of educative experiences, conducted well and ill, to be integrated into the process, well and ill, for example, the causes of:

2.1. the governing factors, for example, of policy and curriculum development practices, and, supervisory and administrative practices as these factors have and do not have synergetic effects in and on the process in some situation, and;

2.2. the cultural factors, for example;

2.2.1. of forms of governments, economies, laws, habitus, and memes;
2.2.2. of forms of media and telecommunication networks;
2.2.3. of forms of sports and entertainment businesses;
2.2.4. of forms of industrialized science and technology business corporations, and;
2.2.5. of forms of information theory and knowledge societies;

as these factors have and do not have synergetic effects in and on the process in some situation and, by;

2.3. the ecosystem factors, for example;

2.3.1. of ecosystems, communities, and populations, and, of habitats and niches;
2.3.2. of bio-geo-chemical water, oxygen, and nitrogen eco-cycles, and;
2.3.3. of biotic and abiotic natural environments involving the trophic, i.e. nutritive, pyramids of feeding levels, food chains, and food webs;

as these factors have and do not have synergetic effects in and on the process in some situation.

**Educology of this Subject Matter**

As knowledge claims about the subject matter of the selectively emphasized and focused on complex of features, i.e. the mapped features, of the situated educational process, as features conditionally organized for integrating into them, well and ill, the conjunction of the logic and psychology of educative experiences of persons, conducted well and ill, educology is scientifically oriented empirical knowledge claims, i.e. educology is scientific, when, as the outcome of the well conducted conjunction of the logic and psychology of reflective thinking experiences from the educological perspective, it is composed and asserted with warrant to meet:

1. the descriptive and predictive challenges established in producing sociology, psychology, anthropology, and history as these varieties of scientifically oriented empirical knowledge claims are established in knowledge societies from the educological perspective:

1.1. not as sociology of mapped features of the educational process, but as educology of mapped features of the social process as this situated process is descriptively being, and predictably could be conditionally organized to integrate, well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, by persons into the process, whereby, producing empirical knowledge claims as sociologically oriented educology, i.e. producing sociological educology;

1.2. not as psychology of mapped features of the educational process, but as educology of mapped features of the psychical process as this situated process is descriptively being, and predictably could be, conditionally organized to integrate, well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, by persons into the process, whereby, producing empirical knowledge claims as psychologically oriented educology, i.e. producing psychological educology;

1.3. not as anthropology of mapped features of the educational process, but as educology of mapped features of the cultural process as this situated process is descriptively being, and predictably could he, conditionally organized to integrate, well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, by persons into the process,
whereby, producing empirical knowledge claims as anthropologically oriented educology, i.e. producing anthropological educology, and;

1.4. not as a history of mapped features of past educational processes, but as an educology of mapped features of past processes as these situated processes were descriptively being, and predictably could have been, conditionally organized to integrate, well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, by persons into the processes, whereby, producing empirical knowledge claims as historically oriented educology, i.e. producing historical educology.

2. the predictive and prescriptive challenges established in producing economics, politicology, jurisprudence, and praxiology as these varieties of scientifically oriented empirical knowledge claims are established in knowledge societies from the educological perspective:

2.1. not as economics of mapped features of the educational process, but as an educology of mapped features of the economic process as this situated process predictably could be, and prescriptively ought to be, conditionally organized to integrate, well, the conjunction of the logic and psychology of educative experiences, conducted well, by persons into them, whereby, producing empirical knowledge claims economically oriented educology; i.e. producing economics educology.

2.2. not as politicology of mapped features of the educational process, but as an educology of mapped features of the political process as this situated process predictably could be, and prescriptively ought to be, conditionally organized to integrate, well, the conjunction of the logic and psychology of educative experiences, conducted well, by persons into them, whereby, producing empirical knowledge claims as politically oriented educology, i.e. producing politicological educology.

2.3. not as jurisprudence of mapped features of the educational process, but as an educology of mapped features of the litigative and legislative process as this situated process predictably could be, and prescriptively ought to be, conditionally organized to integrate, well, the conjunction of the logic and psychology of educative experiences, conducted well, by persons into them, whereby, producing empirical knowledge claims as jurisprudentially oriented educology, producing jurisprudential educology, and;

2.4. not as praxiology of mapped features of the educational process, but as an educology of mapped features of the meeting, managing, teaching, studying, and learning process as this situated and regulated process predictably could be, and prescriptively ought to be, conditionally organized to integrate, well, the conjunction of the logic and psychology of educative experiences, conducted well, by persons into them, whereby, producing empirical knowledge claims as praxiologically oriented educology, i.e. producing praxiological educology.

Educology, then:

1. is a fund of varieties of scientifically oriented empirical knowledge claims, produced by the conjunction of the logic and psychology of reflective thinking experiences conducted well, that provide a perspective for producing warranted descriptive and predictive assertions about social, psychical, cultural, and historical processes, such that, then, educology divides into:

1.1. educology of a socially conducted human situated process;

1.1.1. into which is integrated well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, and;

1.1.2. about which is produced warranted assertions as to what is, and could be, the case in regard to this process;

2.1. educology of a psychically conducted human situated process;

2.1.1. into which is integrated well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, and;

2.2.2. from which is produced warranted assertions as to what is, and could be, the case...
2.2. educology of a culturally conducted human situated process;
   2.2.1. into which is integrated well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, and;
   2.2.2. about which is produced warranted assertions as to what is, and could be, the case in regard to this process, and;

2.3. educology of a past humanly conducted situated process;
   2.3.1. into which was integrated well and ill, the conjunction of the logic and psychology of educative experiences, conducted well and ill, and;
   2.3.2. about which warranted assertions as to what was, and could be, the case in regard to this process, and;

2. is a fund of varieties of scientifically oriented empirical knowledge claims, produced by the conjunction of the logic and psychology of reflective thinking experiences conducted well, that provide a perspective for producing warranted predictive and prescriptive assertions about economical, political, litigative and legislative, and meeting-managing-teaching-studying-learning regulated process, such that, then, educology, further, divides into:

2.1. educology of an effective economically conducted human situated and regulated process;
   2.1.1. into which is integrated well, the conjunction of the logic and psychology of educative experiences, conducted well, and;
   2.1.2. about which is produced warranted assertions as to what could and ought to be the case in regard to this regulated process;

2.2. educology of an effective politically conducted human situated and regulated process;
   2.2.1. into which is integrated well, the conjunction of the logic and psychology of educative experiences, conducted well, and;
   2.2.2. about which is produced warranted assertions as to what could and ought to be the case in regard to this regulated process;

2.3. educology of an effective litigatively and legislatively conducted human situated and regulated process;
   2.3.1. into which is integrated well, the conjunction of the logic and psychology of educative experiences, conducted well, and;
   2.3.2. about which is produced warranted assertions as to what could and ought to be the case in regard to this regulated process, and;

2.4. educology of an effective meeting-managing-teaching-studying-learning conducted human situated and regulated process;
   2.4.1. into which is integrated well, the conjunction of the logic and psychology of educative experiences, conducted well, and;
   2.4.2. about which is produced warranted assertions as to what could and ought to be the case in regard to this regulated process;

**Educology as Subject Matter for Philosophy**

As a fund of a combination of various forms of descriptive, predictive, and prescriptive scientifically oriented empirical knowledge claims, produced by the conjunction of the logic and psychology of reflective thinking experiences conducted well:

1. educology has a subject matter, i.e. educology has the subject matter of the selectively emphasized and focused on, i.e. mapped, features of the situated educational process as features that are conditionally...
organized to integrate into them, well and ill, the conjunction of the logic and psychology of educative experiences, conducted, well and ill, by, persons, and;

2. educology is a subject matter, i.e. educology is the subject matter of the selectively emphasized and focused on, i.e. mapped, features of the situated knowing process as features that are conditionally organized to integrate into them, well, the conjunction of the logic and psychology of reflective thinking experiences, conducted well by persons.

Whereas, then, as a fund of a combination of varieties of forms of scientifically oriented empirical knowledge claims, educology has a subject matter, and, it, itself, is subject matter, and, it is subject matter that compares and contrasts with that which is subject matter for it.

From the perspective of educology “having subject matter,” the subject matter:

1. is that of the conditionally organized educational process as a situated process that has the conjunction of the logic and psychology of educative experiences, conducted well and ill, integrated into it, well and ill, and;

2. is the subject matter of science.

From the perspective educology “being subject matter,” the subject matter:

1. is that of the conditionally organized knowing process as a situated process that has the conjunction of the logic and psychology of reflective thinking experiences, conducted well, integrated into it well, and;

2. is the subject matter of philosophy.

Each kind of subject matter, then, compares in that each kind selectively emphasizes and focuses on, i.e. in that each kind maps, a situated process, and, each kind of situated process is conditionally organized for each to have well integrated into it:

1. the conjunction of the logic and psychology of experiences conducted as wholly well as they can be conducted, i.e. the conjunction of the logic and psychology of reflective thinking experiences conducted well, and;

2. the conjunction of the logic and psychology of experiences not conducted as wholly well as they can be conducted, i.e. the conjunction of the logic and psychology of educative experiences conducted well and ill.

Each kind of subject matter contrasts, however, in that:

1. educology has subject matter constituted by the educational process existing externally from itself, whereas;

2. educology, itself, is subject matter constituted by the knowing process existing internally to itself.

The subject matter of educology, as educology itself, then, is subject matter for empirically oriented philosophy, i.e. for empirical philosophy, but, not for empirically oriented science, i.e. not for empirical science. Educology, as subject matter selectively emphasized and focused upon, i.e. educology, as mapped subject matter, is that of a logically formed pattern inhering in the knowing process. It is the logically formed pattern of reflective thinking experiences, incorporating the logically formed patterns of “discovery” and “verification” thinking experiences, conducted as wholly well as they can be by persons obligated to conduct them as wholly well as it can be, for example, persons in the knowing process in a variety of “knowledge societies,” aka, information, information revolution, knowledge, third wave, informatization, and networks societies.

Such a variety ranges:

1. from persons obligated in scientific knowledge societies, for example:
1.1. those persons obligated to meet the challenge of conditionally organizing their situated knowing process in which the conjunction of the logic and psychology of reflective thinking experiences is integrated and conducted as wholly well as it can be, as practiced in sociology, psychology, anthropology, and history, to;
1.2. those persons obligated to meet this challenge, as practiced in economics, politicology, jurisprudence, and praxiology;

2. from persons obligated in other scientific knowledge societies, for example:

2.1. those persons obligated to meet the challenge of conditionally organizing their situated knowing process in which the conjunction of the logic and psychology of reflective thinking experiences is integrated and conducted as wholly well as it can be, as practiced in physics, chemistry, and biology, to;
2.2. those persons obligated to meet this challenge, as practiced in physical technology, chemical technology, and biological technology;

3. from persons obligated in “humanities’ knowledge societies, for example:

3.1. those persons obligated to meet the challenge of conditionally organizing their situated knowing process in which the conjunction of the logic and psychology of reflective thinking experiences is integrated and conducted as wholly well as it can be, as practiced in “literature;” art, and music, to;
3.2. those persons obligated to meet this challenge, as practiced in theology;

4. from persons obligated in philosophical knowledge societies, for example:

4.1. those persons obligated to meet the challenge of conditionally organizing their situated knowing process in which the conjunction of the logic and psychology of reflective thinking experiences is integrated and conducted as wholly well as it can be, as practiced in rationalism, empiricism, logical positivism, and pragmatism, to;
4.2. those persons obligated to meet this challenge, as practiced in existentialism.

Persons involved in knowledge societies, then, are persons obligated to meet the challenge of organizing the knowing process, being integrated and conducted as wholly well as it can be:

1. as practiced in the organization of conditions, i.e. in the conditional organization, of their knowledge society;
2. as determined by features of the knowing process selected by their knowledge society for emphasis and being focused upon from the mapping of the conjunction of the logic and psychology of the pattern inherent in educology, i.e. of the conjunction of the logically and psychology formed patterns of discovery and verification thinking experiences inherent in the conduct of the conjunction of the logic and psychology of reflective thinking experiences, as the conjunction of the logic and psychology of the conduct of inquiry, and;
3. as subject matter inherent to educology as subject matter for philosophy in philosophy of educology.

**Philosophy of Educology**

Philosophy of educology, then, in general has educology:

1. as subject matter composed of the various and complex features of the aspects of the knowing process, as the conjunction of the logic and psychology of reflective thinking experiences, conducted well, being conditionally organized for integration into the process, well, hence;
2. as subject matter incorporating the features of persons regulating the aspects in and for meeting and managing of persons, including themselves;

2.1. for the purpose of providing a conditional organization in which the conjunction of the logic and psychology of reflective thinking experiences is conducted by persons, well, i.e;
2.2. for the purpose of providing conditions for organizing persons to regulate features in and the
meeting and managing of other persons, including themselves, in which the conduct of inquiry;

2.2.1. obligates persons to authentically conduct, well, the conjunction of the logic and psychology of discovery thinking experiences, as involved in the conjunction of the logic and psychology of reflective thinking experiences, and;

2.2.2. obligates persons to truly conduct, well, the conjunction of the logic and psychology of verification thinking experiences, as involved in the conjunction of the logic and psychology of reflective thinking experiences, in some situation.

Educology, itself, then, is subject matter that is the territory of empirical philosophy, in philosophy of educology, wherein, in general, it is subject matter for philosophy that is selectively emphasized and focused on:

1. for featuring the aspects of the knowing process, as the conjunction of the logic and psychology of reflective thinking experiences, conducted well, has been conditionally organized for integrating into it in some situation, well, for example; the aspects of the regulated meeting, managing, and inquiring practices in the process in some situation, and;

2. for featuring the synergetic effects in and on, and that which causes the synergetic effects in and on, the aspects of the knowing process, in some situation, have been conditionally organized for the conjunction of the logic and psychology of reflective thinking experiences, conducted well, to be integrated into it, well, for example, the causes of:

2.1. the governing factors, for example, of policy development practices, and, supervisory and administrative practices as these factors have and do not have synergetic effects in and on the process in some situation, and;

2.2. the cultural factors, for example;

2.2.1. of forms of governments, economies, law, habitus, and memes;
2.2.2. of forms of media and telecommunication networks;
2.2.3. of form of sports and entertainment businesses;
2.2.4. of forms of industrialized science and technology business corporations, and;
2.2.5 of forms of information theory and knowledge societies;

as these factors have and do not have synergetic effects in and on the process in some situation, and, by;

2.3. the ecosystem factors of, for example;

2.3.1. of eco-systems, communities, and populations and of habitats and niches;
2.3.2. of bio-geo-chemical water, oxygen, and nitrogen eco-cycles. and;
2.3.3. of biotic and abiotic natural environments involving the trophic, i.e. nutritive, pyramids of feeding levels, food chains, and food webs;

as these factors have and do not have synergetic effects in and on the process in some situation.

Philosophy of educology, then, has logically, epistemologically, and axiologically entailed orientations in that:

1. it is axiologically oriented around the value of doing something as well as it can be done, wherein;

2. as oriented epistemologically, the doing something as well as it can be done is that of conducting the knowing process as well as it can be conducted;

3. as oriented logically in accord with the conjunction of the logic and psychology of reflective thinking experiences conducted as well as it can be conducted, as integrated into the knowing process as well as it can be integrated.
Implied by these entailed orientations in philosophy of educology, as axiologically, epistemologically, and logically related issues in philosophy, is philosophical educology, also, as an axiologically related issue in philosophy.

**Philosophical Educology**

Philosophical educology, i.e. empirical philosophy of education as empirical philosophy of the educational process, is empirical axiological philosophy of the educational process as a process conditionally organized in home, school, and community educational institutions. From the axiological perspective of philosophical educology, as being developed in the Institute:

1. the educational process ought to be valued by being organized to meet the conditions prescriptively implied by the entailed orientations of philosophy of educology, as:
   1.1. the prescription implied by the entailed axiological orientation of philosophy of educology, i.e. the prescription to value doing something as well as it can be done in the educational process, a process conducted in home, school, and community educational institutions;
   1.2. the prescription implied by the entailed epistemological orientation of philosophy of educology, i.e. the prescription to value doing something as well as it can be done to be the prescription to value the conduct of the conjunction of the logic and psychology of educative experiences as well as it can be conducted in the educational process, a process conducted in home, school, and community educational institutions, and;
   1.3. the prescription implied by the entailed conjunction of the logical and psychological orientation of philosophy of educology, i.e;
      1.3.1. the prescription to organize the conditions in which the conjunction of the logic and psychology of educative experiences, conducted well and ill, as integrated, well and ill, into the educational process, a process conducted in home, school, and community educational institutions, to be;
      1.3.2. modeled after the value of the organization of the conditions in which the conjunction of the logic and psychology of reflective thinking experiences, conducted as well as it can be, is integrated, as well as it can be, into the knowing process, a process obliged to be conducted by persons inside of knowledge societies, and ought to be obliged to be conducted by persons outside of educational institutions, and;

2. the educational process, organized to meet the conditions prescribed in philosophical educology, as stated above, ought to be valued and selectively emphasized and focused upon, i.e. ought to be valued and mapped, as subject matter for scientific educology.

**The Significance of Educology**

From the experientially oriented philosophy of educology perspective of the Institute, as a kind of empirically oriented philosophy of educology perspective, the account above was intended to be an introduction to work in philosophy of educology, hence, in philosophy, aimed at meeting:

Challenge 1: the philosophical challenge of clarifying the nature of educological knowledge, i.e. of educology and its subject matter of the educational process, and;

Challenge 2: the philosophical challenge of critiquing the conjunction of the logic and psychology of reflective thinking experiences;

2.1. as the conjunction of the logic and psychology that integrates, well, the organization of conditions in which the knowing process is conducted, hence, the logic that when conducted well produces the body of educological knowledge, and, also that produces all other bodies of knowledge, and;
2.2. as the conjunction of the logic and psychology, functioning as a model for the conjunction of the logic and psychology of educative experiences, that ought to be better integrated into the organization of conditions in which the educational process is conducted.

The account was also intended to be a sign to signify work done in the past, in and out of the Journal, and, work to be done in the future, in and out of the Journal, by scientific and philosophical educologists and philosophers of educology, in respect to these philosophical challenges in philosophy of educology.

The Significance of Work Done in the Past

In past issues of the Journal published from 1987 to 2003, Challenge 1, i.e. the philosophical challenge of clarifying the nature of educological knowledge and its subject matter of the educational process was attended to, however, Challenge 2, i.e. the philosophical challenge of critiquing the conjunction of the logic and psychology of reflective thinking experiences was not attended to.

During this time, Challenge 1 was attended to primarily from an analytically oriented philosophy of educology perspective, rather than from an experientially oriented philosophy of educology perspective, both as kinds of an empirically oriented philosophy of educology perspective.

Analytical Philosophy of Educology

From within an analytic, rather than an experiential, philosophy of educology perspective, then, the content of the Journal was formatted with the interpretation of Kant’s first philosophy epistemologically oriented discernment between two forms of sentential meaning in language, two forms of experiences in life, two forms of non-innate knowledge in the conduct of the knowing process, and; one form of innate knowledge in the conduct of the knowing process:

1. from an early and later Wittgensteinian post modern functionally oriented epistemological perspective, in the philosophy of logical positivism, rather than;

2. from a Piercian post modern functionally oriented epistemological perspective, in the philosophy of pragmatism;

wherefore, then, Kant’s first philosophy discernments of these forms, as epistemologically oriented discernments, are:

1. between;

   1.1. analytic forms of sentential meaning, as meaning stated and formed in statements in language;
   1.2. synthetic forms of sentential meaning, as meaning stated and formed in statements in language;

2. between;

   2.1. a-priori forms of experience as forms outside of experiences in life;
   2.2. a-posteriori forms of experience as forms inside of experiences in life, and;

3. between;

   3.1. analytic a-priori forms of knowledge, as;
       (a) non-innate outside of experience;
       (b) truly formed analytic meanings as tautological relationships of meanings in statements in language;

   3.2. synthetic a-posteriori forms of knowledge, as;
(a) non-innate inside of experience;
(b) truly formed synthetic meanings as non-tautological relationships of meanings in statements in language and;

3.3. synthetic a-priori form of knowledge, as;

(a) innate outside of experience;
(b) truly formed pre-dispositions to conduct the knowing process in life experiences, using language, well, and;

were interpreted as discernments;

1. of functions of meaning states in the conduct of the conjunction of the logic and psychology of ordinary, scientific, and philosophic languages, in accord;

1.1. to how the non-innately;

1.1.1. true and false analytically formed sentential meanings, and;
1.1.2. true and false synthetically formed sentential meanings;

1.2. in these ordinary, scientific, and philosophic languages;

1.2.1. are comported well;
1.2.2. into the conduct of the conjunction of the logic and psychology of verification thinking experiences;
1.2.3. as an aspect of the conjunction of the logic and psychology of reflective thinking experiences;

1.3. integrated and conducted well
1.4. in the knowing process, rather than;

2. of functions of meaning in the conduct of the conjunction of the logic and psychology of ordinary, scientific, and philosophical reflective thinking experiences, in accord;

2.1. to how the non-innately;

2.1.1. true and false analytically formed sentential meaning states;
2.1.2. true and false synthetically formed sentential meaning states, and;

2.2. to how the innately;

2.2.1. and truly formed pre-disposition;
2.2.2. to conduct the knowing process;

2.3. are comported well;

2.4. into the aspect of the conjunction of the logic and psychology of reflective thinking experiences;

2.5. as a conjugate of;

2.5.1. the aspect of the conjunction of the logic and psychology of discovery thinking experiences, and;
2.5.2. the aspect of the conjunction of the logic and psychology of verification thinking experience;
2.5.3. as two necessary and sufficient aspects of the;

2.6. conduct of the conjunction of the logic and psychology of reflective thinking experiences;
2.7. integrated and conducted well;
2.8 in the knowing process.

Also, from within an analytic, rather than an experiential, philosophy of educology perspective, the content
of the Journal was formatted with the interpretation of:

1. Descartes’ epistemologically oriented discernment of doubt existing as a systematic rule integrated well into the knowing process conducted well, rather than of;

2. Pierce’s epistemologically oriented discernment of doubt existing as an irritable feeling, accompanying realistic imagination, interrupting urges to act, i.e. interrupting conations, as feelings of unsettlement integrated well into the knowing process conducted well, and, of;

3. Descartes’ ontologically oriented discernment of physical and mental substances.

From within an analytic, rather than an experiential, philosophy of educology perspective, the content of the Journal, then, was formatted with the interpretation of these discernments in philosophy:

1. from only the conjunction of the logic and psychology of verification thinking experiences, as conducted in reflective thinking experiences, accounted for in the post modern era philosophy of logical positivism;

2. rather than from the conjugation of both:

   2.1. the aspect of the conduct of the conjunction of the logic and psychology of discovery thinking experiences, and;

   2.2. the aspect of the conduct of the conjunction of the logic and psychology of verification thinking experiences;

as two necessary and sufficient aspects of the conduct of the conjunction of the logic and psychology of reflective thinking experiences, accounted for in the post modern era philosophy of pragmatism, and, adopted in experiential philosophy of educology as being developed in the Institute.

Analytical philosophy of educology, in the past, besides providing perspective for formatting the content and publication of the Journal, it, also provided perspective for work by its co-editors, Christensen and Fisher, out of the Journal from 1987 to 2003, in that it:

1. was grounded in the work of the co-editors of the Journal, from 1987 to 2003, i.e. James E. Christensen and James E. Fisher, specifically the work that they did, out of the Journal, as co-authors of the book Analytic Philosophy of Education as a Sub-Discipline of Educology: An Introduction to its Techniques and Application, University Press of America, Washington DC, 1979, and;

2. was used in their co-editorship of Organization and Colleges of Education: An Educological Perspective, Educology Research Associates, Sydney, Australia, 1983, wherein, an introduction is made of the account in the book of how courses and academic staff, in units in universities, the names of which contain the word ‘education’ e.g. colleges, divisions, and departments of, and, courses in education, but, better named by a name containing the word ‘educology’ e.g. colleges, divisions, and departments of, and, courses in educology, as they are in universities in Lithuania, Europe, can and ought to be organized so that conditions in knowledge society units in university educational situations include features constituting a structure that achieves logical consistency; retains flexibility; dispels ambiguity; overcomes undue pressure from traditional prejudices and interest groups; permits professional individuality and development, but excludes exploitation of the institution by the individual staff members, and; assures the integrity of the institution without stifling the creativity and responsible freedom of the professional staff members.

Analytical philosophy of educology, also, provided perspective for:

1. the below listed two important pieces of work in and out of the Journal, by Christensen:

   1.1. Perspectives on Education as Educology (edited by J.E. Christensen, Washington, D.C. University Press of America,1981);

   1.2. Education and Human Development: A Study in Educology (J.E. Christensen, Educology Research Associates, Sydney, 1981);


2. the below listed two important pieces of work, in and out of the Journal, by Fisher


3. the below listed five important pieces of work in and out of the Journal, by Maccia, Brezinka, and Monshouwer


**Critique of Analytical Philosophy of Educology**


This work is clearly in the phenomenological philosophy of educology perspective, in which Steiner:

1. critiques, favorably, the conjunction of the logic and psychology of a systematic phenomenology as the logic and psychology of a phenomenological method, i.e. a method constituted by:

   “formal patterns of intuition, rules for intuitive thinking, in order to present the essence of phenomena. It is the doing of descriptive metaphysics.” (pg. 226);

   whereby, then, essences exist in;

   “the ideational realm” of consciousness. (pg. 226)

2. interprets the educational process as phenomena:

   “that involves subjects; subjects who are guiding the formation of consciousness of other subjects (learners) and so are teachers, and subjects (learners) who are actively participating in the
formation of their consciousness and so are students. To study education, therefore, is also to study consciousness, namely the conscious formation of consciousness.” (pg. 222) and, in conclusion;

3. states:

“If one follows the rules of the phenomenological method, then one can grasp essences. These essences are not relative, i.e., arbitrarily introduced by human beings through their conventions insofar as they assign meanings. Meanings are not arbitrarily assigned; there are essences to be grasped. The world which is experienced after the reduction to the pure life of consciousness is an intersubjective world, it is accessible to anyone. So the essence of education can be grasped. The metaphysics of education can be done. The essential properties of teacher, student, content, and context—the elements of the teaching-studenting process—can be set forth. A meaning basis for empirical studies of regularities can be provided. The crisis in educology can be resolved. Phenomenology is a genuine rationalism.” (pg. 227)

It is to be noted that Steiner, uses the meaning of the word ‘essence’ to refer to that which exists as ideations and that which “assigns meaning,” to be the basis of something, whereby, though, essences or ideations as forms, structures, or states are not identical to the existence of meaning, itself, whereby, then;

1. that which exists;

1.1. as a essential, essential, or ideational property as a state of status that essentially, essentially, or ideationally forms a state of status of something to be what it is and not to be some other special, essential, or ideational form of thing, therefore;

1.1.1. that which exists that specially, i.e., essentially forms or states of the “pure life of consciousness;” i.e;
1.1.2. a life that, after conducting reductive thinking by following a set of “rules of intuitive thinking;”
1.1.3. is a life of being conscious of pure essences or ideations as forms that state the status of things, i.e;
1.1.4. a life of consciousness that can be “grasped,” or directly and immediately known;

1.1.4.1. by intellectual observation, but;
1.1.4.2. not by sensory observation, hence;

2. that which exists;

2.1. that determines;

2.1.1. a life of pure forms as a life purely known by persons referred to by the meaning of the word ‘subjects’ following the conjunction of the logic and psychology of a set of rules for thinking in which to make intellectual observations of essences or ideations that form things,” and;

2.1.2. a life of impure forms as a life impurely known by persons referred to by the meaning of the word ‘subjects’ following the conjunction of the logic and psychology of a set of rules for thinking in which to make sensory observation of the things, but not the essences or ideations that form things, hence;

2.1.3. a life in an interactive and “intersubjective world,” that:

2.1.4. “is accessible to anyone,” and;

2.2. that provides;

2.2.1. “a meaning basis, state, or status for empirical studies of regularities,” in and for the educational process, i.e. of the regulations in and for the educational process, therefore;
2.2.2. a foundation for empirical scientific and empirical philosophic educology of this process.
In this work, Steiner critiques, unfavorably, the analytical philosophy of educology perspective, as being:

1. a limited perspective in that it is grounded in a philosophy of logic from the perspective of the philosophy of logical positivism, or as she would characterize it, from the perspective of a naturalistically oriented philosophy of science, wherein;

2. this logic, as a methodology of science, i.e. as knowledge about a method for conducting science, when integrated and conducted well in the knowing process, for producing scientific and philosophic educology, i.e. for producing scientific and philosophic knowledge about the educational process;

3. does not adequately account for the significance of the educational process, as this process; from the perspective of phenomenological philosophy of educology;

4. involves persons, as subjects, conducting the conjunction of the logic and psychology of the conscious formation of consciousness, as integrated well into educational phenomena, modeled after the well conduct of the conjunction of the logic and psychology of systematic phenomenology, integrated well into the knowing process, in that, as Steiner says:

   “... consciousness is not simply a cognitive state. A cognitive state cannot occur without volition and feeling. Conation is involved, because signs are always standing for somebody. An ‘I’ gives meaning; there is intentionality. Moreover, since there is self-awareness, there is feeling; there is a state of affect. Within experiencing or consciousness, we can logically sort out cognition, conation, and affect, but in any experiencing all three are together.” (pg. 224)

Steiner is making a very similar, if not identical, point that was made earlier, from the experiential philosophy of educology perspective, i.e. the point that the analytical philosophy of educology perspective is limited in that:

1. its logic is that of the conjunction of the logic and psychology of only verification thinking experiences, as conducted in reflective thinking experiences;

2. rather than a conjunction of the logic and psychology of the conjugation of both:

   2.1. the conjunction of the logic and psychology of discovery thinking experiences, and
   2.2. the conjunction of the logic and psychology of verification thinking experiences;

3. as two necessary aspects of the conduct of the conjunction of the logic and psychology of reflective thinking experiences;

4. accounted for in the post modern era philosophy of pragmatism, and;

5. adopted in experiential philosophy of educology;

6. as being developed in the Institute.

The point in common between phenomenological philosophy of educology and experiential philosophy of educology is that both logics incorporate “cognition, conation, and affect,” as well as volition and eidetic imagery, i.e. imagination, into the breadth of aspects of consciousness, whereas, however, analytical philosophy of educology incorporates only cognition into the breadth of consciousness, whereby:

1. the cognitive aspect as a logical state of consciousness;

   1.1. in the phenomenological philosophy of educology perspective;

      1.1.1. is that aspect which constitutes the essences or ideational, i.e. the formal aspect of phenomena, that is consciously intellected, and;
      1.1.2. is the logical state of status of consciousness;

   1.2. in the experiential philosophy of educology perspective;
1.2.1. is that aspect which constitutes the meanings, i.e. the formal aspect of possible forms or states of conduct that is consciously intellected, and;
1.2.2. is the logical state of consciousness, and;

1.3. in the analytical philosophy of educology perspective;
1.3.1. is that aspect which constitutes the analytic a-priori knowledge, i.e. the formal aspect of tautological relationships of meanings that is consciously intellected, and;
1.3.2. is the logical state of consciousness;

1.4. all of which are integrated and conducted well in the knowing process, and;

2. the conative, affective, volitional, and imaginative aspects as psychical events in consciousness;

2.1. in the phenomenological philosophy of educology perspective;
2.1.1. are the aspects that constitute the psychical events;
2.1.2. in consciousness that are sensed;
2.1.3. by internal sensory observation, and, are;
2.1.4. events in consciousness;
2.1.5. to be selectively emphasized and focused on, i.e. mapped, as;

2.1.5.1. the subject matter for psychology, as knowledge about the psyche, and
2.1.5.2 the subject matter to be;

2.1.6. dissociated from;
2.1.7. the cognitive aspect, as the logical state, of consciousness by;
2.1.8. following the conjunction of the logic and psychology of systematic phenomenology, as
2.1.9. well integrated and conducted;
2.1.10. in the pure knowing of essences as forms or states of phenomena feature of
2.1.11. the knowing process

2.2. in the experiential philosophy of educology perspective;
2.2.1. are the aspects that constitute the psychical events;
2.2.2. in consciousness that are sensed;
2.2.3. by internal sensory observation, and, are;
2.2.4. events in consciousness
2.2.5. to be selectively emphasized and focused on, i.e. mapped, as

2.2.5.1. the subject matter for psychology, as knowledge about the psyche, and
2.2.5.2. the subject matter to be;

2.2.6. associated with;
2.2.7. the cognitive aspect, as the logical state, of consciousness by
2.2.8 following the conjunction of the logic and psychology of reflective thinking experiences, as constituted by;

2.2.8.1. the conjunction of the logic and psychology of discovery thinking experiences, and;
2.2.8.2. the conjunction of the logic and psychology of verification thinking experiences, as;

2.2.9. well integrated and conducted in
2.2.10. the understanding of meanings as possible forms of states of conduct feature of
2.2.11. the knowing process

2.3. in the analytical philosophy of educology perspective;

2.3.1. are the aspects that constitute the psychical events:
2.3.2. in consciousness that are sensed;
2.3.3. by internal sensory observation, and, are;
2.3.4. events in consciousness;
2.3.5. to be selectively emphasized and focused on, i.e. mapped, as;

   2.3.5.1. the subject matter for psychology, as knowledge about the psyche, and
   2.3.5.2. the subject matter to be;

2.3.6. dissociated from;
2.3.7. the cognitive aspect, as the logical state, of consciousness;
2.3.8. by following only the conjunction of the logic and psychology of verification thinking experiences, as
2.3.9. well integrated and conducted in
2.3.10. the analytic knowing of tautological relationships of meanings as states feature of:
2.3.11. the knowing process

This critique of the breadth of psychical aspects, as psychical events, in consciousness in analytical philosophy of educology, as a limitation from the perspective of phenomenological philosophy of educology, correlates with a critical difference between phenomenological and experiential philosophies of educology, and, between them and analytical philosophy of educology, as that of how the meaning of the word ‘cognition’ is used when referencing an aspect of, i.e. a state of, not events in, consciousness involved in logic as conducted and integrated well in the knowing process. Whereas:

1. as constituted in phenomenological philosophy of educology, the meaning of the word ‘cognition’ is used:

   1.1. to refer to the direct and immediate intellectual observation, intuition, grasping, or direct and immediate pure knowing;
   1.2. of the existence of “essences or ideations as actual forms of phenomena;”
   1.3. as kinds of metaphysical existents, and;
   1.4. as the “given” in the logical state of, not psychical events in, consciousness, that;
   1.5. “assigns” meaning states, that;
   1.6. “comports” significant conduct in;
   1.7. the conjunction of the logic and psychology of the conscious formation of consciousness;
   1.8. constituted in the conjunction of the logic and psychology of systematic phenomenology;
   1.9. as integrated and conducted well;
   1.10. in the knowing process;

2. as constituted in experiential philosophy of educology, the meaning of the word ‘cognition’ is used:
2.1. to refer to the direct and immediate intellectual observation, intuition, grasping, or
direct and immediate understanding;
2.2. of the existence of “meaning states as possible forms of conduct;”
2.3. as kinds of special conduct, and;
2.4. as the “given” in the logical state of, not psychical events in consciousness,
that;
2.5. “comports” significant conduct in;
2.6. the conjunction of the logic and psychology of reflective thinking experiences;
2.7. constituted by the conjunction of:

2.7.1. the conjunction of the logic and psychology of discovery thinking experiences, and;
2.7.2. the conjunction of the logic and psychology of verification thinking experiences;

2.8. as integrated and conducted well;
2.9. in the knowing process, and;

3. as constituted in analytical philosophy of educology, the meaning of the word ‘cognition’ is
used:

3.1. to refer to the direct and immediate intellectual observation, intuition, grasping, or
direct and immediate analytic knowing;
3.2. of the existence of “tautological relationships of meanings as states of
actual physical forms of referents;”
3.3. as the only kinds of referents that can be verified;
3.4. as the “given” in the logical state of, not psychical events in the consciousness of
verification thinking experiences, that;
3.5. “comports” significant conduct in;
3.6. the conjunction of the logic and psychology of sensory experience;
3.7. constituted in the conjunction of the logic and psychology of symbolic logic;
3.8. as integrated and conducted well;
3.9. in the knowing process.

The fundamental difference, then, between phenomenological, experiential, and analytical philosophies of
educology is that of the difference in the use of the meaning of the word ‘cognition’ to refer to cognition:

1. as a logical state of, not as a psychical event in, pure knowing of essences as forms of
phenomena;
2. as a logical state of, not as a psychical event in, understanding of meanings as possible forms
of conduct, and;
3. as a logical state of, not as a psychical event in, analytic knowing of tautological relationships
of meanings as actual forms of physical referents, as these relationships between meanings are
integrated into the conduct of the conjunction of the logic and psychology of the knowing process.

With this discernment between the logical state of consciousness, intellectually observed, and psychical
events in consciousness, internally sensorily observed:

1. in phenomenological philosophy of educology’s logic, the meaning of the word ‘cognitive’ implies the
direct and immediate “pure knowing” of essences as actual forms or states of things being well integrated and
consducted in the knowing process;
2. in experiential philosophy of educology’s logic, the meaning of the word ‘cognitive’ implies the direct
and immediate “understanding” of meanings as possible forms or states of conduct being well integrated and
conducted in the knowing process, and;

3. in analytical philosophy of educology’s logic, the meaning of the word ‘cognitive’ implies the direct and immediate “analytic knowing” of tautological relationships of meanings as actual forms or states of physical referents being well integrated and conducted in the knowing process.

Using the meaning of the word ‘cognition’, in the perspective of phenomenological philosophy of educology, the knowing process, as the well conduct of the conjunction of the logic and psychology of the conscious formation of consciousness is well integrated into it, is such that, if followed well, then;

1. pure states, i.e. essences or ideations as actual forms or states of things can be grasp, intuited, intellectually observed, i.e. directly and immediately known, as they exist as cognitive states, i.e. logical states of pure consciousness of subjects, in so far as, however;

2. impure events, i.e. imagination of psychic images, emotion of psychic feelings, volition of psychic determination to move, and, conation of psychic urges to move, that exist as psychical events in the consciousness of subjects are:

   2.1. selectively emphasized and focused on so as;
   2.2. to disassociate them, by excluding them, from being focused on;

      2.2.1. so that the pure states of, i.e. the essences as forms of, things;
      2.2.2. in the consciousness of subjects;

   2.3. can be selectively emphasized and focused on;

      2.3.1. to be grasp, intuited, intellectually observed, i.e. directly, immediately, and purely known;
      2.3.2. so as to assign states of meaning, not events of imagery and/or feelings;
      2.3.3. to be well integrated;

   2.4. into the knowing process conducted well, therefore;

      2.4.1. providing a logical state for;
      2.4.2. internally and externally oriented sensory observations;
      2.4.3. in verification thinking experiences.

Using the meaning of the word ‘cognition’ from the perspective of experiential philosophy of educology, the knowing process, as the well conduct of the conjunction of the logic and psychology of the conduct of discovery and verification thinking experiences, in the reflective thinking experience, is well integrated into it, is such that, if followed well, then;

1. as possible forms of conduct, states of meanings can be grasp, intuited, intellectually observed, i.e. directly and immediately understood, as they exist in the cognitive, i.e. logical, state of consciousness of subjects, in so far as;

2. imagination, emotion, volition, and conation as psychical events in the consciousness of subjects exist in association with possible forms of conduct as meaning states existing as the cognitive, i.e. logical, state or status of consciousness of subjects, whereby, the psychical events are:

   2.1. selectively emphasized and focused on so as;

      2.1.1. to associate them, by including them, with;
      2.1.2. possible forms of conduct, as states of meanings;
      2.1.3. in the logical state of consciousness of subjects;
      2.1.4. so that states of meanings as plausible forms of conduct:

   2.2. can be selectively emphasized and focused on;

      2.2.1. to be grasp, intuited, intellectually observed, i.e. directly and immediately understood;
2.2. so that meaningful conduct becomes integrated well;

2.3. into the knowing process conducted well, therefore;

2.3.1. providing a logical state for;
2.3.2. sensory observations, in;
2.3.3. discovery thinking experiences, and, in;
2.3.4. verification thinking experiences, in:

2.4. the conduct of reflective thinking experiences;

Using the meaning of the word ‘cognition’ from the perspective of analytical philosophy of educology, the knowing process, as the conjunction of the logic and psychology of the conduct of only verification thinking experiences, is such that, if followed well, then;

1. meanings as actual forms or logical states for referencing only physical referents can be grasp, intuited, intellectually observed, i.e. directly and immediately analytically known, as they condition the consciousness of subjects, in so far as;

2. imagination, emotion, conation, and volition as psychical events in consciousness exist in disassociation with meanings as possible forms or states of conduct in verification thinking experiences of subjects, whereby, the psychical events in consciousness are:

2.1. selectively emphasized and focused on so as;

2.1.1. to disassociate, by excluding them, from;
2.1.2. meanings as actual forms or states for only referencing;
2.1.3. physical events and objects;
2.1.4. in verification of thinking experiences;

2.2. so that meanings, also, as plausible forms or states of conduct:

2.2.1. can be selectively emphasized and focused on;
2.2.2. to be grasped, intuited, intellectually observed, i.e. directly and immediately analytically known as tautological relationships of meanings;
2.2.3. for meaningful conduct becoming integrated well;

2.3. into the knowing process conducted well, therefore;
2.4. providing a logical state for;
2.5. sensory observations, in;
2.6. the conduct of verification thinking experiences.

Critique of Analytical and Phenomenological Philosophies of Educology

From the perspective of experiential philosophy of educology, then, both analytical and phenomenological philosophies of educology are critiqued, unfavorably, hence, are limited in that they both disassociate, by excluding, psychical events in consciousness from the logical state of consciousness, in the knowing process, though in different ways, whereas, however, experiential philosophy of educology, associates, by including, them in consciousness in the knowing process, in that:

1. Phenomenological philosophy of educology does the dissociation:

1.1. directly through its rules of reduction, constituting;
1.2. the conjunction of the logic and psychology of systematic phenomenology;
1.3. involving eidetic reduction, i.e.
1.4. dissociating, by excluding;

1.4.1. imagery in imagination, feelings in emotion, urges to move in conation, and determination to move in volition;
1.4.2. as psychical events in consciousness, and;
1.4.3. sensorily observed;
1.4.4. by internally oriented sensory observation, and;

1.4. **dissociating**, by excluding;

1.4.1. physical events external to consciousness;
1.4.2. as sensorily observed;
1.4.3. by internally oriented sensory observation, and;

1.5. **associating**, by including:

1.6. intellectual observations of essences, i.e. of ideations,
1.7. as **purely knowing**, i.e. purely cognizing;
1.8. the logical states of consciousness;
1.9. as actual forms of phenomenon;
1.10. in the knowing process, and;

2. Analytical philosophy of educology does the **dissociation**:

2.1. indirectly through its rules of reduction, constituting;
2.2. the conjunction of the logic and psychology of symbolic logic;
2.3. involving declaratively formed sentences functioning as statements, i.e;
2.4. involving sententially formed meanings, as logically formed cognitive states, in;
2.5. ordinary, scientific, and philosophical languages;

2.5.1. being reduced to atomic, or, protocol sententially formed meaning states;
2.5.2. referring to, and only to;
2.5.3. physical event and objects
2.5.4. external to consciousness;
2.5.5. sensorily observed;
2.5.6. by externally oriented sensory observation;

2.6. **dissociating**, by excluding, psychical events;

2.6.1. in consciousness;
2.6.2. sensorily observed;
2.6.3. by internally oriented sensory observation, but;

2.7. **associating**, by including, the logical state;

2.7.1. of **analytic knowing**, i.e. analytic cognizing;
2.7.2. tautological relationships of meanings;
2.7.3. intellectually observed;
2.7.4. as actual forms of physical events and objects, and;

2.8. **associating**, by including, physical events and objects;

2.8.1. sensorily observed;
2.8.2. by externally oriented sensory observation;

2.9. as integrated and conducted well;
2.10. in the knowing process, and;

3. Experiential philosophy of educology does the **association**:

3.1. directly through its principle of eduction, involved in;
3.2. the conjunction of the logic and psychology of reflective thinking experiences, constituted by;

3.2.1. the conjunction of the logic and psychology of discovery thinking experiences, and;
3.2.2. the conjunction of the logic and psychology of verification thinking experiences;

3.3. involving declaratively formed sentences functioning as statements, i.e;
3.4. involving sententially formed meanings states in;
3.5. ordinary, scientific, and philosophical languages;

3.5.1. being educted for;
3.5.2. referring to, but, not only to;
3.5.3. physical events and objects, hence;

3.6. associating, by including, psychical events;

3.6.1. internal to consciousness;
3.6.2. sensorily observed;
3.6.3. by internally oriented sensory observation, and;

3.7. associating, by including, physical aspects;

3.7.1. external to consciousness;
3.7.2. sensorily observed;
3.7.3. by externally oriented sensory observation, and;

3.8. associating, by including, logical states;

3.8.1. of understanding meanings;
3.8.2. as forms or states of possible conduct
3.8.3. intellectually observed;
3.8.4. internal to consciousness;

3.9. as integrated and conducted well;
3.10. in the knowing process.

Outcome of Critique

From the perspective of experiential philosophy of educology, the main outcome of the critique is that the analytical philosophy of educology and phenomenological philosophy of educology perspectives are shown to be limited in that they disassociate, by excluding, the psychical aspects, i.e. psychical events, from the logical aspect, i.e. logical state, in consciousness by the very logic and psychology they purport to integrate and conduct well, hence, providing an inappropriate model for the logic and psychology to be well integrated and conducted in the educational process, whereby;

1. from the analytical philosophy of educology perspective it is the logic and psychology of verification thinking experiences;

   1.1 involving the conduct of the logic and psychology of reduction;
   1.2. by following the rules of symbolic logic, and;

2. from the phenomenological philosophy of educology perspective it is the logic and psychology of the conscious formation of consciousness;

   2.1. involving the conduct of the logic and psychology of reduction;
   2.2. by following the rules of systematic phenomenology, and;

in contrast;

3. from the experiential philosophy of educology perspective it is the logic and psychology of reflective thinking experiences;

   3.1. involving the conduct of the logic and psychology of eduction;
   3.2. by following the principles of;

   3.2.1. discovery thinking experiences, in conjunction with;
   3.3.1. verification thinking experiences.
The Significance of Work to be Done in the Future

From the perspective of the Institute, the work to be done in the future in philosophy of educology, as stated earlier, is that of meeting two challenges, i.e:

Challenge 1: the philosophical challenge of clarifying the nature of educological knowledge, i.e. of educology and its subject matter of the educational process, and;

Challenge 2: the philosophical challenge of critiquing the conjunction of the logic and psychology of reflective thinking experiences;

2.1. as the conjunction of the logic and psychology that integrates, well, the organization of conditions in which the knowing process is conducted, hence, the logic that when conducted well produces the body of educological knowledge, and, also that produces all other bodies of knowledge, and;

2.2. as the conjunction of the logic and psychology of reflective thinking experiences, functioning as a model for the conjunction of the logic and psychology of educative experiences, ought to be better integrated into the organization of conditions in which the educational process is conducted.

The significance of this future work, from the perspective of the Institute:

1. will be to continue to show the limitations of the analytical and phenomenological philosophy of educology perspective being connected to their logics and psychologies of reduction, as;

1.1. the psychical aspects, in conscious reflective thinking experiences, being disassociated, by exclusion, from the logical aspect, of conscious reflective thinking experiences, then;

1.2. disassociating, by excluding, hence, preventing:

1.2.1. the imaginative, emotional, conative, and volitional aspects involved in discovery thinking experiences, from being conjoined with;

1.2.2. cognitive thinking experiences involved in verification thinking experiences, and, in the conscious formation of conscious thinking experiences, in;

1.2.3. reflective thinking experiences;

1.2.4. being conducted and integrated well, into;

1.2.5. the knowing process, therefore;

2. will be to continue to show the frontiers of the experiential philosophy of educology and its logic and psychology of eduction, as;

2.1. associating, by including, hence, developing:

2.1.1. the imaginative, emotional, conative, and volitional aspects, as the psychical aspects of conscious discovery thinking experiences, being conjoined with;

2.1.2. cognitive thinking experiences, as the logical aspect of conscious formation of conscious, and, verification thinking experiences, as

2.1.3. two necessary stages of reflective thinking experiences;

2.1.4. being conducted and integrated well, into;

2.1.5. the knowing process, therefore,
2.2. being a model for educative experiences;

2.2.1. being conducted and integrated well, into;

2.2.2. the educational process.

The significance of future work in experiential philosophy of educology, in meeting its two challenges, then, is that it will provide a body of knowledge for a profession, as referred to by the meanings, for example, of such words as ‘the profession of teaching’, ‘the profession of school teachers’, ‘the profession of school administrators’, ‘the profession of school counselors’, and, could and should be referred to by the meaning of the words ‘the profession of educologists’.

The significance of further work, then, will be that of providing for the profession of educologists to have a body of knowledge which can and will provide perspective and confidence so that “the profession” can and will have the kind of political influence it needs to arrange for the organization of conditions in which educative experiences are well integrated and conducted in the educational process of educational institutions, e.g. home, school, and community educational institutions, as modeled after reflective thinking experiences being well integrated and conducted in the knowing process.
Upbringing in the New Situation of Life (An Essay in Philosophy for Educology)

“We have fallen into an abyss of stupidity and cannot recognize that it follows some eclipse of values and the obliteration of their hierarchy”. (S. Lem, Glos z otchłani [Voice from the abyss]. “Tygodnik Powszechny”, 6.5.2001)

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Introduction by Co-Editors

This paper was written by Dr. Wieslaw Sztumski, Professor of Philosophy in the Social Science Faculty in the University of Silesia in Katowice, Poland for publication in the International Journal of Educology. It represents Professor Wieslaw’s philosophical position about the problems involved in the reality of the new situation of life in which human beings exist in the world today.

It is Professor Sztumski’s description of the new situation of life in the world in the beginning of the 21st century, that the Co-Editors take to be an essential account of the situation of life in the world that John Dewey described in the early to middle 20th century.

It is not, directly, a paper in philosophy of educology. It is a paper in philosophy for educology that accounts for the reality of the new situation of life in the world in which the need for a philosophy of knowledge about education, i.e. a philosophy of educology, is clearly signified when Sztumski says:

“Old categories of ethics should be constantly evaluated according to the changes in our environment of life. Above all, it is necessary to recognize as proportional, not as perfect, what is variable and accidental, and it is necessary that we seek for some “quick-time axioms” of ethics in the situations full of uncertainty, risk, and instability. This seems to be the most urgent task for contemporary pedagogues and ethicists, persons in professions that should be responsible for the upbringing and survival of the future generations.”

Introduction by Author

Nowadays, we live in an extraordinary epoch in a strange life space-time. This is over all the consequences of the unusual increase of our life tempo. This tempo accelerates in accord with the measure of technological and scientific progress. We all have more to do in a quicker time than previously, by analogy, in the click-time of the computer mouse. In this situation, constancy and certainty does not exist for a long time, specifically the existence of the ethical norms, value systems, and behavior principles. For this reason an important task stand before us, i.e. the task of creating a new ethics (“a click-time ethics”) and to bring up a new generation for life in a complicated future world according to this new ethics.

Part 1
Nowadays, we observe, in all spheres of life, symptoms that announce the arrival of essentially a new epoch. People's behaviors, opinions, attitudes, and value systems changed radically in the last century. In addition, the ways of thinking, conceptualization, and making sense of the world, as well as our scientific and philosophical world pictures, were transformed quickly and really. This was caused by the radical transformation of the natural, social, and cultural environments. These changes consist in the rejection of all that was fixed in our consciousness and culture for many centuries, in what we acknowledged as unquestionable, in what grew into tradition thanks to propaganda and enculturation, and in what was inherited from one generation to the next as certainties, truths, and ethical canons. Our faith in constancy, certainty, reliability, and safety weakened, thanks to this secular experience.

The formation of constant stereotypes in the period from the 17th to the 20th century was caused by the development of science, leaning on classical physics, by technology, using unfailing mechanisms, and by philosophy, presenting the mechanistic and classical deterministic world picture. However, in the beginning of the last century, quantum mechanics and the theory of relativity have destroyed the foundations of classical physics and awaked the mistrust in stereotypes functioning in classical science and in philosophy. The development of quantum mechanics and relativistic physics caused the critique of contemporary convictions. In addition, technical progress (inventions of ever more complicated technologies and technical mechanisms) showed the nonsense of the belief in the infallibility of technology. On the one hand, risk of damages increased with the complication of technical mechanisms and with the use of new sources of energy (above all nuclear energy). On the other hand, the threat to life and the growing risk of ecological disasters increased with the satiation of the world with modern technologies. Therefore, the development of knowledge and technology led to the rise of the consciousness of uncertainty. Philosophy did not exist indifferent in the face of these occurrences. Therefore, the rules of criticism, relativism, and dialectics began to prevail in philosophical thinking in the second half of the twentieth century.

Nevertheless, circa seventy years was necessary to make finally sure that ruling stereotypes of thinking and paradigms in science and culture have irrevocably lost their power and are no longer adequate for the new social reality and modern conditions of life. Such a conclusion appeared because of the stormy development of the natural sciences, technology, and negative historic experiences. By negative historical experiences, I mean the two world wars, social revolutions, dictatorships (fascist and bolshevist), the holocaust, exterminations of ethnic groups, the period of the so-called cold war (or 'frozen peace'), and now, after September eleventh last year, global terrorism. By the stormy development of technology, I mean the development of the production of mass-extermination weapons, the development of nuclear energy and the enormous progress in the spheres of transport, telecommunication, exploration of the cosmos, and the processes of automation, computerization, and robotization. At present, we see that the ethical canons in life's situations have lost their power. They surrendered the lack of belief, criticism, relativism, and dialectical thinking. Some traditional ethics, leaning on the religious beliefs of different religious groups defended against the destruction of their foundations by the overthrow of myth about the inviolability of norms and of rules consisting allegedly in so-called natural laws. However, under the pressure of modernity and postmodernism they have lost their position.

These ethics can still be preserved in the social consciousness as a relict of the past. The faith in the infallible authorities fell, lack of confidence in ideology and political leaders is growing, and a critical view of the ideal political system and object of religious or laic cults are preserved. Now, we behave with reserve, with distrust, and we have a critical attitude towards what in the past was acknowledged as good. Old norms, patterns, paradigms, prohibitions, and command systems are simply rejected as unnecessary ballast not needed by anybody. These not only do not help us to
live in the contemporary world, but prevent us, also, from adapting to the essential requirements of the present environment of life, i.e. they are the elements that threaten even the possibility of our survival.

Therefore, we find in this situation that some rules and norms of coexistence cease to function, and that others surrender to progressive erosion and lose their importance. However, nothing has yet been introduced in the place of what has been rejected and what has been broken. Even today, we do not know what to introduce. We do not know what “new” should replace the “old” in the sphere of ethics. We do not know, after all, what waits us neither in the foreseeable future nor for what purpose, what to bring up, and on what to lean. Therefore, we are neither able to foresee, nor to define our expectations. Then, we can state that we have to deal with an unusual crisis in ethics. We have begun to live in an inter-epochal empty ethical space. In other words, our topical life space-time has become to some extent devoid of its ethical dimension or this dimension is significantly reduced.

It would appear as though this is a normal course of life. Maybe, we live during a period of ethical crisis in one of the successive periods of turn of epochs in the history of human kind. Since ancient times, people have known that the world changes, but they knew too that there are also some elements of constancy. This was reflected in some philosophical views. Here, rivaled opinions that acknowledged certainty and despair, constancy and variability, unity and plurality, and harmony and contradiction. Besides, in ancient times, people thought that such attributes as constancy, certainty, unity, invariability, and harmony constituted the perfection of being and also the good, whereas their antinomies were acknowledged as the degeneration of and the deviation from perfection, and the bad. We have to deal with the clear asymmetry of the evaluations of constancy and variability and of certainty and uncertainty, etc. These ancient opinions survived throughout the epochs, and were even strengthened by the foundations of Christian philosophy and modern science. Always, in philosophy and science, one looked for some absolutely certain fulcrum, i.e. some foundation or axiom. And, one tried to find it in the self-consciousness of man, in God, in the Mind, etc.

The development of science in modern times delivered the arguments for and against these opinions. On the one hand, we discovered phenomena, which prove changes in the nature, society, and culture. On the other hand, we discovered different invariants in the form of objective, eternal, and obligatory regularities in science and scientific laws; permanent and invariable structures in thinking, language, psyche etc, and; physical invariants and cosmological constants. But the ancient way of thinking has prevailed continually till present times, i.e. the thinking that what is invariable and necessary is good and what is variable and accidental is bad. In this connection, the picture of our changing world demands a foundation of something invariable. Therefore, change and uncertainty can only take place in what is invariable and certain.

If certainty and invariability exist not in the real world (because maybe this does not exist), it postulates their existence in a conceived (ideal) world. Hence also in modern science, we have to deal with the unchanging conditions of border values (attained allegedly in infinity), with some absolutes and fictions (as e.g. perfect solid body, frictionless movement, balanced market etc). It appears that European culture, founded on ancient philosophy and on classical science, yearned for what should be constant, certain, and absolute. Therefore, the search for constancy, certainty, and various absolutes became an important aim of the cognitive activity, as well as the belief in the constancy and certainty of the knowledge of the stability of our conditions of existence, profession, good, norms, rules of human coexistence, beauty, etc., and the basis of our upbringing and education.
Until now, the turns of epochs consist in this, that instead of old elements (or moments) of the constancy and certainty, new ones were introduced, and the old ways of interpreting absolutes were replaced by new ways, which are more adequate to new social situations and more consistent with modern knowledge. However, these new substitutes of the moments of the certainty and invariability had an absolute character, i.e. they were irrefutable. Nobody could risk doubting them for fear of exposing themselves to infamy. Thinking of the world as structured on some invariable, solid, and certain basis was still obligatory. Consequently, the theories describing the world had to refer to moments of the persistence, invariable, and absolute certainty.

The turn of the epoch, in which we live now, is quite different from preceding ones and therefore seem to be strange. It generates justified anxiety for the future of humankind, especially in connection with the foreseen scenarios of disasters and with the feeling of the loss of certainty and safety. This is a typical fear of the unknown. The present epoch and the crisis of ethics differ essentially from preceding critical states because it has been proved that we ought not only reject the acknowledged moments of constancy (values constants, certainties, invariants etc), but that we have to reject even the thought of them. It has been proved that something like this does not have and cannot be the constant, invariable, certain, and absolute and are simply fictions in which we can believe and have no reference to the real world. Such an assertion can wake the anxiety of the extreme view that we acknowledge only variability and uncertainty, that the world does not have any permanent foundations, that it is like 'plasma', and that the theories describing the world will not demand any axioms.

Perhaps it would be more reasonable to formulate some compromising position, in this context, that the facts of the real world do not have, in principle, anything permanent, certain, and invariable, and that people have to appeal to these fictions in order to hold any social law and order so as to give them a sense of their own life and history. Order, harmony, and the sense of life are basic elements of organization of individuals and society, without which they cannot function. The organization is a necessary condition for the survival of humankind. In spite of the realization of the lack of certainty and invariability, it would appeal to them, but not as to something eternal and certain in an absolute sense, but as something temporary, passing, and risky. The speed of their lapse depends on the tempo of the changes in our environment of life and of the changes of civilization in the concrete society. In topical conditions of life, the stability and certainty of ethical norms, values, opinions, feeling of safety, and world pictures, etc. are limited to the lifetime of one generation, and all indications are that it will be even shorter.

Part 2

The progress in the development of science and technical demonstrates the uselessness and the nonsense of yearning for constancy and certainty. The endeavor towards perfection understood as faithfulness of definite values, norms, standards, and other "absolute truths" has been proved so unrealizable as to be useless. Modern science rejects the classical worldview leaning on the idea of exact causal determinism and on dynamic laws, in accordance with which next states result univocally and necessarily from the preceding states. Nowadays, relativism is dominant in our science and culture, therefore, creating demands for the qualifications and choice of a suitable reference system. The choice is, in principle, optional because nothing is eternal or certain in the world. Besides, we increasingly attribute the greater part of the world to accidental events, to fluctuations, to indeterminate states, to probability, to statistical distributions, and to chaos. It has been even proved that so-called universal physical constants and their values change with the aging of the universe. A short time ago, at the conference in Baltimore "The Dark Universe,"
Prof. M. Livio from the Hubble Space Telescope Science Institute asked: "Of what are we really certain?" and he answered: "Certain are only death and taxes." And, the astrophysicist M. Turner, summing up the discussion about cosmological models of the Universe said: "We live in a grotesque Universe." He had in mind that no models leaning on physical and cosmological constants are adequate to reality and that many years of effort by scientists to construct some adequate cosmological model miscarried, because "about the greatest part of the Universe we know today so much, as nothing." Nota bene, we know also little more about the fundamental components of the world, which are elementary particles or quarks. I generalize M. Turner’s statement by saying that: "We live now in a grotesque world of nature, in a grotesque culture and in a grotesque social situation."

The grotesqueness of our topical environment of life consists neither of the fact that we know nothing (in fact, we know much more than at any other time), nor that what we know is uncertain, but that nothing is so stable and certain that it could fulfill the role of a sign-post showing the aim of our development and the direction of our activities. There is nothing able to be the basis for the normalization of our attitudes, behaviors, and actions. Up until now, knowledge (especially scientific) was a guarantor of certainty. Now, this knowledge has become increasingly relative, it has lost its own value of reliability and cannot warrant anything in an absolute manner.

Above all, the orientations resulting from knowledge about the world do not warrant the possibility of survival. On the contrary, the greater the progress of science and technology the more risky becomes our survival. Paraphrasing Sartre’s statement we can say, that we stand at a crossing of infinitely many ways before a signpost that rotates chaotically and unpredictably. Therefore, we know neither where to aim, nor how to move in order to survive. Of course, we do not and cannot stay in one place if we are to survive. We try to go the way, towards which the signpost prompts us. Before we pass part of the way, the signpost turns around and shows us some other direction. We change the direction of our march and go in a new direction. We cannot turn back because reversible processes do not exist in the real world. Then the situation happens again. Besides, we live in an increasingly changing environment of life. In such quickly changing life space-time, the "signpost of life" turns more and more quickly. Consequently, our directions of movement change in accelerated tempo and we are not able to foresee these changes. It is impossible to infer about possible future states, with the method of "lengthening of trajectory."

Therefore, we are not able to foresee the next direction of our march. If so, then no matter which direction we choose, we always risk failure and encounter the growth of threat. Moreover, the risk of failure increases proportionally to the speed of the changes in our environment. The world, in which we live and in which the next generation will come to live, is full of changes, threats, uncertainties, and risks.

Hitherto, existing ideas of ethics required unfailing fulcrums and orientations referring to the world that people treated as stable, because the world was really such. To be sure, the world changed then, but the changes were more slowly than nowadays. They took place during long intervals of time, usually in the course of a dozen or so generations. Therefore, the belief in constancy and certainty of the processes in the world, in the stability of life conditions, and in the educational ideals were not questioned. Now, such fulcrums and orientation do not exist. We live in the world that changes ever more thanks to our technological and cultural activities. The social life space-time does not remind us of a slow flowing stream but rather of a rapid river. Therefore, the well-known Heraclitus statement “παντα ρει” should be transformed into the statement: “παντα πιο ταχυ ρει” and ought to create an ethic, leaning on norms and values, that are constant and certain in long term intervals, in contrast to the radically new ethics, where values and norms will oblige us in progressively reduced term intervals to a "quick-time-ethics."
Ethical norms, obliging us now, will surely not be able to be in force in the near future because of the quickly changing life situations in the world.

The myths about stability, reliability and certainty have been overthrown, therefore, old ethics, good for life in former conditions and in a very slowly changing world, lose their applicative power in our time. They have become simply useless in our times and cannot function as theories and ideal conceptions. Therefore, we ought to build an entirely new ethics founded on the uncertainty of norms and of ideals, involving the risk of behaviors, involving the falling of expectations, involving the attainment of aims, and involving the impossibility to foresee the absolute results of our activities. We need a click-time ethics. Old categories of ethics should be constantly evaluated according to the changes in our environment of life. Above all, it is necessary to recognize as proportional, not as perfect, what is variable and accidental, and it is necessary that we seek for some “quick-time axioms” of ethics in the situations full of uncertainty, risk, and instability. This seems to be the most urgent task for contemporary pedagogues and ethicists, persons in professions that should be responsible for the upbringing and survival of the future generations.
An Introduction to Philosophy of Educology as the Philosophy of the Future in the New Situation of Life in the World (An Essay in Philosophy of Educology)

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Introduction by Co-Editors

This article compares the 2002 philosophy of reality of Professor Wieslaw of Poland with that of the 1929 philosophy of reality of Professor John Dewey of the USA as they relate to the new world situation of life involving a philosophy of knowledge, specifically as they involve a philosophy of educology, i.e. a philosophy of knowledge about education, as a philosophy of the future for the new situation of life in the world.

Introduction by the Author

The background of this paper includes references made in a paper I presented at the April 19-20, 2002 UNESCO Conference on Culture of Peace, Human Rights, and Upbringing of the Civic Society, titled, Philosophy of Educology for Developing Democracies in the World (1) and references made by Professor of Philosophy, Wieslaw Sztumski in his paper presented at that 2002 UNESCO Conference, titled, Upbringing in the New Situation of Life: (Click-time Ethics as the Fundament of Upbringing in the Future) (2).

Part 1
The New Situation in the World

The new situation of life in the world, as conceived by Professor Sztumski, involves the imperative, as formed into the directive; Educologists as ethicists, be responsible for philosophically inquiring into, constructing, and teaching knowledge about the good and how to best educate the people of the world with this knowledge, in that a new situation of life has developed in the world.

What is the good and what is knowledge about the good that educologists, as ethicists, are to inquire into, construct, and teach? To understand the significance of this question, it is important to understand the circumstances in the new situation of life in the world, as characterized by Professor Sztumski. It is in the understanding of the circumstances of the new situation of life in the world that comes from the significance of the educologist’s, as ethicist’s, imperative, i.e. the imperative to those who do philosophy about the good, about knowledge of the good, and about how to educate the people of the world with this knowledge.

The new situation of life in the world involves circumstances in which there exists a context of meaning that includes the meanings that form knowledge constructed by the understood and accepted use of the method of experimental inquiry in science and technology in the contemporary circumstances of the new world situation of life, in contrast to its non-understood and non-accepted use in, what can be called the “classical circumstances” of the old world situation of life. Contemporarily the circumstances of the new world situation of life include the understood and accepted use of the method of experimental inquiry in science and technology, producing such meanings as forming, for example, knowledge about quantum mechanics and relativity, whereas, classically the old world situation of life did not include these circumstances.
In regard to this inclusion and exclusion of the circumstances of the understanding and acceptance of the use of the method of experimental inquiry in the new world situation of life, Sztumski says:

“. . . in the beginning of the last century, quantum mechanics and the theory of relativity destroyed the foundations of classical physics and awakened the mistrust in stereotypes functioning in classical science and philosophy.” (3)

The point being made by Sztumski is that classical science, technology, and philosophy were not conducted with an understanding and acceptance of the method of experimental inquiry, whereas, contemporary science, technology, and philosophy are suchliy conducted. Further, the point is that the contemporary conduct of science, technology, and philosophy, with the understanding and acceptance of the method of experimental inquiry, has had the consequence of awakening human doubting of, hence, thinking about, the stereotypical, i.e. established, meanings that formed knowledge claims functioning in classical science, technology, and philosophy, leading to, as Sztumski says “the rise of the consciousness of uncertainty.”

Circumstances in the new situation of life in the world have created the consciousness of uncertainty about the stereotypical, i.e. established, meanings forming classical knowledge claims, whereby, the knowledge claims have, as Sztumski states, “lost their power and are no longer adequate for the new social reality and for the modern conditions of life.” These circumstances include: (i) the “historical experiences” of “two world wars, social revolutions, dictatorships (fascist and bolshevist), the holocaust, exterminations of ethnic groups, the period of the so-called cold war (or ‘frozen peace’), and now - after September eleventh . . . - global terrorism;”; (ii) the technological “development of the production of mass-extirmination weapons, the development of nuclear energy and the enormous progress in the spheres of transport, telecommunication, exploration of the cosmos, and the processes of automation, computerization, and robotization.”; and now they include (iii) “ethical canons that have lost their power.” (4)

The new situation of life in the world, then, includes the circumstances in which, according to Sztumski, speaking for the people of the world:

”. . .we have to deal with an unusual crisis in ethics: we have begun to live in an inter-epochal empty ethical space. In other words, our topical life space-time has become, to some extent, devoid of its ethical dimension or this dimension is significantly reduced.” (5)

In an earlier epoch, Sztumski, points out that “. . . people knew that the world changes” and alters and alternates between “certainty and despair, constancy and variability, unity and plurality, harmony and contradiction,” wherein, “such attributes as constancy, certainty, unity, invariability and harmony constitute the perfection of being.” hence,” “something good,” whereas, “their antinomies were acknowledged as the degeneration, as the deviation from perfection,” hence, “something bad.” (6)

Within circumstances of the world situation of life in that earlier epoch, Sztumski says, about the claims to know the good, as based on the ethic that certainty of being is the absolute good and uncertainty of being is the absolute bad, that these knowledge claims:

“. . . survived throughout the epochs, and were even strengthened by the foundations of Christian philosophy and modern science. Always in philosophy and science one
looked for some absolutely certain fulcrum - some foundation or axiom. And, one tried to find it in the self-consciousness of man, in God, in the Mind, etc.” (7)

“The world in which we live, and in which the nearest generations will come to live, is full of changes, threats, uncertainties, and risks,” Sztumski says, along with saying that these changes, in the past:

“took place during longer intervals of time, usually in the course of a dozen or so generations. Therefore, the belief in constancy and certainty of the processes occurring in the world, in the stability of life conditions, and in the educational ideals were not questioned.” (8)

The circumstances of the new world situation of life, then, as Sztumski identifies them, include:
(1) the circumstance of the existence of the interactive conjunction of the precarious and the assured that also existed in the old world situation of life of an earlier epoch; (2) the circumstance of the mode and tempo of the existence of the change, as the alteration and alternation back and forth, of the interactive conjunction of the precarious or uncertain, and the assured or certain; (3) the circumstance of the continued philosophical quest for an absolutely certain fulcrum, foundation, or axiom in the self-consciousness of man or in God or in Mind, within the tempo of the mode of existence of the conjunction, alteration, and alternation of the precarious and the assured; and, (4) the circumstance of the philosophical questioning of the educational ideals within the tempo of the mode of existence of the conjunction, alteration, and alternation of the precarious and the assured.

Part 2
The New Situation of life in the World and Philosophy of Educology

From the perspective of the philosophy of educology, being developed in the Institute of History and Philosophy of Educology, an initiative of Educology Research Associates/USA (ERA/USA), the circumstances of the new situation of life in the world, as Sztumski, a Polish philosopher writing in 2002, has identified, are ones that correspond with their identification by John Dewey, an American philosopher writing in 1929 in his book Experience and Nature.

In Chapter Two of this book, titled, Existence as Precarious and as Stable, Dewey begins the close of the chapter by saying that he has:

“. selected only a few of the variety of the illustrations that might be used in support of the idea that the significant problems and issues of life and philosophy concern the rate and mode of the conjunction of the precarious and the assured, the incomplete and the finished, the repetitious and the varying, the safe and sane and the hazardous. If we trust to the evidence of experienced things, these traits, and the modes and tempos of their interaction with each other, are fundamental features of natural existence.” (9)

Dewey, in this quote, is directly calling attention to Circumstance 1, the circumstance involving the interactive conjunctive existence of the traits of the world situation of life, i.e. the conjunctive existence of: (1) the precarious or uncertain; and, (2) the assured or certain, as identified by Sztumski. Also, in this quote, Dewey calls direct attention to Circumstance 2, the circumstance identified by Sztumski involving the quick-time, or, in Sztumski’s computer referencing meaning by the words ‘click-time’, for the mode and tempo of the change, as the alteration and alternation back and forth, of the interaction of these two conjunctive traits of the world situation of life, as experienced evidence of the reality of the fundamental features of natural existence.
Indirectly, in this quote, Dewey is calling attention to Circumstances 3 and 4 as the circumstances involving the experience of philosophically questing for certainty and questioning educational ideals by people existing as naturally integrated human beings involved in the interaction, alteration, and alternation of the two conjunctive traits of uncertainty and certainty of the world situation of life, wherein, about the experience of the two traits, as fundamental features of natural existence, Dewey, says:

“The experience of their various consequences, according as they are relatively isolated, unhappily or happily combined, is evidence that wisdom, and hence that love of wisdom which is philosophy, is concerned with choice and administration of their proportioned union. Structure and process, substance and accident, matter and energy, permanence and flux, one and many, continuity and discreteness, order and progress, law and liberty, uniformity and growth, tradition and innovation, rational will and impelling desires, proof and discover, the actual and the possible, are names given to various phases of their conjunction and the issue of living depends upon the art with which these things are adjusted to each other.” (10)

For Dewey, then, philosophy is the inquiry involved with the significant problems and issues of human beings:

"experiencing the consequences of the change, as the alteration and alternation back and forth, of the conjunctive and interactive reality of structure, as a phase of the trait in nature of the circumstance of certainty, and of process, as a phase of the trait in nature of the circumstance of uncertainty, with the question of their proportional relationship;"

and, so on through the conjunctive and interactive reality of substance and accident, matter and energy, permanence and flux, one and many, continuity and discreteness, order and progress, law and liberty, uniformity and growth, tradition and innovation, rational will and impelling desires, proof and discover, and the actual and the possible.

Philosophy, then, for Dewey, is experiential inquiry into proportional relationships between traits of the interactive, conjunctive, alternative, and alternative changing reality of the phases in life of certainty and uncertainty, not, in my opinion, as Sztumski noted, as that which has “survived throughout the epochs,” of non-experiential inquiry into absolute certainty. In Dewey’s metaphysics, absolute certainty does not exist as a trait of reality to be experienced by humans, hence, it is unknowable, whereas, the interaction, conjunction, alteration, and alternation of certainty and uncertainty does exist as a trait of reality to be experienced by humans, hence, is knowable.

Alluding to the metaphysics of the trait of absolute certainty, in relation to the traits of certainty and uncertainty in conjunction, interaction, alteration, and alternation, Dewey says that:

“While metaphysics may stop short with noting and registering these traits, man is not contemplatively detached from them. They involve him in his perplexities and troubles, and are the source of his joys and achievements.” (11)

The point being made in this quote by Dewey in 1929, it appears, is that which Sztumski makes in 2002. It is the point that, as the epochs of world situations of life moved into the epoch of the new situation of the world, the tendency by philosophers was to quest for metaphysical
knowledge of the absolutely certain trait of reality, whereas, the tendency of human beings, in
general, was to actually experience the reality of the interactive, conjunctive, alterative, and
alternative traits of certainty and uncertainty and quest for proportional knowledge in the
interactive, conjunctive, alterative, and alternative, wherein, the experience engages these traits
through the troubling feelings of perplexity in the uncertainty and the joyous feeling of
achievement in the certainty.

Dewey is emphasizing that the interactively, conjunctively, alteratively, and alternatively
changing traits of certainty and uncertainty, constituting the circumstances that condition organic,
i.e. living, forces in the world situation of life was not and:

“. is not indifferent to man, because it forms man as a desiring, striving, thinking,
feeling creature. It is not egotism that leads man from contemplative registration of these
traits to interest in managing them, to intelligence and purposive art. Interest, thinking,
planning, striving, consummation and frustration are a drama enacted by these forces and
conditions.” (12)

For Dewey, then, existence, including human existence, involves precarious or uncertain and
stable or certain conjunctive, interactive, alteratively and alternatively changing traits, and it
organically and dramatically involves human desiring, striving, thinking, and feelings, as
conducted, in and with the circumstances of world situations of life, with the interest of
intelligently managing these conjunctive, interactive, alterative, and alternative changing traits.
However, according to Dewey, it is not the motive of egotism or arbitrary choice that leads
humans to this interest in intelligent management of human existence. In this regard, he says:

“A particular choice may be arbitrary; this is only to say that it does not approve itself to
reflection. But choice is not arbitrary, not in a universe like this one, a world which is not
finished and which has not consistently made up its mind where it is going and what it is
going to do. Or, if we call it arbitrary, the arbitrariness is not ours but that of existence
itself. And to call existence arbitrary or by any moral name, whether disparaging or
honorable is to patronize nature.” (13)

For Dewey, existence, including human existence itself, is characterized by the organically
conditioned conjunctive, interactive, alteratively, and alternatively changing traits of
precariousness (uncertainty) and stability (certainty) and from this characterization it is taken that
the existence of the universe, including the world, “has not consistently made up its mind where it
is going and what it is going to do.” (14)

Because of the changing trait of existence, considered to be a deficiency, where the meaning of
the phrase ‘to patronize’ refers to acts of condescension, i.e. to acts that disdain something or hold
something in contempt for being deficient; the meaning of the phrase ‘to compensate’ refers to
acts of making up for deficiencies; and, the meaning of the word ‘strait’ refers to a passage
through something, Dewey continues by saying:

“To assume an attitude of condescension toward existence is perhaps a natural human
compensation for the straits of life. But it is an ultimate source of the covert, uncandid
and cheap in philosophy. This compensatory disposition is that which forgets that
reflection exists to guide choice and effort.” (15)
And further, Dewey says, about this compensatory act of making up for deficiencies of existence, as that which is characterized by the changing trait, in relation to philosophy as the love of wisdom, that philosophy as the:

“...love of wisdom is but an unlabourious transformation of existence by dialectic, instead of an opening and enlarging of the way of nature in man.” (16)

Where the meaning of the phrase “an opening and enlarging of the way of nature in man” is referenced as the latter task, Dewey concludes Chapter 2 by saying:

“A true wisdom, devoted to the latter task, discovers in thoughtful observation and experiment the method of administering the unfinished processes of existence so that frail goods shall be substantiated, secure good be extended, and precious promises of good that haunt experienced things be more liberally fulfilled.” (17)

The meaning of the word ‘existence’, then, as used by Dewey, refers to the unfinished processes involved in the organically oriented dramatic conjunction, interaction, alternatively, and alternatively changing of the circumstantial traits of the precarious (the uncertain) and the stable (the certain), aspects of the world situation of life, as they were in the near and distant past, as they are in the present, and, as they will be in the near and distant future. Existence, including that of human being as an organic and integral part of it, as Dewey conceives it, then, is unfinished and is characterized by certainty interactively, alternatively, and alternatively conjoined with uncertainty, rather than absolute certainty disjoined from uncertainty.

The good, then, in the world situation of life, according to Dewey, is not the absolute certain or stable, in disjunction from the uncertain or precarious, for such does not exist in the reality of the organically conditioned interactive, conjunctive, alterative, and alternative circumstances of the world situation of life, hence, human experience of it and knowledge about it is impossible. The good, for Dewey, is the proportional good of the certain or stable in conjunction, interaction, alteration and alteration with the uncertain or precarious. Such a proportional good does exist in the reality of the organically conditioned circumstances of the world situation of life, hence, is experiencable and experienced, and, further, is knoable and known by humans in circumstances in the world situation of life in and from experience.

About this proportional good, as the conjunction of the proportional certain with the uncertain in contrast to the absolute good, as the absolute certain in disjunction from the uncertain, Sztumski, I infer, takes it as a deficient good and takes it that knowledge about this good is deficient knowledge. The point that knowledge about the proportional good is deficient, in that it is lacking in it the knowledge about the absolute good, is made by Sztumski, when saying:

“Up until now, knowledge (especially scientific) was a guarantor of certainty. Now, such knowledge has become increasingly relative, it has lost its value of reliability and cannot warrant anything in an absolute manner. Above all, the orientation of humans resulting from knowledge about the world does not warrant the possibility of survival. On the contrary, the greater the progress of science and technology the more risky becomes our survival.” (18)

Where the meaning of the word ‘now’ refers to present circumstances in the new situation of life in the world, then, the meaning of the phrase ‘up until now’ refers to past circumstances in the world situation of life, and, as Sztumski implies, knowledge about the absolute certain, as
disjoined from the uncertain, existed and “guaranteed” absolute certainty, hence, absolute good, in those past circumstances, whereas, in the present circumstances, this knowledge does not exist, hence, there is no guaranteed absolute certainty as a guaranteed absolute good. And, further, without the existence and guarantee of this absolute knowledge, in the present organically conditioned interactive, conjunctive, alternative, and alternative circumstances of the new situation of life in the world, the possibility of continued human survival is not warranted, following the direct correlation of the more proportional knowledge, i.e. the more scientific knowledge, the more the risk to human survival, as a consequence, then, risk to human survival is on the increase.

It seems to me that implicit in Sztumski’s correlation of “risk,” is what Dewey, within the philosophy of pragmatism, alludes to as the “drama” of human interactive existence in the world situation of life, is the anguish, anxiety, or angst, about the “tragedy in the drama” of human existence in the world situation of life, as alluded to by Jean Paul Sartre, in the philosophy of existentialism, for as Sztumski says:

“We are not able to foresee the next direction we are to go that does not involve risk, failure, and the growth of threat. Moreover, the risk of failure increases proportionally to the speed of the changes in our environment.” (19)

From my perspective, then, the aspects of the pragmatism of Dewey that Sztumski, explicitly and implicitly, is agreeing with, are those of:

1. the **philosophy of existence**, including human existence, as the organic and dramatic interaction of the world situated and alternately and alternatively changing circumstantial trait of stability in conjunction with, rather than in disjunction from, the world situated circumstantial trait of precariousness; and

2. the **philosophy of experience of existence**, as that of the human experience of the existence of the traits of precariousness (uncertainty) and stability (certainty) in organically conditioned circumstantial conjunction with, not in circumstantial disjunction from, the interactive, and alternatively changing world situation of life, as that of the troubling feelings of perplexity conjoined with, not disjoined from, the joyous feelings of achievement; whereby:

forming in man, as Dewey points out, the experiential acts of feeling, desiring, and striving, as integral aspects of the human experience, involved in the sometimes tragic and sometimes non-tragic drama of the human interest in the continuity of the relationships between and among frustration, planning, and consummation, as organically conditioned circumstantial forces and conditions in the new situation of life in the world.

The philosophy of existence, in terms of a conjunction of the precarious trait and the stable trait, as organically conditioned, conjoined, interactive, alternative, and alternative circumstances in the world’s new situation of life, and the philosophy of experience of existence, in terms of experiencing the troubling feelings of perplexity, as induced and experienced by the precarious trait, and the joyous feelings of achievement, as induced and experienced by the stable trait, as characterized above, within the philosophy of Dewey’s pragmatism, implies a philosophy of the knowing experience, which I make no claim of agreement between Sztumski and Dewey, but which I will elliptically develop, in the space I have left in this paper, i.e. the development of a philosophy of educology as a philosophy of the knowing experience as a philosophy for the future in the new world situation of life.
In the pragmatic philosophical perspective, from which this paper is written, the meaning of the word ‘educology’, as alluded to in the background section of this paper, refers to knowledge about both the educational process, as specially conducted, for example, home, school, and community institutions, and the educative experience, as generally conducted in life in general, and, as integrated well and ill into the educational process. And, where educology is knowledge about the educative experience it is identical to knowledge about the conduct of the reflective thinking experience as the knowing or inquiring experience. Where, then, educology is knowledge about the educative experience, it is identical to knowledge about the knowing experience generally conducted as the reflective thinking experience within the organic interaction, alteration, and alternation of the conjunction of the circumstantial traits of precariousness and stability, i.e. within the existence, of the world’s new situation of life.

Within the philosophy of existence and of experience of existence characterized above, as that which Sztumski and Dewey agree, the specific philosophical question about educology, as knowledge about the educative experience generally conducted as the reflective thinking experience, is, as being knowledge about the educative experience, “What is knowledge about the reflective thinking experience?”

To understand the significance of this question in regard to knowledge about the reflective thinking experience as knowledge about the educative experience, i.e. in regard to educological knowledge, it is important to understand the identification of the educative experience with the reflective thinking experience being carried one step further to that of identifying the educative experience and the reflective thinking experience with that of the inquiring experience, or inquiry, for short, the identification of which Dewey refers to in the Preface of his book titled *Logic: The Theory of Inquiry*, when saying:

“This book is a development of ideas regarding the nature of logical theory that were first presented, some forty years ago, in *Studies in Logical Theory*; that were somewhat summarized with special reference to education in *How We Think*. While basic ideas remain the same, there has naturally been considerable modification during the intervening years. While connection with the problematic is unchanged, express identification of reflective thought with objective inquiry makes possible, I think, a mode of statement less open to misapprehension than were the previous ones.” (20)

Dewey makes the identification of the reflective thinking experience and the inquiring experience and he connects this identification with what he refers to by the meaning of the phrase ‘the problematic’ and with the meaning of the word ‘education’. Dewey technically defines the meaning of the word ‘education’ in his book *Democracy and Education*, where he says:

“It is that reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience.” (21)

And, from the philosophy of educology perspective of this paper, the meaning of the word ‘educology’ refers to knowledge about the reflective thinking, i.e. the knowing or inquiry
thinking, experience used to conduct the “reconstruction or reorganization of experience which adds to the meaning of experience, and which increases ability to direct the course of subsequent experience,” as the knowing experience.

In consideration of the reference of the meaning of the phrase ‘the problematic’, it is that of a situation, as characterized earlier, i.e. a situation is that of the existence of the organic interaction, alteration, and alternation of the conjunction of the circumstantial traits of precariousness and stability, and, as Dewey says, in negative terms, a situation:

“... is not a single object or event or set of objects and events. For we never experience ... objects and events in isolation but only in connection with a contextual whole. This latter is called a ‘situation’.” (22)

About the fact that humans experience objects and events only in the context of a situational whole, Dewey points out a fault with psychology, when it is considered from the pragmatic philosophical perspective he comes from. He says:

“Psychology has paid much attention to the question of the process of perception, and has for its purposes described the perceived object in terms of the results of analysis of the process. I pass over the fact that, no matter how legitimate the virtual identification of process and product may be for the special purpose of psychological theory, the identification is thoroughly dubious as a generalized ground of philosophical discussion and theory.” (23)

Dewey’s point is that psychology selectively emphasizes singular aspects of situations existing in the reality of the organic interaction, alteration, and alternation of the conjunction of the circumstantial traits of precariousness and stability in situations in the world, e.g. mentalistic psychology selectively emphasizes the singularity of mental feelings, mental images, and mental habits; behavioral psychology selectively emphasizes the singularity of physical behavior; cognitive psychology selectively emphasizes the singularity of the cognitive; and neural psychology selectively emphasizes the singularity of neurons. Psychologists single out and focus on an aspect of situations, in contrast to what educologists do, as Dewey says, that of being “... sensitive to the quality of a situation as a whole,” where the meaning of the word ‘quality’ refers to that which “qualifies all the constituents to which it applies in thorough going fashion.” (24)

The meaning of the phrase ‘problematic situation’, then, refers to that kind of situation, existing in the reality of the organic interaction, alteration, and alternation of the conjunction of the circumstantial traits of precariousness and stability in the world situation of life, that is tertiarily qualified, specifically by the tertiary quality of being indeterminate, or as Dewey says, by being “disturbed, troubled, ambiguous, confused, full of conflicting tendencies, obscure, etc.” (25)

About problematic situations and these tertiary qualities as traits of a situation, Dewey continues by saying:

“It is the situation that has these traits. We are doubtful because the situation is inherently doubtful. Personal states of doubt that are evoked by and are not relative to some existential situation are pathological; when they are extreme they constitute the mania of doubting. Consequently, situations that are disturbed and troubled, confused or obscure, cannot be straightened out, cleared up and put in order, by manipulation of our personal states of mind. The attempt to settle them by such manipulation involves what psychiatrists call ‘withdrawl’ from reality.’ Such an attempt is pathological as far as it
goes, and when it goes far it is the source of some form of actual insanity. The habit of disposing of the doubtful as if it belonged only to us rather than to the existential situation in which we are caught and implicated is an inheritance from subjectivistic psychology. The biological antecedent conditions of an unsettled situation are involved in that state of imbalance in organic-environmental interactions. . . Restoration of integration can be effected, in one case as in the other, only by operations which actually modify existing conditions, not by merely ‘mental’ processes.” (26)

Where a problematic situation is an indeterminate situation, i.e. an unsettled situation, involved in the reality of the existence of the organic interaction, alteration, and alternation of the circumstantial trait of stability (certainty), in conjunction with, rather than in disjunction from, the circumstantial trait of instability (uncertainty), in the world’s new situation of life, it is an indication of an imbalance of altering and alternating stability and instability in existence that induces the reflective thinking experience, as the knowing, inquiring, or reflective thinking experience, to be conducted to establish a resolved problematic situation as a determinate situation, i.e. as a settled or more stable situation, hence, restoring the integrity of the situation, using, as Dewey says, “operations which actually modify existing conditions, not by merely ‘mental’ processes,” producing proportional, not absolute, knowledge as a proportional, not absolute, good.

For Dewey, being that knowledge: (1) is the product of the reflective thinking (knowing, inquiring, educative) experience; (2) settles (stabilizes) an unsettled (instable) situation; and (3) is proportional, rather than, absolute; it, (4) forms relations in and with aspects of the reality of the existence of the organic interaction, alteration, and alternation of the trait of the certain, in conjunction with, rather than disjunction from, the trait of the uncertain in circumstances of situations in the world, wherein, as Dewey says, within his philosophy of pragmatism, that:

“In order to avoid, negatively, the disastrous doctrinal confusion that arises from the ambiguity of the word relation, and in order to possess, positively, linguistic means of making clear the logical nature of the different subject-matters under discussion, I shall reserve the word relation to designate the kind of ‘relation’ which symbol-meanings bear to one another as symbol-meanings. I shall use the term reference to designate the kind of relation they sustain to existence; and the words connection (and involvement) to designate that kind of relation sustained by things to one another in virtue of which inference is possible.” (27)

Knowledge, then, is proportional in that it forms relations, within and between the symbol-meanings, i.e. word and number meanings, that construct propositions, used to reference the connection, i.e. the involvement, of the things, i.e. objects and events in their significance for inference, in the organically oriented interaction of the alteratively and alternatively changing circumstantial trait of certainty, in conjunction with, rather than disjunction from, the circumstantial trait of uncertainty in the world situation of life, however, the meaning of the word ‘knowledge’, Dewey says:

“. . . suffers from ambiguity. When it is said that attainment of knowledge, or truth, is the end of inquiry the statement . . . is a truism. That which satisfactorily terminates inquiry is, by definition, knowledge; it is knowledge because it is the appropriate close of inquiry. But the statement may be supposed, and has been supposed, to enunciate something significant instead of a tautology. As a truism, it defines knowledge as the outcome of competent and controlled inquiry. When, however, the statement is thought
to enunciate something significant, the case is reversed. Knowledge is then supposed to have a meaning of its own apart from connection with and reference to inquiry. The theory of inquiry is then necessarily subordinated to this meaning as a fixed external end. The opposition between the two views is basic. The idea that any knowledge in particular can be instituted apart from its being the consummation of inquiry, and that knowledge in general can be defined apart from this connection is, moreover, one of the sources of confusion in logical theory. For the different varieties of realism, idealism, and dualism have their diverse conceptions of what ‘knowledge’ really is. In consequence, logical theory is rendered subservient to metaphysical and epistemological preconceptions, so that interpretations of logical forms varies with underlying metaphysical assumptions.” (28)

The metaphysical assumption made in the philosophy of educology perspective in this paper is that reality is the existence of the organically oriented interactive, alteratively, and alternatively changing circumstantial trait of certainty or stability in conjunction with, rather than in disjunction from, the circumstantial trait of uncertainty or instability in the world situation of life. And, the epistemological assumption made is that aspects of this conjunction, referenced by the meanings formed in the propositional construction of proportional knowledge, in contrast to absolute knowledge, as the product of the reflective thinking for knowing (inquiring) experience, is the product of the educative experience, hence, proportional knowledge is the product of the educative experience as conducted by engaging Dewey’s logic as a theory of inquiry (reflective thinking, knowing, educative) experience the knowledge of which is educology.

From the perspective of philosophy of educology in this paper, with these metaphysical and epistemological assumptions, then, the meaning of the word ‘educology’ refers to knowledge of the logic of the conduct of the reflective thinking experience as involved in inquiry, i.e. educology is knowledge of the logic of the conduct of the thinking for knowing experience as the educative experience. Educology, then, is based on metaphysical and epistemological assumptions that provide the basis for logically and ethically guiding the human conduct of the reflective thinking experience in the reality of existence toward the end of knowing, i.e. making certain or stable, selected aspects of existence, where the meaning of the word ‘existence’ refers to, as characterized above, the human drama as it is involved in the organically oriented interactive, alteratively, and alternatively changing circumstantial trait of certainty or stability in conjunction with, rather than in disjunction from, the circumstantial trait of uncertainty or instability, in the world situation of life.

Part 4
Philosophy of Eeducology as a Philosophy of Logic and Ethics for the Future

Ironically, the philosophy of the logic of educology is the logic of the method of experimental inquiry; the very influence in the new situation in the world that Sztumski and Dewey agree exists, making it a new world situation of life, however, it is the philosophy that makes a distinction between logic, as knowledge about the pattern of experimental inquiry, and methodology, as knowledge about methods of experimental inquiry conducted within the knowledge of the logic of experimental inquiry. Whereas, the knowledge about methods of experimental inquiry has altered and influenced alteration and will continue to alter and influence alteration in existence, to resolve specifically identified problematic situations, it is the case that the knowledge about the logic of experimental inquiry remains constant through this alteration.
The methodology of, i.e. knowledge about the methods of: the physical sciences, e.g. of physics and chemistry; the bio-physical sciences, e.g. of biology and ecology; the mathematical sciences, e.g. of algebra and geometry; have altered and influenced alteration of methodology of inquiry as affected by specifically identified problematic situations involving experimental inquiry into circumstances connecting such objects and events as light, sound, atoms, molecules, genes, chromosomes, number, and lines as singularity focused subject matter of inquiry. Also, the methodology of the social sciences, e.g. of social-psychology, sociology, and anthropology has altered and influenced alteration involving methodology of experimental inquiry into circumstances connecting such objects and events as; mental feelings, images, and habits; physical individual and group behavior; human cognition; and nervous system and brain neural behavior as singularity focused subject matter of inquiry. However, in each case of the alteration of the methodology of experimental inquiry in the physical, bio-physical, mathematical, and social science knowledge producing societies, the logic of experimental inquiry has remained constant, and is the object of inquiry in the philosophy knowledge producing society of educology as unity focused subject matter of inquiry.

Whereas, the philosophy of the physical, bio-physical, mathematical, and social sciences directs the scientists in their knowledge societies to use methodology that selectively emphasizes and focuses on a single aspect, the philosophy of educology directs the philosophers in its knowledge society to use methodology that emphasizes and focuses on the unified and unifying aspects, of the logic of the reflective thinking (knowing, inquiring, educative) experience, in contrast to, but includes, the logic of the dialectical thinking (knowing, inquiring, educative) experience.

The space remaining in this paper does not permit the discussion necessary to make the distinction between these two kinds of logic, except to say that Dewey makes and uses it in his books Logic: The Theory of Inquiry and How We Think, and to say that it is the logic that is based on the ethical value of human growth of the continuous and proportional betterment of the reflective thinking (knowing, inquiring, educative) experience as the good of the continuous educative experience. The logic of reflective thinking (knowing, inquiring, educative) experience is a logic that directs the reflective thinking (knowing, inquiring, educative) experience toward continuously bettering the cooperation, coordination, and correspondence among humans necessarily involved in the truthful vindication, validation, and verification experiences of the good of growth in the continuous educative experience, as conducted in the human drama, involved in the experience of existence in the new world situation of life.

Knowledge of the logic of the reflective thinking (knowing, inquiring) experience, is knowledge of the educative experience, and, is educological knowledge in a philosophical form. Educology, from the philosophy of educology perspective of this paper, is knowledge as the product of the reflective thinking (knowing, inquiring, educative) experience conducted philosophically and is the kind of knowledge indicated by Dewey in the summary of his review of the relation of philosophy to the educative experience, in the chapter titled Philosophy of Education, in his book Democracy and Education. Intending the meaning of the word ‘education’ to refer to the educative experience as the reflective thinking (knowing, inquiring) experience conducted in life in general, in contrast to referring to the educational process conducted in schools, from the metaphysical and epistemological assumptions, respectively, about the reality of existence and the experience of this reality, stated above in this paper, Dewey says:

“After a review designed to bring out the philosophic issues implicit in the previous discussions, philosophy was defined as the generalized theory of education. Philosophy was stated to be a form of thinking, which, like all thinking, finds its origin in what is uncertain in the subject matter of experience, which
aims to locate the nature of perplexity and to frame hypotheses for its clearing up to be tested for action. Philosphic thinking has for its differentia the fact that the uncertainties with which it deals are found in widespread social conditions and aims, consisting in a conflict of organized interests and institutional claims. Since the only way of bringing about a harmonious readjustment of the opposed tendencies is through a modification of emotional and intellectual disposition, philosophy is at once an explicit formulation of the various interests of life and a propounding of points of view and methods through which a better balance of interests may be effected. Since education is the process through which the needed transformation may be accomplished and not remain a mere hypothesis as to what is desirable, we reach a justification of the statement that philosophy is the theory of education as a deliberately constructed practice.” (29)

This knowledge being stated by Dewey is proportional, not absolute, philosophical knowledge about the reality of the organic, interactive, and the alternatively changing conjunction of the certain and uncertain circumstances of existence and the proportional good, in contrast to the absolute good, of the educative experience as the reflective thinking (knowing, inquiring) experience, and, from the philosophy of educology perspective of this paper, it is educological knowledge implying the logic of this experience and the ethics of human practice conducted in accord with the logic of this experience.

Also, from this perspective, philosophy of educology is the philosophy of the future needed to answer the question of the best education of people for conducting the successful globalization of the world in accord with Sztumski’s directive: *Educologists as ethicists, be responsible for philosophically inquiring into, constructing, and teaching knowledge about the good and how to best educate the people of the world with this knowledge, in that a new situation of life has developed in the world.*

And, also from this perspective, a model case of an educologist, as demonstrated in her paper titled *The Problem Method in Teaching Philosophy*, soon to be published in the *International Journal of Educology*, is Professor of Philosophy, Jurate Morkuniene. As a conclusion to my paper a quote is presented from her paper in reference to teaching, as the conduct of arranging circumstances for an educative experience in the subject matter of philosophical text for university students who exist in and are indicating a problematic situation by questions in the educational process, as conducted in a school situation in the world situation of life. Morkuniene says:

“Philosophical texts, both those belonging to the past and present, in many cases are ‘alien’ to the student, because his knowledge and experience has been accumulated . . . on a lower level of generalization in another ‘paradigm’ of teaching. It is here that a conflict appears first of all, i.e. a problem arises. How should I understand a strange experience and of what use is it to me? In general, is this strange text worth to be understood by me? Maybe I should only learn it (to pass the exam)? The student encounters the dilemma: first, is the text worth studying if it is not worth understanding? Second, if it is worth understanding, how should I do it?” (30)

**Notes**

1. Fisher, James: *Philosophy of Educology for Developing Democracies in the World*. This paper is available through [www.era-usa.net](http://www.era-usa.net), the website for Educology Research Associates/USA (ERA/USA)
2. Sztumski, Wieslaw: *Upbringing in the New Situation of Life: Click-Time Ethics as the Fundament of Upbringing in the Future*. This paper is also available through www.era-usa.net.

3. Sztumski, pg. 4
4. Ibid, pg. 1
5. Ibid, pg. 1
6. Ibid, pg. 2
7. Ibid, pg. 3
8. Ibid, pg. 3


10. Ibid, *Experience and Nature*, pgs. 75-76
11. Ibid, pg. 76
12. Ibid, pg. 76
13. Ibid, pg. 76

14. The meaning of the word ‘mind’, as used by Dewey, to contrast with his meaning of the word ‘consciousness’, can be understood in consideration of his work in Chapter Eight, *Existence, Ideas and Consciousness*, from his book *Experience and Nature*, pgs. 303-305.

16. Ibid, pg. 76
17. Ibid, pg. 76-77
18. Sztumski, pg. 4
19. Ibid, pg. 4


22. Dewey, John; *Logic: The Theory of Inquiry*, pg. 72
23. Ibid, pg. 73
24. Ibid, pg. 75
25. Ibid, pg. 109
26. Ibid, pgs. 109-110
27. Ibid, pgs. 60-61
28. Ibid, pg. 16

29 Dewey, John: *Democracy and Education*, pgs. 331-332

30. Morkuniene, Jurate; *The Problem Method in Teaching Philosophy*, a paper soon to be published in the *International Journal of Eduology*, Eduology Research Associates, Sydney, Australia, pg. 3. This paper is also available through www.era-usa.net.
Are We Ready for Integration in the World? (A Paper in Philosophy for Educology)

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Introduction by Co-Editors

This paper was written by Dr. Wieslaw Sztumski, Professor of Philosophy in the Social Science Faculty in the University of Silesia in Katowice, Poland, presented at the UNESCO Conference at the Law University of Lithuania, Vilnius, Lithuania, 2002 and accepted for publication in the International Journal of Educology. It represents Professor Wieslaw’s philosophical position about the problems involved in the integration of European countries into the European Union.

Dr. Sztumski and the Co-Editors of IJE have had many long talks, while participating in UNESCO Conference’s at the Law University of Lithuania, Vilnius, Lithuania, headed by Dr. Jurate Morkuniene, during the years of 2002, 2003, and 2004. In those talks it became clear that Dr. Sztumski’s philosophically oriented reflective thinking experiences were very compatible with the philosophically oriented reflective thinking experiences, as conducted from the philosophy of educology perspective, as this perspective is being developed in the Institute of History and Philosophy of Educology for Developing Democracies in the World (the Institute), an initiative of Educology Research Associates/USA (ERA/USA).

The paper is in a philosophy for educology perspective, implying the philosophy of educology perspective being developed in the Institute as an experiential philosophical oriented one, with the orientation being effected by the sciences of ecology and semiotics.

Dr. Sztumski’s philosophy for educology perspective, as interpreted from the perspective of philosophy of educology, in general, is guided: (1) by a growing ecological crisis in the world in which there is a threat to the most important goal of life, i.e. the goal of securing living conditions for the present and future generations of humans, wherein, then, life itself becomes the highest good, as determined by the significance of the synergy of action; (2) by the meaning of the words ‘synergy of action’ to refer to the human internal will to integrate with others in action, in contrast to referring to the human internal will to coerce others in action, as the principle of unification to encounter the growing ecological crisis in the world, and; (2) by the meaning of the word ‘metanoia’ to refer to a radical change in human awareness and mentality on a massive human scale in the world in consideration of the significance of the synergy of action to encounter the growing ecological crisis in the world.

Introduction by Author

Integration is more than the mere joining together, unification, or association. Integration means merging in many respects. As a result of merging comes the full effect of the synergy of action. Integration takes place, especially under the influence of internal factors having an effect over a long period of time. Integration is possible on the basis of fundamental interests. At present, one fundamental interest is to survive in all critical situations of the human life environment and to secure living conditions for future generations of humans.

The attempts by European countries to join together, made during the period from the Middle Ages to the twentieth century, failed. This was so because such efforts were undertaken by
political and economic means, i.e. by the means of force, conquest, and coercion, and on the basis of nationalistic, religious, racist, and class ideologies. Measures of unification were undertaken in order to create or strengthen religious, colonial, and imperial superpowers. All previous integration attempts failed because cultural and subjective factors played almost no role. Now we know that the cultural factors and the level of collective awareness of development play an essential, if not decisive, role in the implementation of the integration process. The integration process requires shaping an appropriate cultural basis and a quite new social awareness. Therefore, our awareness and mentality should radically change on a massive scale. Such change is named “metanoia”. A question arises: "Are we ready for the metanoia needed at the present time?" To some extent, the answer is "Yes." We have adequate philosophical and ethical bases to meet this need. Unfortunately, it is the economists and not philosophers or ethicists, which determine the social consciousness of humans in the world. And, these economists have forced humans to “hunt for profit” with all its negative consequences, especially the consequences of egoistic and imperialistic thinking.

**Part 1**

**Cultural Premises of Integration**

As stated above, attempts by European countries to join together, made during the period from the Middle Ages to the twentieth century, failed, and they failed because the unification attempts of European countries resulted mostly from a necessity to concentrate forces and means in order, either, to carry out invasion plans or to secure an effective defense against an invader. The very idea of unification was connected with a desire to dominate, in the case of merging into aggressive alliances, and, a fear of losing one’s domination, in the case of merging into defensive alliances. In the twentieth century, especially in its second half, it appeared that in the face of the threat of nuclear destruction, any attempt to conquer Europe, if made by a superpower, would be completely senseless in that it would, in fact, amount to a suicidal act.

The concept of the European Union also developed on the basis of imperial ideologies and aggression and was an attempt to counteract a possible invader, i.e. the bloc of countries grouped around the superpowers of the Soviet empire and COMECON. These two superpowers competed with each other for world domination, especially in the economic sphere, and forced European states, by means of political or economic and financial dependence, to merge into two confrontational alliances: the Warsaw Pact and NATO. Western Europe countries, in fear of a socialist revolution taking place on their territory and yielding to the pressure of propaganda, underwent a merging process. As a result they achieved certain benefits and guarantees. Wealthier countries benefited from the unification because they gained access to a cheaper labor force and had an opportunity to enter new markets. Poorer countries found an opportunity for capital inflow and the execution of business orders, which contributed to the fall in unemployment and a rise in exports, and gave them access to modern technologies. However, the basic objectives of the unification of these countries within the European Union, i.e: the equalization of economic potentials and living standards and the elimination of xenophobia connected with nationalism, was not reached. It seems that attempts to attach new countries to the European Union, on the basis of the same principles and with the same arguments as in the past, are not optimistically promising. This is especially true in a situation where there is no threat of another world war breaking out. Following the collapse of the Soviet Union, the bogeyman which was quite convenient for propaganda purposes, ceased to exist, hence new illusions are being created as to the benefits that could be derived from unification.

Speaking about integration, I have in mind something more than the mere joining together, unification, or association. Integration means merging in many respects, and in an ideal case, in
all respects. As a result of such merging comes the full effect of the synergy of action. On the contrary, a unification process can take place in only one respect and does not have to lead to a synergy of action but only to cooperation. Countries may unite under the influence of emergencies and external factors but integration takes place especially under the influence of internal factors having an effect over a long period of time. Integration is possible on the basis of primary interests, i.e. those interests that determine the will to join together, rather than secondary interests, i.e. those interests that determine the will to dominate. A growing number of politicians, including representatives of European Parliament and EU bodies, refer to the anachronism of the European Union in its present shape. They point to the collapse of the original concept of the Union and the lack of an appropriate motivation to maintain the structure as well as the reluctance of post communist countries to join and the unwillingness on the part of the EU founders to broaden the Union in fear of the lowering of living standards, of the possibility of recession, and, even of an economic crisis. These fears are justified to a substantial extent in view of the fact that the pace-to-date of the arms race has been slowed down and the military lobby has collapsed. This lobby was the engine of the economy contributing to the economic growth of highly developed countries. Of course, in an enforced situation, under political and economic pressure exerted by the decision centers of the wealthy EU states, which expect to gain even greater benefits from EU broadening, the remaining countries will find themselves in a dead-end and may be forced to join the European Union. But is this a real goal of European integration?

The unwillingness on the part of many post communist countries to join the European Union is also justified if one takes into account the fact that these countries did not have enough time to enjoy, to the full, their gained or regained freedom and independence. Whereas, following admission to the European Union, their freedom and sovereignty will prove to be only partial, if not illusory.

As a result of the breakthrough in historical developments of the last ten years, unification against something on the European continent within the framework of the continent became actually senseless. There would have been some point of senselessness in such a kind of European unification, if it had been undertaken in order to counteract other continents. Possible threats from other continents cannot, of course, be ruled out. Such threats seem quite probable in the future as a result of a developing polarization between the countries of the East and the West and the North and the South. Currently, however, there are no such threats. This means that in Europe there is no point in the unification of countries AGAINST something. There is only use in unification FOR something, i.e. FOR the implementation of some common fundamental interest, the highest good in the name of which everyone has to make sacrifices in order to reach a compromise which would be the basis of and a necessary condition for the coming into being and proper functioning of an integrated community of states. Such a fundamental interest could be related to counteracting a real, not imagined, threat to the existence and development of European countries, a threat that concerns all residents of Europe irrespective of the differences resulting from their state, ethnic, denominational, and linguistic membership. A growing ecological crisis is undoubtedly such a threat. In this connection the most important goal is to secure living conditions for us and for future generations. Life itself becomes the highest good.

These are not issues concerning solely Europeans. Ecological problems should constitute the first and the most important means of cooperation, i.e. of the joining together of all in thoughts and actions. The second means of cooperation should be connected with measures preventing a war on a broader scale. And, the third means of cooperation should be realizing the model of balanced (sustainable) development.
Europe’s integration around these three means, areas, or objectives of cooperation become an historical necessity resulting from the human instinct for self-preservation, rather than arbitrary aspirations of various leaders, adherents of secular or clerical ideologies, pressure groups, or short-term objectives. These are concrete living conditions and it is the people’s will to survive that force integration processes in a natural way, in line with a social evolutionary tendency to reach high productivity as a result of people’s improved cooperation and integration into more compact and more efficiently functioning social organisms.

This natural integration tendency is manifested always at a proper time and is implemented in a continual way. History, just like nature, does not tolerate leaps, i.e. the speeding up of the social pace of evolution or slowing it down, the premature realization of certain models of social life, or the social and economic systems that do not offer chances of success. This has been proved many times. In this connection Europe’s integration can only take place at an appropriate historical moment, at an appropriate stage of cultural evolution when people generally realize the need and the necessity for integration, when the state of social awareness enables starting such a process, i.e. the process in which cultural factors and the level of collective awareness of development playing such an essential, if not decisive, role in the implementation of the integration processes.

An objectively existing threat and the subjective awareness of this threat are a sufficient condition for the integration processes to take place. However, the necessary condition is internal conviction as to the need and possibility to integrate and the will to integrate. These are subjective factors.

A question arises: “Are such conditions present at our time?” It seems that they are not, except for the sufficient condition, in which we face a real and objective ecological threat and the threat of mass destructive weapons being used in case of war. But, considering our social awareness and cultural paradigms functioning as principle of choice in the social evolution, which lie at the foundations of interpersonal attitudes and relations and govern our behavior, "Does this sufficient condition allow for an immediate start to the integration processes?" “Does this sufficient condition imply internal agreement on European integration?” It seems that it does not. Xenophobia, present in many European countries, derived from the paradigm of rationalism and developed and became binding under free market conditions and the pursuit of profit, still dominates in our culture and in our awareness alongside the attitudes of hostility and aggression. And, the attitudes of xenophobia, hostility, aggression, and domination over others are the basic subjective obstacles on the road to integration. So long as these attitudes and paradigms are binding in the European culture the integration idea will remain another Utopia, created by politicians and adherents of various ideologies. The integration process requires shaping an appropriate cultural basis and an appropriate state of social awareness. This means that an appropriate philosophy is needed in order to realize the integration process. What is needed is a philosophy that would replace old cultural paradigms with the new ones, on the basis of which a new style of thinking would become widespread, implying new attitudes, positions, and ways of action. The paradigm of rationalism, a paradigm that brought about a crisis situation in the contemporary world, emerged from modern European philosophy and penetrated European culture and, as a result of colonialism, world culture as a whole. Europe can thus be regarded as responsible for what happened, hence, Europe should create a new cultural paradigm on the basis of a new philosophical concept.

Part 2
Metanoia as a Replacement Cultural Paradigm

Metanoia means a radical change in human mentality on a massive scale. It is a form of the reorientation of collective social awareness. It is preceded by a replacement system of values
binding at a given level of social evolution. Its essential moment is the establishment of a new hierarchy of values as a result of which a new cultural paradigm starts the binding effect. Metanoia is preceded by transformations taking place in the sphere of ethics, within the framework of a practical philosophy which has a decisive impact on the shaping of philosophical outlooks and related views, convictions, attitudes, and ways of behaving and thinking. The reshaping of systems of values, consisting in the introduction of a new fundamental value to replace an old one, is a leap in nature.

In this meaning metanoia is “an awareness revolution” which marks points of discontinuity separating individual periods in the history of culture. Such revolutions usually take place in situations termed as peculiar or critical. They appear from time to time as a result of technological and economic development. Metanoia is a recurrent phenomenon in human history resulting from people realizing that their certain expectations or aspirations cannot be met. It takes place when behavior, consistent with a recognized hierarchy of values, fails and gives no chance for the realization of a given universal ideal. There is no doubt that universal ideals were connected up, until now, with the human will, to rule over the world and over nature and society, originating in anthropocentric attitudes as well as individual and species egoism.

The first metanoia, i.e. a basic mentality reorientation process, took place when the concept of domination based on conquests, the development of empires, and the subordination to earthly values and worldly objectives collapsed. The emergence of Christianity and its quick development was connected with such a transformation to a new system of values that seemed more promising. People started to perceive a possibility of domination over the world in their unification with God, the Supreme Being recognized as the only and almighty ruler of the world. Man on his own proved to be unable to subordinate the world to himself. So man had to be united with God and only together with Him he could strive to secure for himself rule over the world and a privileged position in it. God becomes a tool in the human fight to reign over the world. That is why God is subject to hominization (God’s Son is to be a man) and man is subject to deification (man as a reflection or image of God). People, in the fight to reign over the world, have excluded other living creatures. People disputed these creatures’ right to having a soul that is a link between living, or generally earthly, creatures and God. In this way people easily got rid of rivals.

The second metanoia appeared when people realized that limitless subordination to God and trust in Him in order to gain the possibility to reign over the world also proved fallible. People began to build their new hopes for the fulfillment of a dream about absolute human domination on reason and thinking. In such a way the triumphant march of rationalism from modern times through to the Enlightenment started. In the nineteenth century this led to George Hegel and his followers giving the quality of an absolute to reason and its role in history. The development of rational scientific knowledge, theoretical and empirical studies, and accompanying technical progress favored the spread of the culture of reason and rationality and required reducing the share of extra-reason factors in cognitive and evaluation activity. A decisive turn in the sphere of mentality, i.e. the turn from faith to reason, from the cult of God to the apotheosis of knowledge, took place over a relatively short period of time. In this connection the ideology of atheism started to spread.

At present we are at the verge of a third metanoia, i.e. a metanoia linked with a departure from the paradigm of rationalism and scientism. This is so because mankind is again unpleasantly disappointed, even though it seems that the reign of rational man over the world is certain by means of a victory in the fight for anthropocentric domination through human hands armed with technology.
And, in this time of the third metanoia, it seems that we will finally have to say good-bye to the overwhelming ambition of the human race to conquer the world, in that awareness reorientation processes always accompany periods of transition from old ways of production and social systems to new ones. New ways of manufacturing and management, implied as a matter of fact by technical revolutions, as well as modern technologies, used to give rise to hopes, justified at the beginning, the idea of fulfilling a dream about absolute human reign in the world. Unfortunately, as usual, these hopes proved at their end to be another illusion.

It can be concluded, even on the basis of this brief analysis of human history, that mankind experienced at least three great turns in the history connected with the will to dominate, based on an anthropocentric species egoism. The first turn was connected with mankind’s disillusion as to effectiveness of the system of values based on force; the second turn was connected with the fallibility of the system of values based on hope, and; the third turn was connected with the ineffectiveness of the system of values based on reason. The first two turns resulted from human ambition to reign over the world. The third one results rather from a necessity to depart from the idea of human domination over the world.

The problem is not an ordinary change in mentality, which would mean another attempt to fulfill the idea of human domination, equally unsuccessful as shown by previous attempts. What is needed is such a change in mentality that would finally put an end to the revival of the idea of domination, replacing it with the idea of coexistence, the idea of domination with the idea of cooperation, and the will to subordinate the world with the will to survive in the world. This is a special type of metanoia that is appearing for the first time in history. A necessity to give up the human will to reign over the world also implies a necessity to give up the will of domination of some groups of people over others, i.e. to give up dictatorial and totalitarian inclinations. If humankind wants to survive, and this will is dictated by the instinct for self-preservation, it must get rid of idea of the fight for hegemony, of hostile attitudes, and of the will to destroy others. The future of mankind and its possibility for survival depends on spreading a system of values, i.e. a system of values in which life is the highest value and in which respect for others, dialogue, and tolerance are the highest principles. Such a system of values is created on the basis of a universally oriented environmental philosophy and bioethics.

The two previous forms of metanoia, connected with the departure from paradigms of ancient and modern culture, resulted from the fact that these paradigms did not lead to a victory in the fight for domination of one group of people over other groups, for achieving imperial goals through territorial expansion, and for appropriating resources and labor force, markets, etc., i.e. a fight carried out with the use of military means in the political and economic spheres. Now, at the end of the second millennium, facing a global threat to natural, social, and personality-related environments, mankind should finally reject imperialistic ideas. However, adherents to imperialistic ideologies do not give up. Defending their concepts and their status quo they carry over the fight for imperial domination through military, political, and economic means to that of the means of culture.

Such a fight, as they believe, can be waged without resorting to military measures, hence, without a risk of a world war and mankind’s extermination. I associate the fight for goals involved in an imperial reign, using military, political, and economic means, to goals involved in an imperial reusing culture as a means, i.e. I associate extra-military means, with the means of “cultural imperialism” as means that will probably lead to the “final stage of capitalism.” And, when it appears that, also, this form of imperialism does not bring about the expected results or even increases the threat of dehumanization and extermination of the human race as a result of the
degradation of cultural and personality-related environment, humankind will reject the ideology of imperialism forever and the implementation of the above mentioned third metanoia will begin.

Part 3
Culture as the Area of a Fight for Domination

It seems that objective premises for Europe’s starting its integration process have already appeared. Subjective premises for this process are also emerging. An appropriate environmental philosophy and the cultural movement of universalism are already active although still in the stage of being established. On their basis, one can start overcoming anachronistic paradigms of culture, ways of thinking and attitudes arising from anthropocentric views, and effect an awareness reorientation in such a spirit so that it favors integration. A system of values, under which common and long-term interests would be more important than private and short-term interests and universal values would be superior cherished by groups of people, can already be propagated.

It would have seemed that in these circumstances Europe’s integration should be successful. However, the integration process encounters quite a strong resistance linked with factors that are cultural and historical in nature. Questions arise: "Is it necessary for Europe’s integration to take place on the basis of a Western philosophy, which does not favor metanoia, and on the basis of Western, and especially American, model of culture and system of government?" "Should U.S. culture, including it’s political culture, become a model for Europe’s culture and should the culture of Western European countries be worth imitating by the remaining countries?"

It is obvious that the United States is unable to compete with European countries in the area of culture. Because of historical and ethnic reasons the U.S. does not measure up to European countries and cannot boast such momentous and positive achievements. Also political culture, especially American democracy, leaves a lot to be desired. Under high-sounding slogans of freedom, democracy, and respect to human rights, actions and conditions are implemented and tolerated which are in fact in absolute contrast to these slogans. If Europe’s integration were to be effected on the basis of American examples it would bring about its cultural regression, a kind of return to barbarism. It is clear that Europe has to use its own cultural achievements and develop culture more intensively in the process of integration.

The rich cultural output of Western countries and positive elements of American culture should be used in the implementation of integration processes in Europe. However, the respective achievements of East European countries should not be forgotten. Eastern European countries do not equal Western countries in the economic respect. This is also the case with respect to technical development, although, while assessing this sphere, one should differentiate between the level of technology and the level of technological thought and creative abilities of engineers. The creativity or technical staff is actually lower in the United States than in Europe. Lower, also, is the state of development of humanities, philosophy, and art. In spite of this the United States imposes on European countries, especially post communist states, its mentality, style of thinking, behavior, patterns, ways of action, and its hierarchy of values binding in the paradigm of American culture, aspects that are unfamiliar to European traditions.

This takes place on the occasion of the transfer of technologies, computerization, capital, and economic models (although not accidentally). An important role in this process is played by the popularization of the language, actually American-English slang. Efforts are being made to make this slang used worldwide. All of this is a manifestation of the brutal expansion of “culture” of wealthier and economically more developed countries, which have secured for themselves
political domination thanks to certain historical circumstances that are now usurping the right to the exclusive assessment of the principles of justice, moral standards, political legitimacy, and the right to impose their political will on the entire world. This is a manifestation of power monopolization on a global scale by means of cultural imperialism. In case of Europe, efforts for cultural domination made by Western countries, especially Germany, to some extent seem to be another attempt to implement the “Drang nach Osten” slogan known from the time of Bismarck. This time without a military or nationalistic meaning implied.

European integration processes should not take place without the support of Eastern Europe’s cultural traditions. These traditions must not be underestimated, omitted, or disregarded.

The output of political and philosophical thought of the Slavic countries, including Poland, is highly significant. It was in Poland where the tradition and the principles of tolerance were shaped for a long time, with the unifying slogan “For your freedom and ours too” being implemented and various concepts of European unification emerging. This also occurred in the period of People’s Poland. Also in Poland the concept of universalism was born and developed in an institutionalized form, as well as varieties of ecological philosophies and transregional anthropologies. The religious concept of universal ecumenism, as the basis for world integration, was established and has been developing.

If one wants to counteract the cultural imperialism of the West and to avoid its pernicious results, one should not yield to the pressure of rich and economically developed countries nor to be ashamed of one’s own past. One’s own traditions and cultural achievements should be given prominence, propagated, and confronted by means of discussion and polemics. The pseudoculture of the West should be opposed.

The ruling elites in highly developed countries, united as world financial and various Mafia-style organizations started a fight in the area of culture for monopolistic rule and for constraining others. Attempts made so far for control of the world by military means or the use of physical violence failed and even, as a result of the development of military techniques, led to a critical state, i.e. led to a real threat of the extermination of mankind. The fight in the sphere of culture can be waged without the use of armed forces or physical violence. Rule over the world can be secured by means of a bloodless revolution in outlooks thanks to advertising and the dissemination of an appropriate ideology as a result of exerting influence on the human consciousness and subconscious. Thanks to this, the constraint becomes deeper and internal rather than only external and superficial as can be achieved as a result of physical violence. The control gained in this way is firmer, lasting, and not threatening.

Reference to tradition, historical memory, and common sense are good forms of defense against cultural aggression, i.e. against the way the Western liberalism-related hierarchy of values is being contrasted with traditional Christian values. We also have to do with reference to national traditions, even nationalistic and Nazi traditions, in order to manifest cultural differences and to counteract cultural imperialism. Essential objectives of cultural imperialism, hidden behind allegedly universal, innocent, and often even trivial, slogans of freedom, pluralism, justice, and democracy are exposed on the basis of common sense. The fight for domination in the sphere of culture, subordinated to imperial objectives, is a significant factor delaying European integration and an obstacle on the road to the metanoia consisting in the rejection of the idea of domination, in any form, in the future.
Toward an Ecologically Oriented Philosophy of Educology to Meet Future Challenges in the World (A Paper in Philosophy of Educology)

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Introduction by Co-Editors

This paper is one in philosophy of educology, i.e. in philosophy of knowledge about the educative experience as this experience is integrated, well or ill, into daily life and into the educational process, in that it inquires into the nature of the educative experience as it is in synergetic, i.e. in integrative, inter-active, and trans-active, inter-connection with the natural environment of the earth and universe. It was written by Dr. James E. Fisher, President of Educology Research Associates/USA (ERA/USA), a non-profit organization with the mission to improve home, school, and community education through the development of educology, and, the organization’s initiative of the Institute of History and Philosophy of Educology for Developing Democracies in the World.

Introduction by Author

The purpose of the paper is to inquire into the subject matter of ecology so as to establish a philosophy of educology for democratically integrating the world, where the meaning of the locution ‘philosophy of educology’ refers more specifically to the epistemology of educology, i.e. to the philosophical inquiry guided by the question “What is knowledge about education?”

Where educology is the body of knowledge claims about education and education is conceived as both the educational process conducted in homes, school, and communities in the world and the educative experience conducted in the educational process and in general life experiences, the paper focuses on the reflective thinking experience as the educative experience for educology’s knowledge claims to refer to.

With this focus, then, the reflective thinking experience will be demonstrated to be organically connected to the subject matter of ecology, whereby the subject matter of ecology provides an orientation for the development of a philosophy of educology. Such an ecologically oriented philosophy of educology provides worthwhile ideas for meeting the future challenges in the World.

Part 1
Basis of Paper

This paper is based on the one presented by Professor Wieslaw Sztumski, Social Science Faculty, University of Silesia, Katowice, Poland, the title of which is, in regard to the European countries, “Are We Ready for Integration in the World?”

Professor Wieslaw is European by birth, as I am by heritage. I am an American with ancestry, I believe, in England and/or Germany. I can make only belief claims, and not knowledge claims, because I have not made my heritage the subject matter of disciplined inquiry.

I can make knowledge claims, however, about the fact that Professor Wieslaw and I, in the month of October, 2002, collaborated in the presentation of a series of lectures and seminars in
universities in Poland, the content of which directly and indirectly impacts on the matter of the future challenges of integrating Europe and the World.

Professor Wieslaw’s approach to this matter, as I see it, is that as an ecologist concerned about educological matters, and mine, as I see it, is as an educologist concerned with ecological matters. Our approaches, however, both consider the import of the matter to be that of when and where, in the future, “Life itself becomes the highest good.” (From page 3 of Professor Sztumki’s paper)

As an educologist, I approach this goal of the matter, i.e. the goal of the matter of life itself becoming the highest good for humans in the world, from wondering about the meaning of the locution 'life' and what it is used to refer to in connection to the significance of education in meeting future challenges of the integration of Europe and the World, including America. This wondering is carried through the content of this paper, as guided by its purpose.

The purpose of the paper is to inquire into the subject matter of ecology so as to establish a true philosophy of educology for democratically integrating the world, where the meaning of the locution 'philosophy of educology' refers, more specifically to the epistemology of educology, i.e. to the philosophical inquiry guided by the question “What is knowledge about education?”

With the belief that knowledge claims about education, i.e. with the belief that educology, ought to be conceived as being composed by meanings that are used to knowingly refer to the human experience of life, as it is conducted in the natural environment of the world and universe, I have selected to inquire into the subject matter that has been intentionally formed by meanings to reference this natural environment, i.e. the meanings formed in the subject matter of ecology.

It should be noted that the question “What is knowledge about education?” is not the same as the question “What is education?” To this latter question, I can say, I came to a settlement on the following answer, which, in my wondering about the matter of life itself becoming the highest good for humans in the world, I came to as a necessary settlement to proceed with the question “What is knowledge about education?” i.e. What is educology?” question.

The answer to the question: “What is education?” I have settled on as being divided into two answers; Answer 1 and Answer 2, accounted for, as follows:

Answer 1: Education is the educational process as it is conducted in homes, schools, and communities in the world.

I have conceived the meaning of the locution ‘educational process’ to refer to the process that involves:

(i) someone, e.g. a parent, teacher, preacher, “boss,” or “politician” teaching

(ii) someone, e.g. a child, student, church member, business employee, or political party member;

(iii) to study for learning something of value, e.g. the subject matter formally and informally composing a curriculum of, e.g. the home, school, church, business, or political party;

(iv) somewhere, e.g. in the home, school, church, business, or political party,
(v) at some time, e.g. time in the home, school, church, business, or political party.

Answer 2: Education is the educative experience as it is conducted in: (i) the experience of the educational process; and in (ii) the experience of life in the natural environment of the earth and universe, in general.

I have conceived the meaning of the locution ‘educative experience’ to refer to the experience that involves the reflective thinking experience of the mental organic phases of the human consciousness as in a reciprocal trans-ductive relationship with the reflexive and non-reflexive functions of the physical organic systems of the human body, as they are both synergetically driven to inter-act and trans-act in and with the physical, physical organic, and mental organic aspects of the circumstances in the natural environment.

As an ecologically oriented educologist, I assume that it is the knowledge of the educative experience, composed by meanings referencing the reflective thinking experience, as a mental organic trans-active experience, conducted in and within physical organic inter-active functions in the natural environment, is the knowledge that ought to be the something of value that is taught, studied, and learned in the educational process in homes, schools, churches, businesses, and political parties and in general life experiences in democracies in the world while meeting the challenges of integrating Europe and the World, now and in the future.

Both of the answers and this assumption are somewhat explained in an outline form in a paper I published in the European journal, Pedagogika, Vytauto Didziojo universiteto leidykla, Kaunas Lithuania, 51, 2001, with the title of An Outlined Introduction to the Universal and Unifying Experiential Research Methodology in the Domain of Educology: The Discipline of Educology Introduced to Graduate Students, however, the second answer and its assumption continues to be the subject matter of my philosophizing about educology in this paper, as I wonder with the matter of life itself becoming the highest good for humans in the world, as conceived in the subject matter of ecology for orienting the continuing development of a philosophy of knowledge about education, i.e. for continuing the development of a philosophy of educology, the matter being motivated by Professor Wieslaw and his paper in regard to the primary challenge to the integration of the world.

From Professor Wieslaw, we come to understand that the primary challenge to the integration of the world is that of how to integrate human beings in countries of the world, where the use of the meaning of the locution ‘integration’ is accounted for as follows.

“Integration is more than the mere joining together, unification or association. Integration means merging in many respects. As a result of such merging comes the full synergy of actions. Integration takes place especially under the influence of internal factors having an effect over longer period. It is possible on the basis of fundamental interest. At present, such common interest is to survive in very critical situations of our life environment and to secure living conditions for us and for future generations.” (From page 1 of Professor Wieslaw’s paper with my italics added.)

With this statement, then, I shall proceed by standing on its referential use of the meaning of the locution ‘integration’ by directly considering the referential use of the two meanings of the italicized locutions ‘synergy of actions’ and ‘internal factors’, and by indirectly considering the referential use of the meanings of ‘survive’ ‘situations’, ‘life environment’, ‘secure living conditions’, and ‘future generations’, in relation to the meaning of the locution ‘transfer of physical energy’ as a key meaning formed in the subject matter of ecology.
The meaning of the locution ‘synergy of action’ will be considered beginning in Part II and continuing through Parts III, then, the meaning of the locution ‘internal factors’ will be considered, continuing through Part IV.

Part II
Synergy of Action and Transfer of Physical Energy

Where the locution ‘synergy of action’ means ‘cooperative and integrative action of two or more complementarily connected living organisms’, its meaning can be used to refer to the cooperative and integrative action of two or more complementarily connected human living organisms in the bio-physical organic circumstances of the natural environment of the world as the subject matter of biology.

Where a human living being is conceived as a physical living organization of skeletal, muscular, digestive, circulatory, lymphatic, respiratory, excretory, urinary, nervous, sensory, endocrine, reproductive, immune, and integumentary systems, then, he/she is conceived as a biologically characterized physical living organism cooperatively and integratively active, i.e. synergetically active, in and with the physical organic circumstances of the natural environment.

And, then, where a human living being is conceived as a biologically characterized physical living organism, it follows that, he/she is conceived as an ecological organism cooperatively and integratively active, i.e. synergetically active, within and among eco-systems, where eco-systems are constituted by biotic, i.e. physical living organizations like plants and animals, and abiotic, i.e. physical non-living factors like light, temperature, water, and soil, circumstances of the natural environment.

A human living being, then, becomes a biologically characterized physical living organism, in short a biological living organism, as part of the eco-systems of communities and populations and of habitats and niches, and as part of the bio-geo-chemical water, oxygen, and nitrogen eco-cycles. Further, being a biological organism as part of eco-systems and eco-cycles, a human living being is cooperatively and integratively, i.e. synergetically, involved in the transfer of physical energy within a physical living and non-living, i.e. a biotic and abiotic, natural environment, involving the trophic, i.e. nutritive, pyramids of feeding levels, food chains, and food webs.

A human living being, then, within the context of meaning, as constructed in the subject matter of ecological inquiry, becomes a bio-living organization of physical systems physically connected to physical eco-systems and eco-cycles, cooperatively and integratively, i.e. synergetically, involved as a physical organism physically connected in and with the physical living and physical non-living circumstances of the natural environment, through a transfer of physical energy.

Whether considered to be:

(i) a being evolved naturally in a physical living and non-living natural environment; or
(ii) a being created super-naturally and placed in a naturally physical living and non-living natural environment,
it is known, through the subject matter of ecology, that a human being can be conceived as a bioliving physical being that must, to realize the good of physical life, sustain the cooperative and integrative, i.e. the synergy of action, involvement:

(i) of his/her bio-organization of systems within and among themselves;

(ii) of his/her eco-organization of systems, cycles, and pyramids within and among themselves; and

(iii) of his/her bio-and eco-organizations within and among themselves, as living physical organizations, i.e. as living physical organisms, in the physical living and non-living circumstances of the natural environment.

From the ecological perspective, then, a human living being is a physical living organism, i.e. a physical living organization, that must, for the good of physical life, transfer physical energy to sustain his/her synergy of action, i.e. his/her cooperative and integrative action, in the biotic and abiotic physical organic circumstances of the natural environment.

The synergy of action of a human being as a physical living organism, i.e. as a human living body, involves the organization of physical systems of the human body, with provision as follows.

Human Body Systems Organized by Surface and Internal Systems that are Provisions of the Synergy of Action

Surface Human Body Systems

The integumentary system providing for the physical organic skin covering for, and assistance to the respiratory system of, the human body

The ingestive system, as part of the digestive system, providing physical organic assistance to the digestive system of the human body (mouth)

The sensory system, as part of the nervous system, providing physical organic assistance to the nervous system of the human body (eyes, ears, nose, skin, and tongue of mouth)

The inhalation and exhalation system, as part of the respiratory system, providing physical organic assistance to the respiratory system of the human body (mouth)

The urinary and defecation system, as part of the excretory system, providing physical organic assistance to the excretory system of the human body (penis and anus)

The penis and vagina system, as part of the reproductive system, providing physical organic assistance to the reproduction system of the human body (penis and vagina)

Internal Human Body Systems

The skeletal system providing physical organic structure for the human body

The muscular system providing physical organic movement for the human body
The digestive system providing physical organic assimilation of nutrients for the human body

The nervous system providing for physical organic control and coordination of the human body

The circulatory system (blood system) providing for the physical organic transport of nutrients, gases, chemicals, and waste for the human body

The lymphatic system, as part of the circulatory system, providing physical organic assistance to the circulatory system of the human body

The respiratory system providing for the physical organic intake of oxygen for and the elimination of carbon dioxide and water from the human body

The excretory system providing for the removal of physical organic cellular wastes from the blood of the human body and for the maintenance of its fluid and chemical balance

The endocrine system providing for physical organic hormones that regulate growth and maturation of the human body

The reproductive system providing the physical organic means for producing offspring in order to maintain the species of the human body

The immune system providing the physical organic means for protecting the human body from diseases

From this organization of human body systems by surface and internal systems, emphasis will placed first on the significance of the surface ingestive system and then on the surface sensory system as they are organically connected with the internal muscular system in the synergy of action, i.e. to the cooperation and integration of human body action, in physical organic and inorganic circumstances of the natural environment.

The surface of the human living body, from the ecological perspective, then, participates in a synergy of action involving an organization of systems providing protection and transfer of physical energy to and for the internal systems, where the skin, as an organ constituting the integumentary system, provides for the protection and the eyes as organs of the head, the ears as organs of the head, the nose as an organ of the head, and the mouth as an organ of the head, constituting the organs of the sensory system, provide for the transfer of physical energy.

The mouth, though it is considered here as a surface sensory organ of the sensory system of the human body, it is also a surface digestive organ as part of the internal digestive system, as both systems provide for the transfer of physical energy. The mouth will first be considered as a surface digestive organ, after which the tongue of the mouth will be considered as a surface sensory organ, along with the organs of the eyes, ears, nose, and skin of the surface sensory system as part of the internal nervous system, as they provide for the transfer of physical energy.

The mouth, as a surface opening in the head, is the organ through which the human body ingests physical food and in which the cavity behind it, and internal to the body, is the means of biting and chewing the physical food for the beginning of its involvement in the internal physical digestive system.
By the ingestion of physical food, through the surface body opening of the organ of the mouth, and the digestion of the ingested physical food in the internal digestive system constituted by the stomach and intestines, physical energy, as formed into physical food, is transferred by ingestive and digestive systems into and through-out the human physical body.

Through the ingestive and digestive systems, then, as they are involved with physical energy in the form of physical food, there is a transfer of physical energy from the physical organic circumstances of the natural environment and back to the physical organic and inorganic circumstances of the natural environment through the synergy of action, i.e. through the use of physical energy having a physical organic stimulus and response function causing the cooperative and integrative activity in and with the physical organic circumstances of the natural environment of the human body as a living physical organism. In short, there is a physical organic inter-action of the human body in and with the physical organic and inorganic circumstances of the natural environment, i.e. the human body is cooperatively and integrally acting, as synergetically driven, to organically involve itself in and with the physical organic and inorganic circumstances of the natural environment.

Part III
The Human Body as Synergetically Driven to a Physical Organic Inter-Action in and with the Physical Organic Circumstances of the Natural Environment

The human body, as characterized in the subject matter of ecology, is as a physical organic living being with surface and internal systems organized to provide various ways of being synergetically driven to a physical organic inter-action in and with the physical organic and inorganic circumstances in the natural environment.

The human mouth, as characterized above, is a surface ingestive organ and is part of the internal system of organs of the stomach and intestines that are synergetically driven to physically inter-act in and with, i.e. to physically be cooperative and integrative in and with, the physical organic and inorganic circumstances of the natural environment by the organic ingestion and digestion of physical energy in the form of physical food.

The human mouth, stomach, and intestines form a system of organs that are organized to provide, through the organic force of the physical stimulus and response function, for the assimilation of nutrients from the physical organic circumstances of the natural environment by the metabolic aspect of the transfer of physical energy into and through-out the human being’s physical organic body and back into the physical organic circumstances for synergizing physical organic body actions, e.g. walking, running, jumping, etc. In short, the human being’s body, through the force of the physical organic stimulus and response function of metabolism, is synergetically driven to physical organic inter-action, i.e. to cooperate and integrate itself, with the physical organic and inorganic circumstances of the natural environment.

This cooperative and integrative physical organic inter-action, also, through the force of the physical organic stimulus and response function, is synergetically guided, by the surface sensory organs of the eyes, ears, nose, skin, and tongue as part of the internal nervous system, to provide physical organic control and coordination of the internal muscular system in the physical organic inter-action of the human body in and with the physical organic and inorganic circumstances of the natural environment.
This control and coordination of the human’s physical organic body, being synergetically driven by the force of the organic stimulus and response function to be inter-active in and with the physical organic and inorganic circumstances of the natural environment, is involved in the organic trans-ductive aspect of the transfer of physical energy by the means of the surface and internal sensory, nervous, and muscular organs as they are organized in and of the physical organic human body.

By means of special types of sensory receptors in the human body’s eyes, ears, nose, skin, and tongue these surface organized sensory organs function as organic trans-ducers, i.e. they transform one form of physical energy into another form of physical energy.

For example, when light rays, in the physical organic and inorganic circumstances of the natural environment, strike and are detected by the sensory receptors in the eyes of a human physical organic body they are changed, i.e. organically trans-ducted, into electrical impulses. In this “eye case,” then, the physical energy of light rays is trans-formed into the physical energy of electrical impulses through sensory receptors in the eyes as organic trans-ducting surface organs of the human being’s physical organic body. The electrical impulse then moves from the eyes into and along nerves into the internal nervous system to the brain’s visual center where it is trans-formed, by the organic trans-ductive function of this area of the brain, into sight. The organic trans-ductive aspect of the transfer of physical energy, then, in this “eye case,” involves the eyes as organic trans-ducters of light ray energy into electrical impulse energy and the brain as an organic trans-ductor of electrical impulse energy into sight, i.e. into the seeing activity of the surface physical organic structure of the eyes.

Another example is the “ear case.” This case can be accounted for by making the set of locution substitutions in the above paragraph, as follows.

| ‘ear(s)’       | substituted for | ‘eye(s)’       |
| ‘sound wave(s)’| substituted for | ‘light ray(s)’ |
| ‘visual’       | substituted for | ‘auditory’     |
| ‘sound’        | substituted for | ‘sight’        |
| ‘hearing’      | substituted for | ‘seeing’, as follows. |

For example, when sound waves, in the physical organic and inorganic circumstances of the natural environment, strike and are detected by the sensory receptors in the ears of a human physical organic body they are changed, i.e. organically trans-ducted, into electrical impulses. In this “ear case,” then, the physical energy of sound waves is trans-formed into the physical energy of electrical impulses through sensory receptors in the ears as organic trans-ducting surface organs of the human being’s physical organic body. The electrical impulse then moves from the ears into and along nerves into the internal nervous system to the brain’s visual center where it is trans-formed, by the organic trans-ductive function of this area of the brain, into sound. The organic trans-ductive aspect of the transfer of physical energy, then, in this “ear case,” involves the ears as organic trans-ducters of sound wave energy into electrical impulse energy and the brain as an organic trans-ductor of electrical impulse energy into sound, i.e. into the hearing activity of the surface physical organic structure of the ears.

Other examples, i.e. the examples of a “nose case,” “skin case,” and/or “tongue case” can be exactly and or very approximately characterized by using the following chart of locutions for substitution in appropriate places in the paragraph.

Chart of Locutions for Substitution in Appropriate Places in the Above Paragraph
In general, the function of organically receiving and organically trans-ducting physical energy from the physical organic and inorganic circumstances of the natural environment by a human physical organic body involves both the surface sensory organs of the eyes, ears, nose, skin, and tongue and the specific areas of the internal organ of the brain. The surface sensory organs are ones that organically receive the physical energy from the natural environment and organically trans-duct it into electrical impulse energy that moves through nerves to selected areas of the brain where the electrical impulse energy is organically trans-ducted into sight, sound, smell, touch, and taste i.e. where it is organically trans-ducted into the human body inter-actions of seeing, hearing, smelling, touching, and tasting aspects of the physical organic and inorganic circumstances of the natural environment.

The sensory organs of the human physical organic body, then, are physical organic structures, i.e. biotic, organic, or living physical structures in the natural environment, that function as organic sensory receptors and organic trans-ducers of physical energy, e.g. of light rays, sound waves, odor molecules, physical touch forces, and taste molecules i.e. abiotic, inorganic, or non-living physical structures in the natural environment. By means of these living, i.e. physical organic, and non-living, i.e. physical inorganic, structures, then, physical energy is organically received and organically trans-ducted by a physical organic living human body, as an organization of sensory, nervous, and muscular systems existing on the surface of, and internal, to the physical body, that provide, by a physical organic stimulus and response function of electrical impulses in the internal nervous system, for the human body’s synergy of muscle action as it is involved in the control and coordination of human cooperative and integrative action, i.e. for synergetically driven action, within and with the physical organic and inorganic circumstances of the natural environment.

This synergy of human body muscle action is determined by the three physically different, but organically connected, kinds of muscles in the internal muscle system, i.e. the skeletal, smooth, and cardiac muscles, and the two physically different, but organically connected, aspects of the internal nervous system, i.e. the voluntary (somatic) and involuntary (automatic) nervous systems. These physical differences and organic connections are accounted for, as follows.

Skeletal Muscles and the Voluntary and Involuntary Nervous Systems

Muscles that move bones are called skeletal muscles. They are physically attached to bones either directly or indirectly by means of strong physical organic bands of non-elastic connective tissue called tendons.

Because skeletal muscles, though they are physical organic structures, they are generally under a human’s conscious control and coordination, hence, they are also called voluntary muscles.
However, they sometimes move without conscious control and coordination, such as when interacting with physiological organic fear and/or pain, hence, they sometimes act involuntarily.

**Smooth Muscles and the Voluntary and Involuntary Nervous Systems**

Muscles that protect internal organs of the digestive, respiratory, and circulatory systems are called smooth muscles.

Smooth muscles are physical organic structures, however, they are not under conscious control and coordination so they are called involuntary muscles.

**Cardiac Muscles and the Voluntary and Involuntary Nervous Systems**

Muscles that are found in the heart are called cardiac muscles.

Unlike other types of muscles, cardiac muscles, also as physical organic structures, do not receive electrical impulses from the nervous system. Instead, the heart has its own means of control and coordination as a tiny block of special muscle fibers called the sinoatrial node that physically cause the cardiac muscles to contract, hence, the heart is not directly physically connected, but is organically connected, to the voluntary and involuntary aspects of the internal nervous system.

**The Involuntary and Voluntary Nervous System**

The physical organic stimulus and response function of electrical impulses, in the involuntary aspect of the internal nervous system, then, synergetically drive the human body muscles in their physical organic inter-action in and with the physical organic and inorganic circumstances of the natural environment without the involvement of what is referred to by the meaning of the locution ‘conscious control and coordination’. However, the electrical impulses in the voluntary part of the internal nervous system are so involved.

How does the organic stimulus and response function of electrical impulses work in the involuntary, i.e. work with no conscious control and coordination, and work in the voluntary, i.e. work with conscious control and coordination, aspects of the internal nervous system as they are involved with the synergy of muscle action, i.e. involved in the control and coordination of the human’s physical body muscles as they synergetically drive the human physical organic body into cooperative and integrative physical organic inter-actions in and with the physical organic and inorganic circumstances of the natural environment?

The answer to this question involves the understanding of the basic unit of the internal nervous system, i.e. that which is referred to by the meaning of the locution ‘neuron’. The meaning of ‘neuron’ refers to the nerve cell, the significance of which is that it is the most basic physical organic structure in the surface sensory and internal nervous system in that it carries the organically trans-ducted electrical impulses from the surface sensory receptors in the organs of the eyes, ears, nose, skin, and tongue to the organ of the brain where they, the electrical impulses, are organically trans-ducted into the human body’s physical organic inter-actions of the seeing, hearing, smelling, touching, and tasting experiences of various light ray, sound wave, odor molecule, physical touch force, and taste molecule aspects of the physical organic and inorganic circumstances of the natural environment by the human body.

In the subject matter of ecology, the meaning of the locution ‘sensory receptor’ is made more specific by the meaning of the locution ‘sensory neurons’, wherein, the meaning of the latter
locution references specifically that which exists as sensory nerve cells, i.e. sensory neurons, that are involved in the physical organic inter-actions of the human body’s organic reception and organic trans-duction of forms, i.e. in organic trans-formations, of physical energy in the natural environment into electrical impulse energy in the internal involuntary and voluntary nervous systems.

Necessarily involved, then, in the physical organic stimulus and response organic trans-ductive function of electrical impulses through out the internal involuntary and voluntary nervous systems and the internal human body muscular system, i.e. in the synergy of muscle action, is the sensory neuron, i.e. the sensory nerve cell.

The sensory neuron is a physical organic structure that is constituted by a physical body, dendrites, and an axon. Dendrites are extensions of the cell body that carry the electrical impulse to and into the cell body. A single, long physical organic fiber that extends from the other side of the cell body is an axon. An axon is a physical organic extension of a sensory neuron that carries the electrical impulse away from the cell body. Sensory neurons have many dendrites but only one axon.

An electrical impulse is received by one or more dendrites and then physically flows organically to and into the cell body and into and through the axon. From the axon the electrical impulse travels on to and into the next sensory neuron. In this way, electrical impulses are carried along an axon or dendrite.

Although electrical impulses move from sensory neuron to sensory neuron, sensory neurons, themselves, do not touch each other. Between any two sensory neurons, there is a gap called a synapse. A synapse is a gap where two sensory neurons exist very closely together and are coordinated for cooperating in an integrative physical organically controlled inter-action involving the electrical impulse crossing organically from one sensory neuron to and into another sensory neuron, i.e. a synapse is a gap between sensory neurons involving a synergetically driven physical organic inter-action of two sensory neurons.

This synergetically driven physical organic inter-action involves the electrical impulse being organically trans-ducted into a chemical action and then a chemical action organically trans-ducted into an electrical impulse, by means of the syn-apsing function, i.e. the “to-gathering function,” of sensory neurons in the internal involuntary and voluntary nervous system.

This organic trans-ductive physical organic inter-action, i.e. this continuous trans-formational transfer of energy from the electrical form of energy to the chemical form of energy and then to the electrical form of energy, etc., etc, is the syn-apsing function of the internal involuntary and voluntary nervous system and is conducted as follows.

When the electrical impulse reaches the end of an axon, a chemical is released from the axon into the synapse, i.e. into the gap. This chemical moves across the synapse, i.e. across the gap, to and into the dendrites of the next sensory neuron. The chemical stimulates the response of an electrical impulse to start into and through the second sensory neuron. Thus, the electrical impulse through the physical organic stimulus and response function moves from sensory neuron to sensory neuron in an organic receiving and organic trans-ducting physical organic neural synergetically driven inter-activity. In other words, the electrical impulse moves from sensory neuron to sensory neuron by the sensory neurons, as physical organic structures, organically working together in an electrical and chemical physical stimulus and response function as
involved in the surface sensory system and the internal involuntary and voluntary nervous systems of the physical organic human body.

The answer to the question of how the organic stimulus and response function of electrical impulses works in the involuntary and voluntary parts of the internal nervous system, then, is that involving the syn-apsing function as it is involved in the surface sensory system of the human body by the physical organic stimulus and response function of sensory neurons in the synergy of human action as controlled and coordinated by the internal muscular system.

However, the answer also involves the syn-apsing function as it involves motor neurons. Whereas, it is a physical organic fact that the sensory neurons organically receive, organically trans-duct, and organically trans-port electrical impulses from the surface sensory system to the spinal cord and brain of the internal involuntary and voluntary nervous system, it is also a physical organic fact: (i) that motor neurons organically receive, organically trans-duct, and organically trans-port electrical impulses from the spinal cord and brain of the internal involuntary and voluntary nervous system to other internal body systems specifically as involved with the physical transfer of energy in the synergy of the internal muscular system: and (ii) that association neurons organically receive, organically trans-duct, and organically trans-port electrical impulses within the spinal cord and brain of the internal involuntary and voluntary nervous system as it is involved with the physical transfer of energy in the synergy of the internal muscular system.

The syn-apsing function, then, involves sensory, motor, and association neurons as they are involved in the surface sensory and the internal involuntary and voluntary nervous and muscular systems in reflexive and non-reflexive synergetic human body physical organic inter-actions, accounted for as follows.

The Syn-apsing Function in Reflexive Human Body Synergetic Physical Organic Inter-Actions

The internal involuntary and voluntary nervous system is constituted by an internal central nervous system of the brain and spinal cord and an internal peripheral nervous system of branches of nerves. Some branches of nerves of the internal peripheral nervous system: (i) physically connect the surface sensory organs, i.e. the eyes, ears, nose, skin, and tongue, to the internal brain and spinal cord; and some (ii) physically connect the internal brain and spinal cord to the muscles of the internal muscular system, both physical connections of which are involved with the syn-apsing function in the involuntary and voluntary human body reflexive and non-reflexive physical organic inter-actions in and with the physical organic and inorganic circumstances of the natural environment.

Reflexive physical organic inter-actions are involuntary responses, i.e. without conscious control and coordination responses, respectively, to a stimulus involved in what is referred to by the meaning of the locution ‘reflex arc’. The significance of a reflex arc is that it involves the internal peripheral and central nervous systems such that, through the syn-apsing function, the physical energy of an electrical impulse, in the form of a sensory neuron, travels from the surface sensory organs of the eyes, ears, nose, skin, or tongue, into physically connected branches of nerves of the peripheral nervous system and proceeds to the internal spinal cord of the central nervous system where it is trans-ducted to that of an association neuron that travels within the spinal cord and is trans-ducted to that of a motor neuron that travels from the spinal cord into the branches of nerves of the peripheral nervous system physically connected to organs of muscles in the internal muscular system with the travels of the trans-ducted electrical impulse by-passing the brain and stimulating the involuntary movement, i.e. without conscious control and coordination
movement, of muscles controlling and coordinating the human body to synergetically, i.e. cooperatively and integratively, inter-act organically with the physical organic and inorganic circumstances of the natural environment, through a reflex arc.

The syn-apsing function through a reflex arc, then, involves the sensory, association, and motor neurons in an involuntary, i.e. without conscious control and coordination, synergetically driven human body reflexive physical organic inter-action in and with the physical organic and inorganic circumstances of the natural environment in that the trans-duction of the electrical impulse is directed into, through, and out of the spinal cord and not into, through, and out of the brain of the internal central nervous system.

When the syn-apsing function is so reflexively involved, i.e. as involved in the transport of the electrical impulse into, through, and out of the spinal cord and not into, through, and out of the brain, the trans-duction is and only is from one form of physical energy to another form of physical energy involuntarily, i.e. without conscious control and coordination. There is, then, in reflexive human body synergetic physical organic inter-actions, only one possibility of trans-duction, into, through, and out of the spinal cord and it is that of the trans-duction of physical energy in one form trans-ducted into physical energy of another form.

The Syn-Apsing Function in Non-Reflexive Human Body Synergetic Physical Organic Inter-Actions

In contrast, when the syn-apsing function is non-reflexively involved the transport of the electrical impulse is into, through, and out of the brain and not the spinal cord. When the syn-apsing function is non-reflexively involved in the brain, then, there are three possibilities of organic trans-duction,

Possibility 1: Brain reflex inter-actions with physical circumstances

Possibility (1) involves the trans-ductive possibility that the physical energy in one form is organically trans-ducted into physical energy of another form, e.g. physical energy in the forms of light rays, sound waves, odor molecules, physical touch forces, and taste molecules in the physical circumstances of the natural environment is organically received and trans-ducted into physical energy in the form of electrical impulses by sensory neurons, to, into, and through the brain, whereby the physical energy in the form of electrical impulses are organically trans-ducted into physical energy in the form of physical organic human inter-activities of seeing by the eyes, hearing by the ears, smelling by the nose, touching by the skin, and tasting by the tongue of aspects of the physical organic and inorganic circumstances of the natural environment, i.e. a transfer of physical energy into and through sensory neurons to, into, and through only the brain and then into the human body inter-activity of seeing, hearing, smelling, touching, and tasting of the physical circumstance of the natural environment;

Possibility 2: Spinal cord reflex inter-actions with physiological circumstances

Possibility (2) involves the trans-ductive possibility that the physical energy in one form is organically trans-ducted into physical energy of another form, e.g. the physical energy of the electrical impulse being organically trans-ducted: (i) from physical energy in the form of sensory neurons to physical energy in the form of association neurons; (ii) from physical energy in the form of association neurons to physical energy in the form of motor neurons; (iii) from physical energy in the form of motor neurons to physical energy...
Possibility 3: Brain non-reflex trans-actions with mental circumstances in the natural environment

Possibility (3) involves the trans-ductive possibility that physical energy in its many forms being organically trans-ducted by the syn-apsing function in the surface sensory and internal nervous system into mental energy in the form of mental feelings, e.g. the physical energy of electrical impulses being organically trans-ducted by means of sensory, associative, and motor neurons to the cooperative and integrative synergy of physical organic inter-actions in the physical organic and inorganic circumstances of the natural environment to that of this cooperative and integrative synergy of physical organic inter-actions being trans-ducted into the synergy of mental organic trans-actions in the physical organic and inorganic, the physiological organic, and the mental organic circumstances of the natural environment, i.e. a transfer of physical energy into and through sensory neurons to, into, and through only the brain and then into the human body trans-activity of the reflective thinking activity as involved with the physical organic and inorganic, the physiological organic, and the mental organic circumstance of the natural environment;

Possibilities (1) and (2), i.e. the trans-ductive possibilities of the syn-apsing function being involved involuntarily, i.e. without conscious control and coordination, by the organic transduction of forms of physical energy into other forms of physical energy with the outcome being the cooperative and integrative synergy of physical organic human body inter-actions in the physical organic and inorganic circumstances of the natural environment is actualized, as accounted for in the paper to this point. The account has been drawn from the subject matter of ecology.

However, possibility (3), i.e. the trans-ductive possibility of the syn-apsing function being involved voluntarily, i.e. with conscious control and coordination, by the organic trans-duction of forms of physical organic energy into forms of mental organic energy in the form of mental organic feelings with the outcome being the cooperative and integrative synergy of mental organic human body trans-actions in the physical organic and inorganic circumstances of the natural environment, though actualized in the physical organic and inorganic circumstances of the natural environment, has not been, because it can not be, accounted for in this paper, as drawn from the subject matter of ecology.

The subject matter of ecology, including that of the transfer of physical energy as involved in voluntary, i.e. in conscious control and coordination, of the human body, does not include that of the transfer of mental organic energy. The subject matter of the ecology of human beings, as accounted for in Parts I, II, and III, is as a physical living organism, i.e. a physical living organization of systems existing on the surface of the body and internal to the body that must, for the good of physical organic life, transfer physical organic energy to sustain his/her synergy of action, i.e. his/her cooperative and integrative action, in the physical organic, biotic, living and organic, abiotic, inorganic circumstances of the natural environment.
Internal Factors and the Transfer of Physical Organic and Mental Organic Energy

The subject matter of the ecology of human beings includes meanings, in regard to internal factors and the transfer of physical energy that: (1) refer to only the physical existence of organic systems, i.e. organization of systems, existing internally to the physical organic human body; and that (2) are composed to constitute ecological knowledge that, whether existing;

(i) as a being evolved naturally in a physical organic and inorganic natural environment; or

(ii) as a being created super-naturally and placed in a physical organic and inorganic natural environment,

the human being, to continue the good of his/her physical organic life, i.e. to continue his/her physical organic survival, must sustain the synergy of physical organic action. That is, we human beings to continue the good of our physical organic life, we must sustain cooperative and integrative physical organic inter-activity in and with the physical organic and inorganic circumstances of the natural environment, whether existing as human beings of natural evolution or as human beings of super-natural creation.

The subject matter of the ecology of human beings, then, demonstrates that the internal factors of the human body, i.e. the physical organic organization of a skeletal system, muscular system, digestive system, nervous system, circulatory system, respiratory system, excretory system, endocrine system, reproductive system and an immune system, as physically connected to function organically with the surface factors of the human body, e.g. the physical organic organization of an integumentary system, ingestive system, and sensory system, as accounted for above, but also as could be accounted in regard to an inhalation and exhalation system, and a urinary and defecation system, are, for the good of physical organic life, necessarily involved in the synergy of physical organic energy.

The Internal Factor of Metanoia

However, the subject matter of the ecology of human beings does not, whereas, the subject matter of the educology of human beings, as philosophically oriented by the subject matter of ecology, does demonstrate what the internal factors of the human consciousness are, where the meaning of the locution ‘metanoia’, is conceived by Professor Sztumski, when he says;

“Metanoia means a radical change in human mentality on a mass scale. It is a form of the reorientation of collective social awareness. It is preceded by a replacement of a system of values binding at given levels of social evolution.” (From page 6 of Professor Sztumski’s paper.)

Professor Sztumski’s conception of the meaning of the locution ‘metanoia’ as ‘a radical change of human mentality’ I will interpret, with an ecologically oriented philosophy of educology, to mean ‘a radical change in human thinking as conducted by the human organic consciousness, with the meaning of the locution ‘human organic consciousness’ implying that the human consciousness is a mental organic existent as the human body is a physical organic existent, therefore, both exist, synergetically connected, as organic circumstances in the natural environment.

The implication of this ecologically oriented philosophy of educology meaning of ‘metanoia’, without, at this point, connecting it with the meaning of the locution ‘radical’, then, is that the
human consciousness and human body both exist organically with internal consciousness factors and internal body factors that are operating through an organization of physical and organic systems that synergetically relate the internal factors, i.e. that operates through an organization of organic systems cooperatively and integratively related to the physical organic energy of electrical impulses, as they are involved in the syn-apsing function operating in the human body’s nervous and muscle systems, being reciprocally trans-ducted as they are involved with the mental organic energy of emotional feelings, hence, as they are involved in the mentally organic thinking activity that is operative in the organic human consciousness' thinking pattern of phases.

In short, the educological implication is that the human body’s surface sensory and internal nervous and muscular systems of organs are synergetically driven to organically operate in cooperation and integration with the human consciousness’ thinking pattern of phases through the reciprocal trans-duction, i.e. through the mutual reformation, of the forms of mental organic energy of human consciousness, i.e. forms of mental feelings, as forms of organic energy, and forms of physical organic energy of human bodies, i.e. forms of electrical impulses as forms of organic energy.

In that the human consciousness operates by organic energy and the human body operates by organic energy, in a reciprocal trans-duction of each, and in that:

(i) they both exist organically conjoined, not organically disjoined; and

(ii) they both exist as natural aspects of human beings naturally conducting the thinking experiences that control and coordinate the physical organic and inorganic, physiological organic, and the mental organic circumstances of the natural environment, as synergetically driven toward cooperative and integrative inter-actions and trans-actions in the physical inorganic and organic, and also the mental organic circumstances of the natural environment, the thinking experience is conducted as synergetically driven by the mental organic energy of mental feelings.

The Thinking Experience

The thinking experience, from the educological perspective, can be considered to be conducted in two patterns of phases referred to by the meanings of the locutions ‘reflective thinking experience’ and ‘day-dream thinking experience’.

The reflective thinking experience compares and contrasts with the day-dream thinking experience, as follows:

(i) the reflective thinking experience is conducted for the purpose of establishing its value through the experience of thinking \textit{FOR} the trans-actions involved in the testing of the truth of the ideas being thought \textit{and} through the experience of thinking \textit{IN} the trans-actions involved in the testing of the truth of the ideas being thought, whereas:

(2) the day-dream thinking experience is conducted for the purpose of establishing its value through the experience of thinking \textit{FOR} the trans-actions involved in the testing of the pleasure of the ideas being thought \textit{and} through the experience of thinking \textit{IN} the trans-action involved in the testing for the pleasure of the ideas being thought.

The similarities between the reflective thinking and day-dream thinking experiences are that:
(i) both are conducted for the purpose of establishing the value of the ideas in the thoughts used in the thinking experience, where the values are truth and pleasure; and

(ii) both are conducted in two mental organically related phases, where the phases are those of;

   Phase 1, as thinking *FOR* the trans-actions involved in testing the value of the ideas being thought in the thinking experience, and of

   Phase 2, as thinking *IN* the trans-actions involved in testing the value of the ideas being thought in the thinking experience.

Within these similarities there are two differences in the thinking experiences. They are that:

(i) truth is the value used to judge the value of the ideas in the thoughts used in the reflective thinking experience; and that

(ii) pleasure is the value used to judge the value of the ideas in the thoughts used in the day-dream thinking experience.

And, within this difference there are two differences, whereby in Phase 1, in both types of thinking, the trans-action being thought of to involve in the testing of ideas for; (i) truth, will be different than the trans-action being thought of to involve in the testing of ideas for; (ii) pleasure.

Whereas, the meaning of the locution ‘trans-action’ refers to reciprocal and conjoint human conduct controlled and coordinated by the operation of the meaning that is endowed on the mental organic energy of mental organic feelings by the conceptual experience of using, constructing, and endowing meaning on the mental organic feelings in the thinking experience, then:

(i) in the reflective thinking experience, where truth is the value, then, the conceptual experience will be that of using and constructing meaning to endow on mental organic feelings that will control and coordinate them toward using meaning to cohere and correspond significantly in the perceptual experience of the various and changing particular aspects of the reality of physical organic and inorganic, physiological organic, and mental organic circumstances in the natural environment; and

(ii) in the day-dream thinking experience, where pleasure is the value, then, the conceptual experience will be that of using and constructing meaning to endow on mental organic feelings that will control and coordinate them toward using meaning to cohere and correspond in-significantly in the perceptual experience of the various and changing particular aspects of the reality of physical organic and inorganic, physiological organic, and mental organic circumstances in the natural environment.

The Conceptual and Perceptual Experiences in the Reflective and Day-Dream Thinking Experience

The conceptual experience is that of the experience of continuing the use of previously constructed meanings and/or constructing new meanings for use in the thinking experience by endowing them on the mental organic energetic feelings, i.e. on the synergy of feelings in the
consciousness, by penetrating and impregnating the feelings with the meanings, hence, controlling and coordinating feelings in and for the perceptual experience;

(i) toward truth in the two mental organically connected phases of the reflective experience and

(ii) toward pleasure in the two mental organically connected phases of the day-dream experience.

The perceptual experience is conducted through the organically connected extro-spective and intro-spective perceptual experiences, whereby:

(1) the extro-spective perceptual experience is that which is conducted by the human body’s sensory neurons in the surface sensory organs of the human body, i.e. the eyes, ears, nose, skin, and tongue, that detect, receive, and trans-duct the physical energy of the reality of the various and changing particular aspects of the physical organic and inorganic circumstances of the natural environment, i.e. the light rays, sound waves, odor molecules, physical touch forces, and taste molecules into the electrical energy of electrical impulses transported and trans-ducted by the neurons by the syn-apsing function through the involuntary and voluntary aspects of the internal to the human body central and periphery human body’s nervous system’s to, into, and through the brain and spinal cord to the internal to the human body’s muscular system and through, the synergy of the electrical impulses, stimulating the human body to synergetically inter-act, i.e. cooperate and integrate itself, with the physical organic and inorganic and the physiological organic circumstances of the natural environment.

(2) the intro-spective perceptual experience is that which is conducted by:

(i) the human body’s sensory neurons in the internal body organs that detect, receive, and trans-duct internal to the human body physiological feelings of, for example, muscle pains and pleasures, stomach aches and nausea, head dizziness, and the physiological feeling of human body orgasm; and

(ii) the human consciousness’s conscious experience of the emotion’s experiences of detecting its mental feelings, the imagination’s experience of constructing mental images, and the volition’s experience of determining the mental will.

Both the extro-spective and intro-spective perceptual experiences are of various and changing particular aspects of the physical organic and inorganic, physiological organic, and mental organic circumstances of the natural environment on which the meaning of the conceptual experience is endowed:

(i) by penetrating and impregnating mental organic circumstances internal to the human consciousness with meaning; and

(ii) by enveloping and encompassing the physical organic and inorganic and physical organic circumstances internal and external to the human with meaning.

and by which the perceptual experience becomes meaningful.
Without the conceptual experience in and with thinking experiences, i.e. without meaning being endowed on the various and changing particular aspects of the circumstances of the natural environment, including the physical organic and inorganic, physiological organic, and mental organic aspects of the human body and consciousness synergetically cooperating and integrating themselves in the natural environment, human beings, individually and collectively, can not participate in the perceptual experience necessary to the trans-active experience, though participating in the non-conceptual and non-perceptual experience of the inter-active experience in the circumstances of the natural environment.

The Trans-Active and Inter-Active Experiences in the Conceptual and Perceptual Experiences

The meaning of the locution ‘inter-action’, I restrict to refer to the synergy of action as involved in the physical organic and inorganic and the physiological organic aspects of the circumstances of the natural environment. In regard to the human thinking experience, the meaning of ‘inter-action’ is used to refer to physical energy as electrical impulses being trans-ducted and transported into and throughout the human physical body as a synergy of inter-action, i.e. as a synergy of cooperation and integration, in and with the physical organic and inorganic circumstances of the natural environment. The human body, then, conducts, involuntarily, the inter-active experience, with this meaning of the locution ‘inter-action’, wherein the human body exists organically connected with but not consciously aware of the trans-active experience.

The inter-active experience, in the thinking experience, then, in consideration of the human body and its relationship to itself, other human bodies, and other physical organic and inorganic and physiological organic circumstances in the natural environment, involves only an involuntary inter-active experience of the human body and not the organically related voluntary trans-active experience of the human consciousness.

Where the inter-active experience, in the thinking experience, involves the reality of the various and changing particular aspects of the synergy of the physical organic energy of the electrical impulse in the human body, the trans-active experience involves the reality of the various and changing particular aspects of the synergy of the mental organic energy of mental feelings in the human consciousness.

However, only as the reality of the various and changing particular aspects of:

(i) the synergy of the mental organic energy trans-ducted into the form of mental feelings internal to the human consciousness is endowed with, by being penetrated and impregnated with, meaning composed in and by the conceptual experience, and its controlling and coordinating effect;

(ii) the synergy of physical organic energy trans-ducted into the form of electrical impulses internal to the human body is endowed by, by being enveloped and encompassed by, meaning composed in and by the conceptual experience, and its controlling and coordinating effect; and

(iii) the synergy of physical inorganic energy trans-ducted from the forms of light rays, sound waves, odor molecules, physical touch forces, and taste molecules external to the human body is endowed by, by being enveloped and encompassed by, meaning composed in and by the conceptual experience, and its controlling and coordinating effect;
can the perceptual experiences of extro-spection and intro-spection be involved in the synergy of cooperative and integrative conduct by human beings in the reality of the various and changing particular aspects of the physical organic and inorganic, physiological organic, and mental organic circumstances of the natural environment.

From the perspective of a philosophy of educology, as oriented by the subject matter of ecology, then:

(i) the meaning of the locution ‘inter-action’ as being restricted to refer to the synergy of physical organic energy in the form of electrical impulses as they are involved in the synapsing function in the human body’s organization of the sensory, nervous, and muscular organ systems, as organically related to

(ii) the meaning of the locution ‘trans-action’ as being restricted to refer to the synergy of the mental organic energy in the form of mental feelings as they are involved in the thinking activity in the human consciousness’ organization of patterns of phases in the thinking experience.

With these educologically composed restriction of meanings, then, through the synergy of mental organic energy the conceptual and perceptual experiences are involved in synergy of trans-actions in the reality of the natural environment, as involved in both the reflective and day-dream thinking experience.

Also involved in the trans-active conceptual and perceptual experiences is the inferential experience.

The Inferential Experience in the Trans-active Conceptual and Perceptual Experiences

The inferential experience is organically involved with both the conceptual and perceptual experience, where:

(i) the conceptual experience provides meaning to the perceptual experiences of extro-spection and intro-spection;

(ii) the perceptual experiences of extro-spection and intro-spection are experiences of the reality of the various and changing inter-active particular aspects of the natural environment, including particular aspects of the human body; and

where:

(iii) the perceptual experience, using the meaning provided by the conceptual experience, trans-duces the extro- and intro-spective experiences of the reality of the various and changing inter-active particular aspects of the natural environment, including particular aspects of the human body, into a meaningful reality, i.e. a reality experientially extro- and intro-spected and endowed with meaning from the conceptual experience in the human thinking experience.

The perceptual experience, then, is of the extro- and intro-experiences of a various and changing particular reality endowed with meaning constructed and endowed in the past by the conceptual experience as it i.e. as an endowed with meaningful reality, is, through, the trans-active thinking
experience as conducted in the present. However, the human being’s conduct of thinking experience is not limited to the perceptually oriented trans-active thinking experience of a present meaning endowed reality of various and changing particular aspects of physical organic and inorganic, physiological organic, and mental organic circumstances of a natural environment.

The human being’s consciousness, as it conducts the reflective or day-dream thinking experiences, is not limited to only the perceptual experience of a here-and-now various and changing reality endowed with meaning. It takes these perceptual experiences, of a here-and-now various and changing particular reality endowed with meaning, and infers into the immediate, intermediate, and/or the remote future a reality or fantasy, endowed with meaning, based on the here-and-now reality as it is endowed with meaning.

The inferential experience in the human being’s thinking experience is organic to the conceptual and perceptual experience, as conceived in this paper using the subject matter of ecology to orient the development of a philosophy of educology.

So, from the perspective of the educology, being philosophically composed in this paper, the inferential experience is the experience in the human being’s thinking experience from which another difference between the reflective thinking experience and the day-dream thinking experience can be demonstrated, as follows:

The essential difference is that in the reflective thinking experience:

(i) truth is the criterion used to judge the quality of ideas being thought in the thinking experience;

(ii) the conceptual experience in the thinking experience is used to endow meaning on a various and changing particular here-and-now reality, including the here-and now reality of the mental organic feelings of the human conducting the reflective thinking;

(iii) the endowed meaning is composed so that the meanings cohere and correspond significantly in the perceptual experience, and;

(iv) the composed coherent and significantly correspondent meanings are used to infer into an immediate, intermediate, and/or remote future reality with endowed meaning.

Whereas, in the day-dream thinking experience:

(i) pleasure is the criterion used to judge the quality of ideas being thought in the thinking experience;

(ii) the conceptual experience in the thinking experience is used to endow meaning on a various and changing particular here-and-now reality, including the here-and now reality of the mental organic feelings of the human conducting the reflective thinking;

(iii) the endowed meaning is composed so that the meanings cohere and correspond insignificantly in the perceptual experience, and;

(iv) the composed coherent and significantly correspondent meanings are used to infer into an immediate, intermediate, and/or remote future fantasy with endowed meaning.
This demonstration indicates that the difference between the reflective thinking experience and the day-dream thinking experience is the difference in the criterion to judge the value of the thinking is organically connected to the inferential experience.

In the reflective thinking experience, where truth is the criterion of value, the inference into the future is that of a future reality with endowed meaning, whereas, in the day-dream thinking experience, where pleasure is the criterion of value, the inference into the future is that of a future fantasy with endowed meaning.

**TRUTH and truth in the Reflective Thinking Experience**

Essential, then, to the reflective thinking experience is that the human being conducting the reflective thinking experience value truth. The meaning of the locution ‘truth’, however, refers to:

(i) a judgment made by a human being about how significantly meanings cohere and correspond, in the perceptual experience, to the various and changing particular aspects of reality in the natural environment,

(ii) the existence of some particular aspect of the various and changing reality in the natural environment; and

(iii) the existence of a super-natural being in a realm of various and unchanging reality that transcends the various and changing reality in the natural environment.

When the meaning of the locution ‘truth’ is used to refer to (iii), it is commonly structured in all caps, such as ‘TRUTH’ or with the first lettered capped, such as ‘Truth’. Here I will use the all capped structure.

Where, then, the criterion of value used in the reflective thinking experience is TRUTH, the following demonstrates the inference in (iv) as it relates to (i).

(i) TRUTH is the criterion used to judge the quality of ideas being thought in the thinking experience;

(ii) the conceptual experience in the thinking experience is used to endow meaning on a spiritual being in a realm of various and unchanging reality in a super-natural realm that transcends the various and changing reality in the natural environment.

(iii) the endowed meaning is composed so that the meanings cohere and correspond 100% significantly in the perceptual experience, and;

(iv) the composed coherent and 100% correspondency of meanings are used to infer into a remote future realm of various and unchanging reality in a super-natural realm that transcends the various and changing reality in the natural world, with endowed meaning.

The essential difference, then, in the inferential experience, as it is conducted in the reflective thinking experience, where truth is the criterion of value and where TRUTH is the criterion of value is that in the former the meaning of the locution ‘truth’ refers to a judgment made by a human being about how significantly meanings cohere and correspond, in the perceptual experience, to the various and changing particular aspects of reality in the natural environment,
and in the latter the meaning of the locution ‘TRUTH’ refers to the existence of a super-natural being in a realm of various and unchanging reality that transcends the various and changing reality in the natural environment.

In both cases, however, the reflective thinking experience is being conducted with the value of truth, not of pleasure, though of two different meanings of the locution ‘truth’. This difference makes a difference, only, in the inferential experience involved in the reflective thinking experience in that the meaning of ‘truth’ coheres the meanings used in the reflective thinking experience toward less than a 100% correspondency of meanings used to infer into the future, whereas the meaning of ‘TRUTH’ coheres the meanings used in the reflective thinking experience toward a 100% correspondency of meanings used to infer into the future.

The point is that the inferential experience, as involved in the reflective thinking experience, with using the reference of the meanings ‘truth’ or ‘TRUTH’ as the criterion of value, is organically involved with the conceptual and perception experiences in both cases. Both are cases of human being conducting the reflective thinking experience in their trans-active experience of the various and changing particular aspects of reality in the natural environment.

Summary and Conclusion to Part IV

In the summary and conclusion of this part of the paper, I will return to my interpretation of Professor Sztumski’s conception of the meaning of the locution ‘metanoia’, which is that it refers to a radical change in human thinking as conducted by the human organic consciousness, and make the following summary statements.

Summary-Conclusion Statement 1: Using the subject matter of ecology, I have presented a demonstration that human thinking experience is organic to the reality of the circumstances in the natural environment of the world and follows a general pattern of two phases, where:

Phase 1, is thinking FOR the trans-actions involved in testing the value of the ideas being thought in the thinking experience, and

Phase 2, is thinking IN the trans-actions involved in testing the value of the ideas being thought in the thinking experience.

Summary-Conclusion Statement 2: Using this general pattern of two phases of the thinking experience, I presented a demonstration that the pattern is conducted by human beings in the forms of the reflective thinking trans-active experience and the day-dream thinking trans-active experience:

The reflective thinking trans-active experience uses truth as the criterion of value to judge the quality of the ideas thought in the thinking experience, and

The day-dream thinking trans-active experience uses pleasure as the criterion of value to judge the quality of ideas though in the thinking experience,

Summary-Conclusion Statement 3: Using the meaning of the locution ‘truth’ to refer to:

a judgment made by a human being about how significantly meanings cohere and correspond, in the perceptual experience, to the various and changing particular aspects of reality in the natural environment;
and, using the locution ‘TRUTH’ to refer to:

the existence of a super-natural being in a realm of various and unchanging reality that transcends the various and changing reality in the natural environment;

I presented a demonstration, that in both cases, the trans-active experience is organic to and involves the general pattern of phases of the reflective thinking experience in which the criterion of value to judge the quality of the ideas being thought in the thinking experience, whereas, in the day-dream trans-active thinking experience, though being organic to and involving the general pattern of phases of the reflective thinking experience the criterion of value to judge the quality of the ideas is pleasure, not truth or TRUTH.

Summary-Conclusion Statement 4: The point of the demonstrations is that, using the meaning of ‘metanoia’ to refer to a radical change in human thinking, where human thinking is organically conducted in accord with a general pattern of phases, then:

(i) to radically change the pattern of phases would be to change what is organic to the human consciousness; and

(ii) to radically change the criterion of value to judge the quality of the ideas being thought, i.e. truth, TRUTH, and pleasure would be to change what is organic to the human consciousness.

Summary-Conclusion Statement 5: Considering this point, then, in my opinion, what can and should be radically changed is the competency of human beings doing better what is organic to their nature, i.e. conducting reflective thinking trans-active experiences more competently for the purpose of truth.

Summary-Conclusion Statement 6: With this opinion, then, I take it that the following steps are ones that can and should be taken by educologists of the world:

Step 1 is for educologist’s of the world to conduct inquiry into the nature of the mental organic energy, i.e. into the synergy of the thinking experience, as the educative experience, especially the organic thinking experience referred to by the meaning of the locution ‘reflective thinking experience’.

Step 2 is for educologist’s of the world to conduct courses, for example named the “Synergy of The Thinking Experience as the Authentic Educatve Experience In and For Democracies in the World,” first at the university level in colleges, department, and divisions of educology, in which the subject matter of this inquiry is taught, studied, and learned in the educational process in that setting.

Step 3 is for educologist’s of the world to plan conferences in, for example, the “Educology of the Thinking Experience as The Challenge of Integrating the World.”

In my opinion, these are three steps that need to be taken to bring about, in Professor Sztumski’s words, “a replacement of a system of values binding at given levels of social evolution,” that precedes a “reorganization of collective social awareness,” i.e. that precedes metanoia as “a radical change in human mentality on a mass scale,” where the system of value is that of the value of a life in which the reflective thinking experience is conducted as well as it can be
conducted in the pursuit of truth. Such a life experience would lead to the reorganization of the collective social awareness of humans in the world and affect a social evolution at many levels.

Part V
Summary and Conclusion of the Paper

The purpose of the paper was to inquire into the subject matter of ecology so as to establish a philosophy of educology for the democratic integration of the world, where the meaning of the locution ‘philosophy of educology’ refers, more specifically to the epistemology of educology, i.e. to the philosophical inquiry guided by the question “What is knowledge about education?”

Where educology is the body of knowledge claims about education and education is conceived as both the educational process conducted in homes, school, and communities in the world and the educative experience conducted in the educational process and in general life experiences, the paper focuses on the reflective thinking experience as the educative experience for educology’s knowledge claims to refer to.

With this focus, then, the reflective thinking experience was demonstrated to be organically connected to the subject matter of ecology, whereby the subject matter of ecology provides an orientation for the development of a philosophy of educology. And, for such an ecologically oriented philosophy of educology to provide worthwhile ideas for the future challenges of the Integration of Europe and the World.
The Impact of Philosophical Trends on the Conceptualisation of an Educology of Vocation (A Paper in Philosophy of Educology)

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Introduction by Co-Editors

This article is one in philosophy of educology in that it considers philosophical trends in the conceptualisation of knowledge about vocational education and training, i.e. of an educology of vocation. It philosophically inquires into the nature an educology of vocation, finding: (1) existentialistic, humanistic, romantic, idealistic, and radical humanistic; (2) materialistic, behavioural, and libertarian, and; (3) progressive, pragmatic, post-modernistic, and critical thinking philosophical trends, as they relate to personality development in vocational education and training theory, programs, and curricula.

Introduction by Author

On the basis of psychologically and philosophically oriented scientific resources, this article analyses philosophical aspects of personality development in the context of an educology of vocation. A classification of philosophical trends of personality development in educology is presented, as they are involved in vocational education and training. Also presented is an investigation of the impact of philosophical trends in an educology of vocation, as these trends are oriented toward persons and their productivity and skill development in problem solving. Finally, perspectives for methodological research continuity in educology are foreseen and conclusions are presented.

Part 1
Background

In the background of rapid economical, social, and technological changes, the paradigmatic research of issues involved in an educology of vocation is advanced by exploring its philosophical basis. Such research can enrich vocational education and training theory and give impetus for new scientific investigations in educology. This enables vocational education and training practitioners to enlarge their decision possibilities and help to reconsolidate philosophical trends and main values that ground their working activities, in that “at an abstract ideal level, the interchange of scientific and practical areas causes a more rapid provision of knowledge than at a specific level of means and methods” (Astley and Zammuto, 1992, p. 444).

The development of an educology of vocation raises the following fundamental paradigmatic issues: (1) What philosophical trends function as the bases for the development of an educology of vocation? (2) Which direction of an educology of vocation should be chosen, one that is oriented by personality development or one oriented by personality productivity? (3) What aims should prevail in an educology of vocation, one giving priority to general- or one giving priority to special-mono-professional skill development?

Lithuanian scholars Laužackas (1999), Pukelis (1998), Šernas (1997), Kavaliauskiene (2001) and others emphasise the importance of a methodological and philosophical basis for an educology of vocation. Pukelis (1998) investigates the relationship between educology as a science and philosophy as a science and claims that trends in both of these sciences “try to relate thought and activity and foresee the methods and perspectives of the latter.” (p. 204)
A great number of foreign researchers, Swanson (1995), Russ-Eft (1996), Kuchinke (1998), etc., state that an educology of vocation, as an educology of vocational education and training programmes, should include the exploration of paradigmatic and philosophical foundations of vocational education and training.

The developers of vocational education and training strategy and of designs for curriculum have to analyse current vocational situation, and what is of utmost importance, they have to construct future perspectives for critically evaluating possible models of ideal systems for vocational education and training. It is at this normative level that paradigmatic issues arise and differences between alternative personality development trends originate from different philosophical traditions.

However, an educology of vocation, as an educology vocational education and training systems, lacks attempts to solve these paradigmatic issues with regard to a mature concept of personality development.

Therefore, the purpose of the research in this article is to carry out the analysis of philosophical trends of personality development in the context of an educology of vocational education and training. The pursuit of this purpose was guided by the following educologically oriented rationale:

1. the classification of philosophical trends of personality development being presented in the context of an educology of vocation as an educology of vocational education and training;
2. the investigation of the impact of person-oriented philosophical trends in educology being based upon the development of vocational education and training;
3. the exploration of the impact of productivity-oriented philosophical trend in educology being based upon the development of vocational education and training;
4. the examination of the impact of principal problem solving skill-oriented philosophical trends in educology being based upon the development of vocational education and training, and;
5. in the context of an educology of vocational education and training reform, the continuity in perspectives of methodological research being defined.

Within this educologically oriented research rationale, research methods were applied to aspects of the analysis of psychological and philosophical research literature in respect to information systematising, and structurising.

Part 2
The Classification of Philosophical Trends of Personality Development in the Context of an Educology of Vocational Education and Training

The theoretical and practical areas of vocational education and training oriented educological research are often grounded on various personality concepts that are difficult to define. A critical analysis and verification of the application possibilities of these concepts are necessary for theoreticians and practitioners developing the theoretical background of the curriculum in order to find more possibilities to carry out thoughtful solutions and refine scientific and practically oriented educological conclusions.
In vocational education and training educological theory, three alternative personality development trends are distinguished, all of which derive from different philosophical traditions, as follows:

(1) Person-oriented philosophical trend in educology raising self-realisation and individuality issues as indicated by ideas originating in humanistic psychology and liberalism;

(2) Productivity-oriented philosophical trend in educology concentrating on labour world tasks as indicated by ideas originating in behaviourism and libertinism;

(3) Principal problem solving skill-oriented philosophical trend in educology directing the development of active, critical, and cognitive thinking skills of a person as indicated by ideas originating in cognitive psychology, progressivism, and pragmatism.

Every trend of personality development lays a constructive basis for the determination of the role and functions in educology for the profession of vocational education and training.

Theory and practice of the profession of vocational education and training, as based on an educology of vocation, can be related to one of these three different personality development philosophical trends. These trends can further be classified according to the classical theories of Kohlberg and Mayer (1972) which discern three different educologically oriented ideological movements, i.e. the ideology of romantic, the culture transmitting, and the progressive movements. Knowles (1984) expresses a similar idea emphasising the mechanical behaviouristic, cognitive, and humanistic educologically oriented models, each of them being related to a unique learning strategy and being based on “three different personality structure concepts” (p. 6).

These philosophical trends of personality development complement an educological theory of vocational education and training and each of them enriches the practice of the profession based on this theory. On the other hand, new ideas that have emerged out of a vocational education and training educological theory and practice can help to surmount the existing limitations of philosophical trends and adequately respond to the challenges of the rapidly changing world of work.

Table 1 illustrates the classification of different philosophical trends according to the core goal of personality development, applying the method of information systematisation and structuralisation. The core goals are those of person-oriented, productivity-oriented, and principal problem solving skill-oriented personality development. Each of these trends originated from different philosophical traditions and each creates specific assumptions about human nature, the working world, and the development of society.

**Table 1. Classification of personality development philosophical trends according to educological goals**

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<tr>
<th>Feature of personality development philosophical trend</th>
<th>Personality development philosophical trends</th>
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<tr>
<td>Major theses defining personality development</td>
<td>Person-oriented philosophical trend of education</td>
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<td></td>
<td>Competent and effective self-education striving for personal identity and</td>
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vocation discovery and fully-fledged self-realisation (Maslow, 1979) of knowledge, abilities, skills, attitudes and values necessary to carry out work activity functions perfectly cognitive structure and elements comprising the environment. Self-development through thinking stimulating activity

Other parts of the article describe the relationship between each of these philosophical trends, in an educology of vocational education and training systems, in regard to the determination of the merits and demerits, as well as the analysis, of their inter-discrepancies.

2. Person-oriented philosophical trend in educology

Person-oriented concept of educology as originated from the philosophical traditions of idealism, humanism, and romanticism (Fig. 1).

Fig. 1. Philosophical origins of person-oriented educology

Romanticism is an intellectual movement that reached the apogee at the end of the 18th century and the beginning of the 19th century. (Flew, 1979) According to the followers of romanticism, the major personality development principles are based on internal personal growth and on strengthening the relationship with one’s internal reality in consideration of the imperative by Kant (1724-1804) that a person should always be treated as an end in her/himself.

The founders of the humanism theory, Allport (1897-1967), Maslow (1908-1970), and Rogers (1902-1987), under the influence of the ideas of existentialism, transferred the principles of romanticism to contemporary educology, psychology, and sociology.

A great many Lithuanian researchers in an educology of vocation, as the educology of vocational education and training, are in favour of postulates oriented by humanism. The principles of this philosophical movement and attitude toward personality development are expressed in central positions of the normative documents of (1) Lithuanian Conception of Education (1992) and (2) Vocational Education and Training White Papers (1999). The major goal of an educology of vocational education and training is to develop a conscious, independent, active, and mature nature to meet national and state needs, lifelong learning needs, and universally creative personality needs, while actively participating in the processes involved in the development of a democratic society. (White Papers, 1999, p. 19) One of the four educological principles of Lithuanian education is that of a principle of humanism, stating
that it is necessary to create and implement “personal worthiness, respect for every individuality, freedom of choice, humanistic relationships based on values peculiar to all human beings at all stages of vocational education and training, and person-oriented teaching programmes that satisfy human needs” (White Papers, 1999, p. 21).

Foreign scholars also ground the development of contemporary theories in humanistic principles. Here are some of the major statements of these theories.

1. Maslow (1970) as the founder of the human needs hierarchy theory that is based on a latent developmental sequence of person’s internal life, i.e. of a latent personality development, wherein, the goal of a person is self-actualisation;

2. Herzberg’s (1966) two factor motivational theory as based on the model of cohering contradictory internal needs and external tasks in persons, revealing the psychological origin of the “major contradiction between the subjective and objective aspects of the vocation”; (Laužackas, 1999, p. 26)

3. Deming (1982) and others as representatives of a total quality management theory grounded on the factual vocational preparation of their employees, wherein, their motivation is expressed by internal intention to perform efficiently.

Person-oriented philosophical trends in educology discover and reveal the qualities of inborn internal good, natural human health, and they search for methods of making personal sense and personal expression actual. Personality is considered active, rational, self-aware, and complex, having the empowered freedom to develop the awareness of dignity and the feeling of being responsible for making sense of one’s life. A student is fully allowed to reveal herself/himself in one’s work by whatever she/he has the potential to be. It is implied that every person tends to positive values, emphasizing the importance of person’s internal states and feelings and the importance of carrying out duties, aptitude, achievement, objectives, and responsibility. Other life factors do not satisfy the person by themselves, in that they are only important to the extent of internal personality growth and awareness and the experience of happiness and health.

With regard to educology of vocation institutions, the person-oriented philosophical trend in the educology of vocational education and training demands the creation of an environment that stimulates personality growth, in which every student can fully reveal and use her/his internal experience, inborn aptitude, and externally trained skills. In this respect, educology of vocation institutions fully perform their functions when all the obstacles for student’s self-expression are eliminated and a learning/teaching environment, based on openness and respect, is nurtured in which individual creativity can manifest itself. However, applying these merits in practice is bound to face the major hindrances of inertness and rigidity that are socially and individually entrenched in existing vocational education and training systems for a long time, hence, systems that are likely to resist new structural changes.

Aktouf (1992) maintains a radical humanistic point of view and insists that educology of vocational education and training institutions aim to “develop student’s attitude to working experience as a real self-continuation, a possibility for self-expression, and satisfaction of one’s personal needs and interests” (p. 419).

This philosophical trend in educology is based on striving for human development in which each person is responsible for her/himself, hence, responsible for developing her/his internal potential and other inner life experiences. This is the basis for the development of self-control and responsibility for her/his life experiences and independence in all spheres of work. Person-oriented philosophical trends in educology suggest accepting the disposition that students are the core priority of vocational education and training systems.
Focusing on the subjective-personal aspect of an educology of vocation, this philosophical trend in educology does not analyse the objective aspect, i.e. economic labour market demand aspect, in vocations. After the ideas of the person-oriented philosophical trends in educology have become methodological foundation of vocational education and training, the contradictions between the subjective and objective aspects of vocations have become more acute, as during the teaching/learning period a personal development goal is emphasised, whereas having gained the qualification and started work activity, the graduate encounters economic market laws which challenges he is not yet ready to accept. In the working world where laws of competition prevail, personality growth is not the major goal.

**Part 3**
Productivity-Oriented Philosophical Trend in Educology

This educologically oriented concept derives from behaviourism and libertarism philosophy (Fig. 2).

![Fig. 2. Philosophical origin of productivity-oriented educology](image)

If person-oriented philosophical trend of education focuses on personal needs and goals, productivity-oriented philosophical trend of education raises a different goal for personal development – enlarge the person’s productive capacities. Vocational educational and training goal is to transmit knowledge, rules of social behaviour, develop skills and abilities necessary to perform a vocational activity efficiently. Personal development is fostered by the acquisition of knowledge, abilities, skills, attitudes and values necessary to react properly to the demands and to satisfy external needs. This philosophical trend of education is closely related to role theory (Stryker and Statham, 1985). Personal development is evaluated according to the degree of correspondence of two factors – a measurable, valuable behaviour and expectations of the performed role, whereas in case of person-oriented approach it was evaluated by person’s feelings, thoughts or other internal states. Dooley (1940) expresses the position of productivity-oriented philosophical trend of education: “The purpose of vocational education and training is to increase labour productivity, i.e. solve productivity problem through person’s education. This method “helps a person to use what he has learnt in the work activity and acquire specific skills” (Swanson, Torraco, 1995, p. 2).

According to productivity-oriented philosophical trend of education, the major goal of education is to seek for personal development in order to satisfy working world demands. Working world is understood as a purpose-oriented entity, constructed, organised and governed to fulfil a set of objectives. A person’s goal is to help realise these objectives, whereas the goal of vocational education and training is to provide a future worker with necessary knowledge, abilities and skills to empower him to perform specific defined functions. The measure of personal development is the necessary level the employee achieves to perform his role and to help labour work institution to achieve its general goals.
This philosophical trend of education helps to rapidly find answers to clearly determined problems. Applying this philosophical trend of education, a vocational education and training institution can provide a student with knowledge, abilities and skills necessary to perform a clearly defined objective activity. Using productivity-oriented philosophical strategy of education, vocational education and training institution can provide a necessary help to the student by teaching; however, this requires necessary preconditions: clear aims, reliable and well-known methods and accessible resources to achieve them. Science of management, various theories of labour world development and industrial relationships are predominantly based on productivity-oriented philosophy of education.

This philosophical trend of education, having its major goal to increase the person’s productivity, in a single-sided way focuses on the objective aspect of vocation, i.e. on carrying out the objectives of economic market, whereas the subjective aspect of the vocation is examined only as far as the achieving of this goal concerns. Thus, in this case, a person is one of the means necessary to carry out economic market objectives, i.e. a person is treated like an object. This unethical and inhuman attitude contradicts a personalistic norm that states that a person is a non-reductive subject and can never be treated like an object because of his innate dignity and unique internal experience (Wojtyla, 1997). Ignoring this personalistic norm in vocation-labour relationship creates theoretical assumptions for negative tendencies that open up a possibility to use and exploit a person; it also causes deformation of vocation choice motivation: On the one hand, it makes pure rational and pragmatic motives absolute; on the other hand, it suppresses inner personal incentives, as well as the discovery of individual vocation calling and self-realisation. When the ideas of productivity-oriented education become the methodological basis for vocational education and training strategy, the major vocation contradiction between a subjective and objective aspects of a vocation becomes more acute as learning/teaching emphasises the performance of specific objectives of the economic market and obtaining of knowledge, abilities and skills necessary for that purpose, whereas person’s internal experience and needs are ignored.

Part 4
Principal Problem Solving Skill-Oriented Philosophical Trends in Eduology

This educological concept was derived from philosophical trends of progressivism, cognitive thinking, pragmatism and postmodernism (Fig.3).

Fig. 3. Philosophical origin of principal problem solving skill-oriented educology

Principal problem solving skill-oriented philosophical trend of education emphasises not revealed, innate, latent personality features and possibilities; productivity-oriented model of education stresses the importance of the tuning of person’s relationship with requirements of
external environment; whereas principal problem solving skill-oriented philosophical trend of education aims at solving the demerits of the former two educational strategies giving priority to the development of cognitive thinking.

The first component of the theoretical foundation of this educational philosophy is ideology of progressive education which indicates “active thinking changes caused by problem solving situation experience” (Kohlberg and Mayer, 1972, p. 455) as major personality development factors. This postulate reveals and discloses the principal concept of progressive trend of education. In a certain social problem-solving situation, progressivism emphasises the aspects of interaction and dynamism. It gives priority to experiential learning method and concentrates on active person’s participation in a problematic problem solving situation. A particular importance is attached neither to internalisation of aims and values nor to immediate reactions, impulses or emotions but to “models of actively changing reactions to problematic social situations” (Kohlberg and Mayer, 1972, p. 455). In this case it is aimed at finding a solution that would satisfy all the participants of the designed specific situation.

The second component of the theoretical foundation of this philosophy of education is cognitive psychology and its main assumption that cognition as a mental personality structural component internally organises separate systems, structurising the experience of our external world. Cognition selects information about the environment that surrounds a person, acquired experiences, the importance attached to this experience and the general perception of the world. However, these cognitive structures are not fixed, they tend to change. Cognitive personality development rises from a “dialogue” between personal cognitive structure and the elements that comprise the environment. In every situation the priority is given to thinking that helps to better integrate various needs of the participants and solutions and helps to discern the most important and optimal ones.

Bandura (1986) advocates for a similar trend; his social cognitive theory (SCT) suggests an alternative for traditional postulates, which base work activity on internal motives (e.g., various needs, strive for self-actualisation, etc.) or externally governed factors (e.g., encouragements, fear, etc.). According to that theory, person’s behaviour is determined not only by internal or external factors, it is created in a dynamic and mutual interaction between personal, environmental and behavioural factors. From the point of view of SCT, a person is an independent and active agent seeking to achieve various goals: some of them coincide with a concrete institution of the working world; some of them coincide with social, others with economic or personal goals. A person sets goals and standards, manages the behaviour related to the achievement of these goals, uses control and consciousness and displays human power (Bandura, 1997).

With the use of critical thinking and problem solving, major goals of principal problem solving skill-oriented education are formulated: functional optimisation of the situation; integration of internal and external needs; balance of inter-competitive statements.

Instead of defending the importance of self-development and achievement of external goals in the context of a certain problem situation requirements this educational method suggests a continuous correction of various parameters, requires courage to review earlier solutions, and, investigating the assumptions once more, constructively discuss the dynamically changing needs of all the situation participants.

In the principal problem solving skill-oriented philosophical trend of education, vocational education and training strategy merges with the concept of qualitative work activity, defined by Kincheloe (1995) as oriented to democratic self-control and responsibility for himself and others. In the social sphere, working world provides a possibility for every participant of the activity to express himself in a creative and responsible way. In this context integrity and
relationship between essentially different personal, social and natural worlds of an individual is an expression of humanism.

The major merit of this vocational education and training strategy is the preparation of the student to creatively solve the challenges of the working world and its systematic nature. In a rapidly changing world, a future employee, taking into account the resources, interests, and needs of all the participants of the process, makes efforts to find the solutions to complex democratic economic market problems and becomes capable of finding responses to the questions of global social justice and implementation of democratic values. This philosophical trend of education suggests solving complicated problems in a creative way and bears a potential to create situations where everybody can win. When economic and social goals intersect, a principal problem solving method represents value orientation. This vocational education and training strategy suggests treating the student as a creatively thinking explorer (Kincheloe, 1995) and aiming at ensuring real personality development and working potential growth owing to learning and experimentation. Besides, this philosophical trend in educology offers a new understanding of work activity, treating work as an interesting occupation that provides satisfaction and that stimulates creativity and efficiency. The use of a principal problem solving skill-oriented learning method can help find preconditions for reducing the major contradiction in vocations.

A personality development model requires a long lasting commitment which is often relative because of inert vocational education and training systems and traditions that have settled down during many years. Not all the students can apply a time-consuming problem solving based learning/teaching method in their pedagogical activity, on the other hand, not all the students are intellectually capable or subject efficient to rationally develop their cognitive thinking. Besides, some types of work do not require the use of broad-range high-level cognitive abilities and rational problem solving skills. For these reasons it is possible to conclude that a principal problem solving skill-oriented learning/teaching strategy can be applied in vocational education and training selectively.

Part 5
Conclusions

1. Vocational education and training theory distinguishes three alternative personality development strategic trends that derive from different philosophical traditions: (i) person-oriented education aiming at self-realisation and individuality and based on the ideas of humanistic psychology and liberalism; (ii) productivity-oriented education focusing on working world objectives and based on the ideals of behaviourism and libertarism, and, (iii) principal problem solving skill-oriented education having the major aim to develop active, critical, and cognitive thinking skills of a person. The theoretical foundation of this education lies in the sources of cognitive psychology, progressivism, and pragmatism. Every trend of personality development creates a basis for determining the importance of roles and functions of a vocation.

2. The major goal of person-oriented education is to foster full-fledged dissemination of internal needs, intentions, and experiences of a person to ensure the discovery of one’s identity, vocational calling, and overall achievement of self-actualisation. The main merits of this education are that favourable conditions are created for the student to reveal and use his inner experiences, inborn talents, and trained skills. The main demerit is lack of examination of the objective aspect of vocation, i.e. the aspect of economic labour market demand.

3. The major goal of productivity-oriented education is to increase the productive capacity of a person by them striving for personality development as it involves acquiring knowledge, abilities, skills, values, and social behaviour rules necessary in the vocation to satisfy working
The most important merit is education, i.e. the merit of a student becoming equipped with knowledge, abilities, and skills that are demanded by actively defined objective work activity. The major demerit is the single-sided focus on the objective aspect of the vocation, i.e. on carrying out economic market demands, wherein, the person is treated like an object, i.e. treated as one of the means necessary to fulfil the demands of the economic market.

4. The major goal of the principal problem solving skill-oriented education is to develop person’s active, creative, and cognitive thinking skills for solving complicated problem situations and enabling a person to creatively face working world challenges and experience and to master the power of one’s inner, personal, and human potential. The most important merit of such education is that of a student becoming prepared to creatively encounter and solve working world challenges. The major demerit is that this philosophical trend in educology has to be applied for vocational education and training selectively.

5. Vivid labour market changes, during the past years, demand more flexible employees who are open to innovations; who have more universal skills, and; who are able to adapt to more complicated technologies. With regard to these demands and changes, vocational education and training reform in Lithuania is oriented toward conducting experiences in the European Union countries, in which standards are designed, new strategies are created, and priorities are foreseen. The solutions to these fundamental, paradigmatic problematic objectives call for broad-range and more open methodological research of philosophical foundations in educology.

References


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 enculturization 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-semiotical 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-semiotical 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 trans-mission 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 ‘sensception’.

Sensception, 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 ‘sensception’, 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 ‘sensceptual 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 sensceptual 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 sensceptual 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 sensceptual 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 sensceptual experience oriented communication with the physical organic human body’s surface sensory receptor experiences, i.e. sensceptual 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 trans-formed 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 trans-formed 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 transduction 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-active 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 sensceived 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 sensceived as signs, 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) sensceived 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 sensceptual 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 sensceived 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
persons’ psyches, in the conduct of the phases of the reflective thinking experience as
the outcome of the reflective thinking experience: (1) is connected to, in, and with a
full scope of nature’s communication system.

Also, physically, the words ‘cat’ and ‘chat’ are not the physical object referred to by the
meanings of words, be they words or physical objects referenced by the meaning of words,
form signals, that, from the information theory perspective, are detected by the
sensceptive 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 meanings of words, then, exist as physical characteristics of objects forming
signs, that, from the information process perspective, are detected by sensation as involved in
the sensceptually 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 Educatve 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 senseceptual 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 ‘exteroceptors’, and, through these exteroceptors; (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 Educatve 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 sensceptual 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 sensceptual 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 **enculturize, 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 transduced and further trans-mitted into the nervous system that exists internally to the human body, as physical organic energy through the **senseptual 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, **enculturizing 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 **enculturizing 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 interceotors and proprioceotors 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, **enculturizing, the signals as physiological organic events**, trans-forming them into signs representing meaning as that which bio-socio-semiosically exists and does the **enculturizing 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, **enculturizes 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 **enculturized 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 intero-ceptors and proprio-ceptors, and, in the **enculturized physical inorganic and organic and physiological organic circumstances** of nature’s environment, it is the case that: (1) intero-ceptors 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, interoceptors involve the sensations of the physiological organic events of pain and pleasure as internal to, and, aspects of, the human body, and; (2) proprioceptors involve the sensations of the physiological organic events as internal to, and, as aspects of, the human body, for example; in the enculturized 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 sensceptual 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 sensceptual 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-semiological 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 enculturizing 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 sensception 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, imaginative, 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 sensception; (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 interactive 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, kineceptual, 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 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 sensorial, kinesthetic, 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 natures 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 deliberatively 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-semiotically 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 enculturization 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-semiotically 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 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 enculturization 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.

Part 3
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 encompass 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 sensceptual, 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 sensceptual, 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 sensceptual, 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 enculturated; (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) reflectively aware (conscious) beings, and, (b) reflectively thinking (knowing, educative) and experiencing beings, possessing, in this model persons’ case, (iii) Determine 2 dispositional states.

In their consciousness of themselves and others, in a **Determinate 2 model persons’ case**, **persons exist**, in cultural situations, reflectively 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 sensory perceptual experience of attracting persons’ attention to physical inorganic and organic existence, (b) the conceptual 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, Determine 2 dispositions, i.e. Determine 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’ sensationally 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 *enculturated 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 enculturated 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’, ‘agitiated mental feelings’, ‘alarmed mental feelings’, ‘annoyed mental feelings’, ‘interrupted mental feelings’, and ‘muddled 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’, ‘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 Determine 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) enculturizes 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 sensception, 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 enculturizes, 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 determine 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’s 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) in nature’s unified communication system as a system that enculturalizes nature’s open synergetic environment.

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, corrigeible, 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 enculturalized 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, 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 enculturization of the physical, physiological, mental, and dispositional circumstances in nature’s open synergetic environment, and; (3) organically associated with that which they have enculturated, 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 enculturated 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
enculturated 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 enculturated by these meanings and exist as indexes or indicators forming meanings, not as 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 enculturated 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 enculturized 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 enculturized 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 enculturization 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 enculturizing 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 exteroceptors 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 interoceptors and proprioceptors 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/interactive 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 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, it follows, then, that pre-evolutionary persons’ were limited to the incomplete perceptual experience of sensations involved in the sensceptual and kinceptual experiences, whereas, evolved model persons’ are not so limited as they have complete perceptual experiences of sensations involved in the sensceptual, 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 either: (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 enculturated 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 enculturized a set of circumstances that form indeterminate cultural situations in nature’s environment, hence, has enculturized 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 enculturized a set of circumstances that form indeterminate cultural situations in nature’s environment, hence, has enculturized 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 intellecction, 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 intellecction, 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 intellecction 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 intellation, 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 intellation, 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 enculturized 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 enculturized 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 sensceptual, kineceptual, 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 us 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’s 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 sentientially 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 sentientially 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’ 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; (iv) by intellecions involved in the conceptual experiences of, (a) apprehension, as the direct and immediate intellecction of semiosical (meaning) states, that exist internally and externally model or non-model persons’ minds, and, (b) comprehension, as the indirect and mediated intellecction 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 intellecction. Also, model persons’ are reflectively ware that the conduct of the indirect and mediated intellecction 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 XXI 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 humans 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 enculturalizes 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 enculturalize 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 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.

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 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.

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 determine-indeterminate cultural situations in the enculturated 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 enculturated 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

(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 signifyed 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 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.

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 sensceptual, kинceptual, 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’s 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 intelllections 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.

**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 from 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.
An Educology of Vocation on a Theological and Philosophical Basis
(An Essay in Philosophy of Educology)

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Introduction by Co-Editors

This article is one in philosophy of educology, i.e. in philosophy of knowledge about education, in that it presents a theological and philosophical basis for such knowledge about vocational education and training, i.e. for an educology of vocation.

Introduction by Author

This article delivers a theological and philosophical basis for an educology of vocation, using educological, theological, and philosophical scientific resources. This scientific theoretical research analyzes the contribution of theology and philosophy to an educology of vocation. Furthermore the article investigates the practical methodical aspects of an educology of vocation.

Part 1
Goal of an Educology of Vocation

Present-day Lithuanian society stands ahead of the challenges that call for the preparation involved in joining NATO and the European Union. Lithuania, as every country, needs more enterprisers, teachers, doctors, officers, and others specialists, which may not be only good experts in their profession, but are people who are working “from vocation” or in other words are “right persons in the right place.” In the background of rapid economical, social, and technological changes, paradigmatic research in an educology of vocation advances its exploration into its theological and philosophical basis. Such research can enrich the theory of educology of vocation and it can give impetus for new scientific investigations in educology.

The main goal of an educology of vocation is to provide support for the young people to find themselves, including finding a purpose of life, through the concrete sphere of professional activity. An educology of vocation gives the theoretical basis, and searches for the ways and methods, of how to educate students to their capacity so that they can find and unfold themselves in an individual vocation. A theology of vocation states that man formulates the answer to the question of an individual vocation through a fateful dialogue with God. Man and God – two liberties – are in a loving dialogue about individual man’s vocation. The art, in this dialogue, on the man’s side, is to hear God’s call, to understand, to accept, to follow, and finally to incarnate it.

In Lithuania, the conception of vocation started to develop at the end of the XVI century. J. Bretkunas (1536-1602) was the first who used the concept of vocation in written sources. This author emphasizes the theological aspect of vocation by saying: “Our dear God wants that every man may put on the load by his caste and vocation, that God destines him, and man may hold it as a duty to put it on, first of all, for the glory of God and after, for service to the intimate.” (Bretkunas, 1983 p. 323-324) Another Lithuanian classic, M. Valančius (1801-1875), emphasizes the importance of giving sense to life through working activity.

Bishop K. Paltarokas (1928) discloses one more important aspect of the successful choice of vocation, which “has considerable impact on the sense of the dignity of man’s life,” when he says:
“Man feels joyful just when he fulfils vocation, whereas, wrongly selecting a vocation leads to the fall of honor, even sometimes, to inner rottenness.” (Paltarokas, 1928, p. 449) As a result, the support of man in finding his vocation “depends on fosterage and education as the most important tasks” and “necessary in this field it is necessary for common work to include three factors, i.e. the family, school and Church factors.” (Paltarokas, 1928, p. 450)

In Lithuania, educology of vocation was dehumanized during the soviet occupational period (1940-1990). The freedom of activity by theoretical and practical educologists of vocations was constricted and the research in the conduct of educology of vocation was deformed by the intervention of a materialistic ideology.

Now, in Lithuania, it is necessary to begin a truly organic educational programme for the promotion of an educology of vocation for students. The young people of Lithuania live in a culture that is pluralistic, ambivalent, "polytheistic," and neutral. On the one hand, they are passionately searching for authenticity, affection, personal relationships, and wider horizons, while on the other hand, they are fundamentally alone, wounded by afflictions, and some are deluded by ideologies and confused by ethical disorientation. A pluralistic and complex culture tends to produce young people possessing an incomplete and weak identity with consequent chronic indecision in the face of vocational choices. In addition, many young people do not possess the elementary knowledge of their existence. Educology of vocation is searching for ways to help young people to find their identity and to endure being faithful to an individual vocation. Educologists of vocation are aware of the difficulties of communicating with young people, of their lack of real educational planning, and of the theological-anthropological weakness in certain aspect of what they are being taught. The conception of vocation and strategy in an educology of vocation is not developed enough.

Therefore, the purpose of the research in this article is to carry out the analysis of philosophical and theological trends in an educology of vocation. The pursuit of this purpose was guided by the following rationale:

1. Exploration of the essential cause of contradiction between strivings for personal self-realization, for completeness of the purport of life, and for the enforcements of personality from the side of the system of the work market in the context of an existential anthropology.

2. Exploration of the impact on the concept of man’s vocation that provides a personalistic conception of personality.

3. Exploration of the impact on the concept of man’s vocation that provides a theological conception of personality.

4. Discernment and presentation of a practical methodical subject matter and of the main elements of an educology of vocation.

Part 2
The Conception of Vocation in the Context of Existential Anthropology

The question of the meaning of life, the striving to know one’s self and one’s place in history comes into existence in the heart of every man. Every life has one’s exclusive and particular vocation that is related to the reality of life and the actuality of existence. The completeness of the purport of life and the essence of every vocation is Love.
John Paul II states: "The discomfort that reveals, through the world of young people, even in the new generations, pressing questions on the purport of life, is confirmation of the fact that nothing and no-one can smother in man the demand for meaning and the desire for truth. For many, this is the field in which the vocational search is placed." (John Paul II, 1997, p. 4).

St. Thomas Aquinas analyses the dualism of human being and determines it as standing on the limit between two worlds – time and eternity. The world of time is the reality of nature (body) and the world of eternity is the actuality of spirit (soul).

Apostle Paul defines the contradiction in man that involves his body and soul. It is the contradiction that comes as the consequence of the first Fall, as the spiritual struggle between Evil and Good: “For I do not do the good I want, but I do the evil I do not want. Now if [I] do what I do not want, it is no longer I who does it, but sin that dwells in me” (Rom 7, 19-20).

The contradiction between body and soul, which is inside man, reflects his existence. Therefore, many scholars of synergy call man’s existence as the struggle between opposites. However, a person seeks the reconciliation of these opposites in his existence. The inner contradiction (that is inside of personality) between the involvement of the material body and the spiritual soul projects itself in the exterior sphere of life and assumes the image of the contradiction between the strivings of the personal self-realisation, i.e. the completeness of the purport of life, and the enforcements of the personality from the side of the system of the work market.

Lithuanian scholar J. Girnius (1991) introduces ontological and theological elements, when he analyses the concept of man’s vocation. This author excludes the dual character of man’s existence, i.e. the existence of the carnal body that depends on time, and the existence of the spiritual soul that depends on eternity. This scholar defines two aspects of vocation:

1. Temporal or universal: “In the world of time, our task is the striving of the cultural mastering of earth and the subordination to man’s will the power of it.” (Girnius, 1991, p. 248)

2. Eternal or spiritual: “The dependence on the spiritual world obliges concern about our spiritual perfection or speaking in theological terms – the salvation of soul.” (Girnius, 1991, p. 248)

When this author analyzes the correlation between these two aspects of man’s vocation, he signifies that eternal-spiritual man’s vocation “particularly incarnates in the temporal vocation.” (Girnius, 1991, p. 248) Therefore, the first aspect of vocation is an end, whereas the second aspect of vocation is a means to an end. Basically, there is given for us only one vocation, i.e. the vocation of seeking and struggling for our spiritual perfection.

This scholar concludes: “The truth of the oneness of human vocation is this, that eternal vocation is immanent (interior) and, at the same time, it is transcendental (exterior) for temporal vocation” (Girnius, 1991, p. 248).

Another Lithuanian scholar A. Maceina (1990) states that two factors determine every vocation:

1. The nature of man that frames the faculties to to some kind of work.
2. In society, the life of man highlights those faculties, which allow for man to self-actualize himself and turn his life in some kind direction.

This author names the discovery of the individual vocation as the discovery of the essence of self. He calls the rejection of this vocation as the suppression of the destiny of individuality, the noncompliance of his duty, and the disregarding of a universal ideal.

A. Maceina (1985) emphasizes that, essentially, personality is called to freedom and only in it man finds his existential meaning and the opportunity to seek his basic vocation – the eternity.

V. E. Frankl (1959) calls the search of the purport of life as the core of personality. When the pathfinder of logo-therapy researches the uniqueness of the man’s vocation and the importance of its discovery, he states: “The searching of the abstract meaning of life should have no use. Everyone has his particular mission of life that must be embodied, consequently nobody could change it, and nobody can repeat his own life. Therefore, the task of every man and the opportunity to actualize it is identically unique.” (Frankl, 1959, p. 102) This author states that, an existential vacuum can originate in man’s inner life, if the person does not comply or bow to his vocation of life. This existential vacuum frustrates personality, causes aggression, depression, the formation of addictions, and could lead to drug habits, crimes, or suicide.

Russian philosopher V. Solovjov (1922) defines vocation as a particular idea, “which the divine thought prescribes to every moral being”, this idea (vocation) manifests itself in consciousness “as the highest task,” i.e. as the acting “real force,” which determines “all life of moral being.” (Solovjov, 1922, p. 181) This author states that vocation should not be treated as a privilege or predominance, but vocation should be understood as a duty or service.

The Lithuanian contemporary scholar V. Šernas (1995) presents the picture of a mature and ideal personality (Fig. 1) and prescribes eight characteristics, from which can be framed the picture of the development of man’s existence.

(Fig. 1) The conception of mature and ideal personality (Šernas, 1995, p. 65)

This given model of a mature and ideal personality (Fig. 1) reflects the main objectives that consist in the existence of a man and the interior life of a person:

a) to search for truth, wisdom, and harmony;

b) to be creative and moral;
c) to reason and assess;

d) to participate in the social life and share the cumulated light experiences with other people.

**Part 3**

The Personalistic Conception of Personhood and Man’s Vocation

The personalistic conception of man is the essential opponent of the materialistic ideology that asserts that the essence of man is defined, in its entirety, by social relations and does not belong to personality.

The materialistic understanding of reality negates the interior-spiritual aspect of personhood and every vocation involves only the simple result of physiological and psychological circumstances. According to these purely materialistic and naturalistic presumptions, vocation loses the basis of subsistence and is understood merely as a particular necessity that is rooted in body, sex, and the nature of personhood.

In the works of the famous personalists E. Mounjer (1930) and K. Wojtylos (1970), we can find many significant features of personhood, though the main personalistic attitude being that personhood is indeterminable and a person can never be treated as an object. The main features of personhood are subjectivity (interior-spiritual life) of the person, freedom, and creativeness.

Personalistic norms state that a person is always a subject and a human being can never be treated as an object.

A person has the need to be in the community and create the society together with other persons: “The subject nourishes not one self (autodigestion), but he has only that which he gives or this to whom he devotes. The person cannot escape, socially or spiritually, by himself.” (Munje, 1996, p. 84)

It is not enough to identify man as an individual of the species “homo sapiens.” There is something more in man, which can only be brought out by the term “person” and which may indicate that man is a rational being. But, K. Wojtyla (1996) goes on to bring out more fully the implications of this rationality by introducing the element of interiority. He introduces a new theoretical development, when going beyond the cosmological understanding of man. In the works of this scholar, all features of personhood, i.e. subjectivity, consciousness, free will, self-determination, self-mastery, experience, etc. are related to the interior-spiritual life of a person. The reference to the interiority of a person frames a methodological and hermeneutical element in K. Wojtyla’s analyses. The capacity of possessing himself from within, in acts of self-determination, is what makes a person something more than individual.

The personalistic ethic of this author extends the conception of the interior-spiritual life of personhood. Foremost, this scholar states that persona, as a subject, differs even from the most consummate animal by the interiority and individual life or interior life, a difference which later author defines as spiritual life.

K. Wojtyla introduces two important characteristics of personhood:
1. The ability to self-determinate, i.e. choice by free will. The Latin sentence that the person is sui juris (master of himself) illustrates this characteristic.

2. The feature of personhood that the person is alteri incommunicabilis (irreducible and irreplaceable) manifests itself in relation with other people.

Therefore we have the personalistic clarification of the antic in the Latin sentence: “Persona est sui juris et alteri incommunicabilis.” The person is an irreducible subject, which never can be treated only as the result of the emotional conditions that are under the sway of external and inner circumstances. The person is not only the substance (subiectum), but also is the bond with other persons, the truth, and God.

The dimension of the subjectivity of the person always implies the inner experience that signifies the originality, the uniqueness and the unrepeatability of personhood. K. Wojtyla’s contribution to phenomenology is a phenomenology of experience and the explicit grasp of interiority as a defining dimension of consciousness and personhood.

The transcendental concept of the person (the mastership of himself or of one’s dynamism) means, that man is “beyond” his acts and “beyond” his object of acts.

According to the personalistic theory, man’s vocation is self-knowledge, self-discovery, and self-donation to others.

K. Wojtyla (1997) states that man’s vocation – conscious self-donation – is possible when man is a self-master. Man can consciously donate himself exclusively to what he has mastered. This scholar defines the structure of self-mastery and “having self,” i.e. having personhood, when he analyses the proper meaning of the concept of actus. This concept, related to self-determination and self-realization through action, has not only an exterior-temporal aspect, but it has an interior-persistent aspect. Therefore, when a person performs an action, thanks to conscious self-determination, man is led to a true completeness and actualization of the structure of self-mastery and the “having of self” i.e. the having of personhood. In such a dynamic cycle, man’s vocation exists as an axiological reality that consists in the deeper layer, i.e. in an ontological reality of self-realization through action that is the privilege of man.

The concept of vocation is closely related to the personal world and the order of Love. It has no meaning in the world of objects. There are no vocations, in the natural order, in which reigns determinateness and instincts, but not the abilities to choose or make resolutions. The concept of vocation implicates the ability to personally be disposed towards an end, i.e. the attribute implying the existence of a rational and conscious being. Therefore, vocation is the exclusively personalistic concept that uncovers the deep range of man’s interior life. At the level of perception, the reduction of the meaning of the concept of vocation diminishes the possibility of discovering links within this range. Commonly, the concept of vocation is associated only with the administrative and juridical field, i.e. vocation is associated with a certain post or vocation to be a member of a certain organization, etc. As such, vocation is treated exclusively as the calling to accomplish a particular work or office. The inner world of personality is ignored absolutely. Such an exterior, i.e. such an “institutional,” conception of vocation reduces the significance of man, especially the significance of his inner life. In the search guided by the problem of a conception of vocation, educological researcher should include both meanings of the concept of vocation, i.e. the exterior and interior-personal meanings.
The mood to dedicate all life to the nurturance of particular values is the par direction of the dissemination of every man’s potencies. Every person must exactly define that direction. On the one hand, man should consider what he himself has and what he can contribute to others, and, on the other hand, the man should understand what the environment expects of him. One of the most important factors in the formation of personality is that of ascertaining the possibilities of one’s activities and appropriate disposition, not so much in regard to presence among persons, but in regard to the inner life. Where man is called, he should not only love somebody, but more, he should act by “giving away himself” with Love. Such self-giving could be the most creative act for a person, in that the more he self-gives the more he self-realizes.

Personalists admit that considerable stress exists in the meaningfulness of activity. In this point we can discover the spiritual community between a personalistic philosophy and an educology of vocation, in that both branches of knowledge “attempt thought to relate with action, to anticipate its methods and perspectives.” (Pukelis, 1998, p. 204)

However, personalists are inclined to reduce the significance of professional vocation in the development of personality. K. Pukelis (1998) concludes: “Personalists are right, when they do not confine only with professional vocation, but they are in principle not right, when they are ignoring the significance of professional vocation in man’s life.” (Pukelis, 1998, p. 198) This scholar gives a warning that the attempt to introduce the abstract conception of vocation into an educology of vocation could become a faulty phenomenon. He says: “Without this (professional vocation) category the conception of vocation becomes abstract. Vocation of personality cannot be “abstract”. The person reaches to concretize vocation, because only in this case man finds that he lives meaningful. Man is like the birth: the one wing of it is beloved man, the other wing – favourite work. Family and profession are these two fields, where man concretizes his vocation.” (Pukelis, 1998, p. 198)

Vocation contains the basis of subsistence only in the personalistic understanding of the existence of man, when the conscious discovery of vocation provides to a person the direction of life and activity.

Part 4
The Theological Conception of Man’s Vocation

In searching to form the comprehensive conception of personality’s vocation, in an educology of vocation, it is necessary to involve the theological aspect.

The dignity of man characterizes the facts that he was created in the image of God and that he can follow free will in his decisions. The person is irreducible and irreplaceable (alteri incommunicabilis), he is self-master, and, additionally, man belongs only to his Creator, the belonging grounded in the fact that man is God’s creation: “For we are His handiwork, created in Christ Jesus for the good works that God has prepared in advance, that we should live in them.” (Eph 2, 10) “The person transcends the natural world and the order of the person does not contain itself in the natural order.” (Wojtyla, 1997, p. 327)

The evangelical vision of man’s existence bases vocation no only from within, but it defines itself as the call of God. Thanks to Love, the demand to ascertain the direction of the dissemination of man’s potencies emerges from the inside of persons. This demand accords with God’s call to be perfect through Love. Every man of good will should apply this common call to himself and at the same time the person should concretize it by choosing the main direction of his life and by ascertaining for what he is called. Personality should develop this direction in consideration of
what man has himself, what he can give, and what the others – people and God – are anticipating from him.

Man “unites” and “self-realizes” then, when he loves he affirms the value of the addressee of his act.

Every man is calling to search perfection (holiness): “So be perfect, just as your heavenly Father is perfect.” (Mt 5, 48) “God created man from Love and now He is calling man to love that is main and inborn vocation of every man.” (Kataliku Bažnycios Katekizmas (CCC), 1996, p. 341) “God is Love” (I Jn 4, 8).

The ways to realize this main theological vocation could be different (Fig. 2).

**The Main Theological Vocation to Perfection (Holiness) Mt 5,48**

- Vocation to Family
- Realization of Professional Vocation realizacija
- Social and Political Activity
- Vocation to the Priesthood or Monkhood

**ALL CHRISTIANS ARE CALLED TO CHOOSE:**

Fig. 2. The spectrum of the realization of theological vocation of every Christian (cf. CCC, 1996)

“Society is necessary to the realization of man’s vocation. If we want to achieve this end, we should stand to the right hierarchy of values, in which the material and controlled by instincts fields should be subordinated to the inner and spiritual fields of man” (CCC, 1996, p. 395). Society must form the possibility for all of its members to realize his vocation. Common good especially manifests itself by using the natural freedom that is necessary to the spreading of vocation, i.e. by using the right to act according to his truthful conscience, the right to the security of private life, and the right to freedom in the field of religion.

All Christians, in disregard to theirs incumbent or social status, are called to the complete Christian life and perfect Love.

Family is the natural community and vocation in which to love and share and in which man and woman are called to devotion to each other and to donate the life that is man’s vocation to fatherhood and motherhood. Parents must obey the vocation of child and help him to develop it.

The part of the vocation of laity is the participation in the political activity and the organization of social life. The laity believers are called with the Christian devotion to animate the earthly reality and be the witnesses and founders of peace and justice.
The motive of Love to God and neighbor sometimes is so strong that man transcends one’s natural needs to make family and have a favourite profession, and he embraces supernatural vocation to become a priest or monastic by the determination of free will. This is really not the way of many people. Life, according to this way, means the response to God’s call, the self-donation to others, and the sacrifice of one’s personal life for others.

Decalogue is the light of the conscience of every man that exposes for him God’s call and that protects him from evil. Vocation to the eternal life is supernatural, because “Revealing Himself, God reveals himself and man’s vocation.” (CCC, 1996, p. 431) The first vocation of a Christian is to follow Jesus. (cf. Mt 16, 25) Grace is God’s help to man to fulfill his vocation.

Man’s vocation to the eternal life does not cancel, but increases man’s responsibility to use all, from the Creator that is received and that strengthens the means to be in the service for justice and peace in the world. All religions are testaments that the search for God is man’s essential subject (cf Acts 17, 27), but God calls, by name, every man. (cf. Iz 43, 1; Jn 10, 3) God is the spring of every comfort and the Author of every vocation. Man could find his personal vocation so, that he “[people] might have life and have it more abundantly.” (Jn 10, 10) If man might keep his ears open and he might respond to God’s call, he might have trust in the Creator.

In regard to vocation, every period of life is significant, especially the moments when a child opens himself to life and when later he wants to understand the purport of life, i.e. when questions arise in him about his role in life. Every man has an intended individual vocation from the moment of birth, wherein, really he is called to a vocation in life. The ideal model of education of man, who is open to vocation, is presented in Fig. 3. This model reflects the main direction of vocation as the seeking of perfection (holiness), thanks to Love.
In theology, vocation could be defined by the John Paul II words, when he says: “The history of vocation of every Christian is the history of the beyond expressible dialogue between God and man, the history of dialogue of liberty between calling God’s Love and responding man with Love.” (Jonas Paulius II, 1996, p. 75) The new evangelization should again proclaim the powerful sensation of life as vocation in the fundamental calling to perfection (holiness). The new evangelization should renew culture and become beneficial to various vocations. Every Christian vocation is particular, because of the question of freedom of every person. This question requires an especially personal response.

For man, who has the sensation of faith, the law that works in the spiritual sphere is relevant in which the more a person approaches the Creator by decision from his free will, the more the selection of the way of life is fitting with God’s plan and man feels fulfillment for his appointed mission. This law provides the person with the experience of comprehensiveness and meaningfulness of his actions and earns him the flight of creativeness. Thus, in the theological sense, professional activity assumes aspects of the response to God’s call and the purporting of life.

Lithuanian scholar R. Laužackas (1999) analyses the subjective aspect of profession with reference to the four types of vocation, i.e. the theological, indirect, individual and social vocations. (Fig. 4).

R. Laužackas (1999) analyzes this typology of vocation and states that all other vocations (indirect, individual, and social) were originated from a theology of vocation and only later, in the developing of the history, “the significance of individual and social vocations was strengthened in the place of the understanding of vocation as the God’s call” (Laužackas, 1999, p. 25).

**Part 6**

**Educology of Vocation**

The educological part is developed within the theological aspect of vocation and is dedicated to practical methodical subjects. From the theologically oriented educological perspective, the main educators of vocations are the parents, mentors, teachers, catechists, and priests. The main educological bodies are the groups, communities, oratories, schools, and above all, families. Educology of vocation uses education that is underlying vocation and is grounded by the accompanying method, and conforms to the method of the creative witness of personal vocation.
The educology of vocation is founded on Gospel and is inspired by Jesus who is the example of the extraordinary vocational promoter-educator. This is the educology that every vocations promoter must know how to implement, the recognition of the Lord who calls, in order to lead the young persons to respond to Him.

Theology contributes, to an educology of vocation, five precise evangelical educological elements, i.e. to sow, to accompany, to educate, to form, and to discern.

(1) To sow

This element of an evangelically oriented educology of vocation is founded on the parable of the sower (Mt 13, 3–8) that reflects these characteristics of vocation:

(i) Christian vocation is the dialogue of Love between two liberties – God’s and man’s. God always holds in respect the decisions of man’s free will.

(ii) Educators of vocation follow the principle to sow the call to discover and develop his vocation into the heart of everyone without preference or exception. Every human being is a creature of God and he is also the bearer of the gift, of a particular vocation which is waiting to be recognized.

(iii) Educators of vocation follow the principle of sowing and proclaims, proposes, and arouses, with identical generosity. It is precisely the certainty of the seed, placed by the Father in the heart of all creatures that gives the strength to go everywhere and sow the good seed of vocations, i.e. of not remaining within the usual limits of a social environment but of confronting new social environments in order to attempt different approaches and to address all persons.

(2) To accompany

In order to describe the educological expression of accompanying, as an element in an evangelically oriented educology of vocation, as it implies the elements of educating and forming, the story of the two disciples of Jesus on the road to Emmaus is relevant. (Lk 24, 13-16) In the story of these two disciples it is not difficult to recognize the image of so many young people today in that they are a little saddened and betrayed and seem to have lost the desire to look for their vocation. Therefore, the first step in an educology of vocation is to approach and support young people to realize the seed of vocation that was sown in their heart. The second step is to further intelligence in young people in their accompaniment.

In the way of discovering vocation, the educator, first of all minds the journey of Jesus’ disciples towards their maturity of faith. When doing this, the educator of vocation gives witness to his own choice, or rather, his own being chosen by God, i.e. he recounts — not necessarily with words — his own vocational journey and the continual discovery of his own identity in the vocational charisma, and therefore recounts, also, or allows to be understood, the difficulties, the newness, the risk, the surprise, and the beauty in this journey.

(3) To educate

From an evangelically oriented educology of vocation perspective, after conducting the stages of establishing the elements of sowing and accompanying, in respect to young people, then, comes the stage of educating young people in the way of vocation. Educologically speaking, educating, as
the leading out from nothing, in the etymological and semiotic sense of the word, is e-ducere or
drawing out truth, as it exists in the hearts of young people, but, as yet they do not know, especially
truth as knowledge about themselves, i.e. knowledge about their weaknesses and aspirations that
encourages in them the desire to know the freedom of the vocational response. So, in the semiotic
sense, educating means e-voking the truth of the I. This evocation arises precisely from the
praying invocation.

In this third stage, educating is self-knowing involving: (1) the acceptance of the mystery of the
part of the I that has to be discovered, and; (2) the knowledge for interpreting life and invocation
(e-vocare).
Educating is the invitation of young man to self-actualize and to continuously seek self-identity,
and to the preparation of him to accept that he does not know, i.e. that he cannot know completely.

(4) To form

The fourth stage is that of formation of a young person and is, in some way, the top of the
educological process, in that it is the moment in which the young person is proposed with a form,
i.e. a way of being, in which he himself recognizes his identity, his vocation, and his norm. The
person who is the formator of vocation places himself beside the young person to help him
"recognize" his call, and to allow himself to be formed by it. In the stage of formation, the young
person is asked for the best he can be so that he can become and be himself.

The principle of the formation of vocation is to educate the anthropological truth that life, by its
nature, is a gift and could be complete, if the direction of the self-donation dominates in life. This
principle is founded on the evangelical encouragement: “You received without pay, give without
pay.” (Mt 10, 8)

(5) To discern

The fifth stage, involving the principle of discernment, is the last stage on the way to vocation, i.e.
on the way to the effective choice of the one called. The choice of vocation indicates newness of
life, but in reality it is also the sign of a recovery of one's own identity, i.e. almost a return to the
roots of the I.

From the evangelically oriented educology of vocation perspective, it is very important, in the
preparation for the choice of vocation, to reaffirm the idea that the choice represents the condition
necessary for being oneself and realizing oneself according to that singular project that can only
give happiness.

On the way to one’s vocation, the link between the experience of God and self-discovery is very
important. The feature of maturity of vocation is when the act of faith manages to connect the
Christological recognition with the anthropological self-recognition, then being when the seed of
vocation is already mature.

Vocational maturity is decided by an essential element that truly makes sense of all existence, i.e.
the element of the act of faith. The authentic vocational option is, in all effects, the expressions of
believing and adhesion, with the more genuine the expression is, the more it is part of and a
conclusion to a journey of formation in the maturity of faith.

Part 7
Conclusions
From the above, the following conclusions follow.

1. The contradiction between the strivings involved in personal self-realization, i.e. the completeness of the purport of life, and the enforcements of one’s personality, from the side of the system of the work market, is the projection of the inner conflict, as a state inside of one’s personality, that exists between the springs of the material body and the spiritual soul. The main task of an educology of vocation is the task involved in the discovery of man’s vocation, and is one of the essential components necessarily involved in the reduction of this contradiction.

2. The personalistic conception of personality provides to an educology of vocation the basis of subsistence, as the personalistic norm that a person is irreducible and irreplaceable, i.e. the norm that provides the summary that the ultimate decision in life depends on man making the choice involved in the existential questions in life as questions about the purport of life, the discovery of self-identity in life and the vocation in life.

3. From the theological perspective, in an educology of vocation, the dignity of man characterizes the facts that he was created in the image of God and that he has the calling to seek absolute perfection. The evangelical conception of man’s existence, from the perspective of an educology of vocation, not only involves the inside of a person, but, and as to God’s call to be perfect through a donating Love.

4. Educology of vocation uses the education that underlies a vocation and is grounded by the methods of accompaniment and conformation as methods that involve the creative witness of personal vocation. Theology contributes to an educology of vocation by five precise evangelical educological elements, i.e. the elements to sow, to accompany, to educate, to form, and to discern.

References

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

James E. Fisher
President, ERA/USA
Columbia, South Carolina, USA

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.

Part 2

Field Map of the Territory of Educology

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:

<table>
<thead>
<tr>
<th>Region I</th>
<th>Who</th>
<th>Feature a</th>
<th>Feature b</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Someone and</td>
<td>Someone else</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region II</th>
<th>Why</th>
<th>Feature c</th>
<th>Feature d</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Meeting</td>
<td>to manage and</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region III</th>
<th>What</th>
<th>Feature i</th>
<th>Feature j</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>to attend or</td>
<td>through attention</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Region IV</th>
<th>How</th>
<th>by using Area A</th>
<th>Meeting</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>Feature q</td>
<td>approaches</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>by using Area B</th>
<th>Management</th>
</tr>
</thead>
<tbody>
<tr>
<td>Feature q</td>
<td>approaches</td>
</tr>
</tbody>
</table>

By using Area C | Teaching
| Feature q       | approaches |

143
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).
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 affect 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 Mediocrity

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
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)

A contemporary example of proximate subject matter of logic, influenced by the ultimate subject matter of logic, 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.