

Philosophical Inspiration for the Research in a Field of (Social) Pedagogy

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What the research into tacit knowledge (TK) learns us

Research into knowledge of future teachers / students of faculty of education, into knowledge that are used during the proces of training:

Main question of the research:

How do we know that student use tacit knowledge?

Researchers as well as investigated person do not know how and when TK displays itself.



What the research into tacit knowledge (TK) learns us

Research into knowledge of future teachers / students of faculty of education, into knowledge that are used during the proces of training:

findings

- ✓ at first, students are not able to reflect their actions, used process or solving problematic situation
- ✓ they are press to employ figurative language
- ✓ figurative language (metaphors in broad sense) facilitates the reflective proces



What the research into tacit knowledge (TK) learns us

findings (finishing)

- ✓ brings „new“ meanings, opens new modes of reflection
- ✓ the modes lead researchers to tacit knowledge that was used in practise
- ✓ **we know more than we can be aware**
- ✓ **we know more than we can say**



What the research into tacit knowledge (TK) learns us

the research = educational / school research

however, TK is something that is important for social pedagogy research:

- ✓ leisure time pedagogy
- ✓ outdoor education
- ✓ andragogy
- ✓ activization of seniors etc. etc.
- ✓ the work with patients suffering Alzheimer disease

-> a process is more important than the state

-> during a process we work with explicit – implicit (tacit) knowledge continuity



What the research into tacit (implicit) knowledge (TK) learns us

TK = used knowledge that can not be easily explicated
= knowledge that help us behave in complex situation
= knowledge that we must not or cannot control by
consciousness

example: riding a bicycle

the time of riding:

- whole situation (technique of biking, control of balance, directing handlebar, fysiology of movement, neurological processes covering the fysiology etc. etc.) cannot be controlled



What the research into tacit knowledge (TK) learns us

the time of learning

- we use modules that are handled without conscious control
- we use them combining the preform modules (pedalling, equilibrating the moving body, handling handlebar, thinking about a road, controlling a road etc.)
- we have to concentrate on the process of modules coordination

the time of skilled performance

- the need of conscious coordination of modules back away
- more used skills and knowledge start to be unconscious



What the research into tacit knowledge (TK) learns us

TZ says something new on knowledge generally

- ✓ **knowledge and TK are continuous** (modules, transition from conscious phase into unconscious)
- ✓ **knowledge has its explicit and implicit aspects**
- ✓ **the aspects transforms themselves** (from the explicit to the implicit mode or backward from the implicit to the explicit mode)



WHAT IS KNOWLEDGE?

the old answer:

- separated part of information that we can be aware
- the part has its strict borders
- the borders determine what is knowledge and what is not knowledge / what is known, what is unknown

however, there is complication with the case of TK

- TK has no strict borders
- it is hard to differentiate what is known and what is unknown
- there is continuity between explicit parts of knowledge and implicit ones



WHAT IS KNOWLEDGE?

the need to reformulate knowledge

1. cannot be conscious part of information
2. cannot has strict borders
3. have to be displayed in medium that enable to develop demanded continuity
4. have to develop continuity that is not merely “subjective”

→ **the medium = experience**

→ **non-subjective experience**

→ **CONTRADICTION IN TERMS?**

THE NEED TO REFORMULATE EXPERIENCE



WHAT IS EXPERIENCE?

EXPERIENCE

- **interaction of agent and its environment**
- **outcomes of interaction change agent as well as environment**
- **the system of changes and its spacial, material and time continuity IS EXPERIENCE**
- **experience enable the agent to understand his/her activity in a specific way**
- **the way enable agent to act in specific way**
- **the specific way of acting = a sign of knowledge**



WHAT IS NOT KNOWLEDGE?

- **something what we can possess**
- **what has its strict borders**
- **knowledge is not mental fact**

WHAT IS KNOWLEDGE?

- **the system of changes in agent as well as around him/her**
- **the system causes specific understanding and specific way of next actions**
- **an appropriate actions are sings of knowledge**

KNOWLEDGE = THE SYSTEM OF CHANGES AND THEIR CONSEQUENCES



KNOWLEDGE

=

THE SYSTEM OF CHANGES AND THEIR CONSEQUENCES

The metaphor of unlocking a door

true knowledge is the whole

- not just a key (subjective mental state)
- not just a lock (objective state of affairs)
- not a key and a lock together

- **BUT THE WHOLE: the right key locking the right lock that lead to unlocked a door, which is confirm by opening the door**

What says us the **metaphor of unlocking a door**

- **the true knowledge is not state**
- **the true knowledge has its history and resulting phase**
- **transition from unknown to known is continual**



What says us the metaphor of unlocking a door

- we cannot set strict borders between known and unknown
 - unknown might mean “so far, known imperfectly”
 - known might mean “so far, known perfectly just because we have no other, more appropriate true conditions”
- ➔ there is no binary dichotomy Truth / Untruth



What says us
the metaphor of unlocking a door

→we have to change completely *terminus a quo* of our theory of knowledge

→we have to finish the move from positivism to pragmatism and phenomenology



John Dewey: Experience and Education (1938)

„...The two principles of continuity and interaction are not separated from each other... Different situations succeed one another. But because of the principle of continuity something is carried over from earlier to later ones. As an individual passes from one situation to another, his world, his environment, expands or contracts. He does not find himself living in another world but in a different part or aspect of one and the same world. What he has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situation which follows...



John Dewey: Experience and Education (1938)

... The process goes on as long as life and learning continue. Otherwise the course of experience is disorderly, since the individual factor that enters into making an experience is split. A divided world, a world whose parts and aspects do not hang together, is at once a sign and a cause of divided personality. When the splitting-up reaches a certain point we call the person insane. A fully integrated personality, on the other hand, exists only when successive experience are integrated with one another... “



Experience

- created in **situation (= the central category of Dewey's ontology and epistemology]**
- *situation = both, agent (student, teacher, organism) and its spatially and temporally close environment*



Experience

- amalgam of agent and environment → understanding of situation, relating situation together
- amalgam of past and present experience that continues to future
- break up of continuity => to divided personality



Dewey as a subjectivist?

- traditional conception of experience as something which happens to agent in his/her inner space
- experience is subjective, it must be objectified
- however, there are pre-conceived assumptions and rules that enable processes of objectifications
- to get them aside = to fall into the „Myth of modernism“



History of pragmatist understanding of experience

Mead – do not use „experience“, however, „conversation of gestures“ (co-constructions of meaning and identities)

James – „double-barreled experience“ → „sight-seeing“, “heard-hearing”

Dewey – „transactions [of energies] in situation”

=> There is something which precedes differentiation into subject and object, into agent and environment, into individual and social



What experience is for Dewey really

= net of well-organized energies of both, of agents and their of environment

= well-organized energies means respect to a structure of agent as well as to an environment

= these structures are stable as well as in a state of continual change (principle of continuity and complexity)



Pragmatism and Phenomenology in Research

=> in an individual (student, pupil, teacher) is the structure that is relatively stable, it does not pass with changes

Pragmatism and phenomenology -> two approaches how to wrench out of positivism (positivistic atomism)

Pragmatism = stress on continuity

Phenomenology = searching for complexity of meaning (*structure* that can be found through analysis of *texture*)

Continuity and complexity urge us to use different methodological tools



Consequences for the educational research

- high complexity of experience structure (especially in educational problematic situation)
- quantitative approach useful, but can be use in minority of educational problems
- when we need to determine significance or a meaning of a situation → qualitative research



Consequences for the educational research

- however, traditional qualitative research is not able to work with implicit meanings (implicitness is caused by complexity)
- or with hidden meanings (hiding is done by implicit power strategies)
- ➔ **phenomenological approaches** to qualitative research (MCA, descriptive phenomenology...)
- ➔ **critical discursive analysis**



Thank you for your attention

