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THE NATURE AND STUDY OF EDUCATION

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The purpose of this paper is to suggest a structure of graduate studies in education in light of an analysis of several meanings of the term educa tion The first section of the paper is addressed to a description of three meanings of education, which is a basis for a prescribed meaning of the term directly pertinent to the study of education in a college or university The second section includes an outline of a framework for graduate studies in education with some general comments on that framework In the conclusion, the relationships between the two sections of the paper are analyzed and three topics of related research are suggested

Schools of education in universities exist and develop with varying patterns of graduate programmes due to fundamental options exercised on the basis of values, interests, and needs That these patterns sometimes are widely divergent according to circumstances is not surprising in light of the radically different kinds of activity possible under the auspices of a graduate school of education While the wide array of legitimate kinds of programme may prove advantageous, it also provokes problems of choice and unity, particularly the latter

The general purpose of this paper includes the proposal of a structure for graduate studies in education However, this purpose cannot be pursued effectively without some attention to a classification of meanings ascribed to education, with a focus upon *what* is investigated and *how* one inquires in this area One of the important differences among those who attempt to answer these questions (of what and how one studies in education) concerns the relative autonomy of the field, while some assert that education represents a highly independent realm (e g , 1), others claim that it is fundamentally dependent upon recognized academic disciplines (e g , 10) Although this controversy, as such, will not be elaborated here, it is an important matter for anyone concerned with the study of education, the side taken here soon will become evident

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Two other preliminary remarks appear to be in order. Firstly, as indicated, under immediate scrutiny is the development of a structure of graduate studies in education. The question of the feasibility of a professional teacher-education programme for college undergraduates is not examined; it is presumed by the use of the term graduate studies that enrolled students will possess at least a bachelor's degree. Secondly, the title of this paper is not to be construed to mean that attention is focused upon the process of organizing programmes in a graduate school of education, although that is an important topic with various dimensions. Rather, the scope of the consideration here is the underlying nature of the organization of graduate studies in education – more specifically, a general structure within which programmes may be developed to pursue investigations and practical applications. Before attempting to elaborate this structure, various meanings of education must be surveyed.

THE MEANINGS OF EDUCATION

Understanding the meanings attributed to education seems to require brief attention to the differences among three kinds of term. A *univocal* term is one which is predicated of two or more beings with the same meaning; an example is 'two.' An *equivocal* term is one which is predicated of two or more beings with at least two radically divergent meanings; an example is 'dash.' An *analogical* term is one which is predicated of two or more beings with at least two meanings, each of which is somewhat the same as, and (simultaneously) somewhat different from the other meaning(s); an example is 'education.' Education is an analogical term because, in its various usages, it conveys some common meaning (justifying the use of the same word in all instances), yet always with a difference (indicating the fact of various usages). What specific factors are common and which are varying (and to what extent) are intricate matters ascertainable only through thorough descriptive and prescriptive analyses of the meanings of the word. The remarks immediately following represent an effort to *describe* briefly three somewhat overlapping meanings of education, all of which are pertinent to the structure of graduate studies in a school of education.

Three analogical meanings of education

Education is used to signify an accomplished fact, a social process (of enculturation) and an individual or personal process (of self-actualization). In appreciating education as an *accomplished fact,* we must note the centrality of the concept of change. A person who 'is educated' is expected to be different from what he was prior to 'being educated'. Human change is so vital to this experience called education that it

undoubtedly would be found explicit or implicit in all definitions of the term To ascertain the kinds of change which actually occur in students, and the most important among these, we can consult evidence from such various disciplines as theology, philosophy, psychology, history, sociology, biology, and anthropology

Secondly, education frequently is taken to refer to a *social process,* a transmission of a set of respected values from one generation to the next, the purpose of which is to preserve and enhance those values This may occur informally (outside the context of school education) or formally (within the context of school education), in either case it is essential for the continuation and development of a culture Although the emphasis apparently is upon stability rather than upon change in this signification, the latter also is necessary However, change here can be taken in the sense of understanding more thoroughly, re interpreting, and/or re applying what one already has or knows (for example, democratic freedom) as well as substituting one entity for another very different one Without change in one of these two modes, a culture is not stable, but static – and, therefore, dying, if not dead

Thirdly, the term education designates a process of *self-actualization,* which can be understood in various ways Depending upon one's philosophy of the person and philosophy of knowledge, self actualization may signify manifestation, acquisition, or transaction The first view (manifestation) is founded on the presupposition that the human being possesses potentially everything that he or she can become, the process of self actualization, then, is one of identifying these latent characteristics and attempting to make them manifest Education as acquisition is founded upon the principle that every human being has some innate capacities, but does not possess all that he or she needs for maturation, then, the responsibility of the student becomes that of utilizing these inherent powers to acquire what he or she is lacking in order to achieve fulfilment Self actualization as a process of transaction rests upon some aspects of the above two viewpoints, but also upon the tenet that the person is inseparable from nature (that is, that the person and nature are comprised of the same *kind* of reality), education, therefore, is a process of 'give and take' between the person and his environment Although irreconcilable in some respects, these interpretations of self actualization also share some common ground, most important, perhaps, being the fact that they represent a process of human becoming, frequently termed education

While the immediately preceding remarks do not represent an exhaustive account of the meanings of the term education, they do describe three of the most fundamental manners in which the term is employed Taken

together, they signify that what transpires under the name of education is a more or less organized process which is intended to – and actually does – cause changes in human beings; preserve and enhance some individual and social values, and obliterate others; and influence persons to become themselves (4).

A prescribed meaning of education

These three meanings of the term education are directly related to, and necessary components of, a prescribed meaning of the term pertaining to the college and university curriculum. Prescinding momentarily from direct attention to this prescriptive meaning, it appears evident that a 'subject' is to be admitted to the curriculum only insofar as there exists (with certain interrelationships) at least a suitable object (or objects) of investigation, explicit foundations of a world view employed as a starting point in the investigative procedure, an acceptable method (or methods) of inquiry, and significant conclusions. Therefore, anyone who wishes to question or to discover the legitimacy of the school of education (under the auspices of which courses in education are taught) in the university must consider at least the following matters. What can be and ought to be investigated in this realm? What constitutes the foundations of a world perspective which serves as a point of departure for the investigator? How can one carry on, and how ought one to carry on, this inquiry? Finally, what kinds of significant conclusions might result and ought to result from such efforts? While many other matters of a somewhat extrinsic nature (such as locale, cost, personnel, library facilities, etc.) are very important to determining whether a particular academic unit ought to exist within a university (and whether a particular subject ought to become a part of a specific curriculum), it will be futile to make determinations concerning these factors until one has considered the four intrinsic features just noted. (Obviously integral to this matter is the familiar query concerning whether or not education is an academic discipline.) Each of these four features will now be considered briefly.

Firstly, if education has an object of study which suitably answers the question, *what* can be or ought to be investigated, it appears that that object is described in the three meanings of the term education summarized above. The process and the beings engaged in it, insofar as they are engaged in it, seem to represent that which educational researchers ought to investigate as well as the central realities constituting the subject matter of education courses. Perhaps, it should be noted that, although it is necessary to become acquainted with the teacher and the student (as well as certain other school personnel) as *persons* in order to understand them as teacher and student, the educational realm, strictly speaking, pertains only to teacher and student (and certain other school personnel), as such.

Secondly, if this object of investigation in education is to become intelligible to investigators, the process of awareness must be initiated from some limited perspective (in light of the contingency of the human personality and the richness of reality) The basis of a world view which serves as a launch site is comprised at least of one or more first principles (or central intuitions) and one or more specific value commitments The former refers to a self evident principle or principles, that is, a principle or principles known not through any rational processes, but merely through an analysis of the terms of the proposition(s) Two examples are the following an entity cannot be and not be in the same way at the same time, and the whole is not less than the sum of its parts * The second constituent, the fundamental value commitment(s)(some of which would be classified as 'first principles'), may be detected in human consciousness in terms of what one deems of most worth While posing the question of this matter to oneself probably would result in the enumeration of a list of preferences, there appears to be for each person at a given moment some object which is sought not as a means to some thing else, but for its own sake and in a manner which directs and guides all other preferences This object sought for the sake of itself may be called an ultimate value It can be noted that, while some would maintain that the ultimate value is a transcendent being (sometimes called God), those who deny transcendence are not in a position of denying the necessity of an ultimate value in the most general sense of the term, as it is used here In other words, those who deny the existence of a supreme being simply absolutize some relative being, such as wealth, fame, power, or humanity †

Two brief observations may be made concerning the functioning of this starting point The first indicates that the foundations of a world view represent a certain limitation or a vantage point from which the person opens himself or herself to reality While this limitedness or closedness is essential to intelligent choice through openness to the real, so, also, the openness is necessary to the development of the finite per spective or closedness possessed by the individual †† The second observation pertains to the practicality of the foundations of a world perspective relative to a subject in the curriculum, these foundations are fundamental

* For further elaboration of first principles one can consult Aristotle s *Metaphsics* and works by Maritain (5) and Newman (8)

† See for example, Buber s comments on the tendency to deify secular power (2, pp 108 111)

†† For an explanation of this phenomenon in regard to teaching philosophy, see Collins (3)

in ascertaining the worth of investigations in a particular field and in demonstrating how a specific subject is related to other disciplines. In these comments on the point of departure relative to investigation in a subject of the curriculum, it was not intended to elaborate a particular world view, or even to sketch the general nature of one, but merely to characterize the essence of the foundations of such a perspective and to suggest the necessity of these foundations in the development of a specific field of study.

Thirdly, if education entails one or more methods which responsibly answer the question, *how* does one inquire into the nature and functioning of this object, this method (or these methods) apparently lies (or lie) elsewhere than in education itself – unless education appropriates a method or methods from elsewhere. This 'elsewhere,' of course, refers to none other than such established academic disciplines as theology, philosophy, psychology, sociology, anthropology, and biology – disciplines which presumably can be distinguished (clearly, although not necessarily thoroughly and completely) on the basis of objects of awareness, points of departure, methods of thought, and kinds of conclusions. While a method or a combination of methods might someday be known as uniquely educational, it seems most reasonable and functional at this time simply to recognize and employ various methods from a multitude of disciplines and to apply them to the object of investigation in education in order to ascertain what that object was, is, and ought to be. This procedure gives meaning of the phrases, foundations of education, and educational research. Although only one method can be utilized by a certain person at a given time, a community of investigators can employ various methods simultaneously and an individual can use several over a period of time; the important point to note in this regard is the necessity of interrelating the methods in such a manner as to avoid an exclusion, and/or an unrealistic predominance, of one or another of the methods.

Fourthly and finally, if, in education, differing methods of inquiry are applied to the object of investigation as suggested, significant conclusions can be attained. These conclusions will be educational in an analogical sense due to the fact that they will have common features accompanied by differences due to various modes of inquiry. It is essential that these conclusions be related in such a way that their commonness and distinctness are recognized and related in a manner conductive to the development of educational wisdom.*

* For considerations of meanings of wisdom which are closely related to what is intended here, see Maritain (7) and Newman (9).

These four factors, associated here with legitimatizing or justifying the existence of a school of education within a university (and validating a subject in the curriculum of such a school), in some instances may appear to pertain more directly to the subjectivity of the teacher and/or the student than to any objective nature of the field of study While this represents a very significant consideration, let it suffice to say that there appear to be some subjective and some objective elements relative to the teacher, the students, and the field of study, which help to explain the controversial character of these matters Despite controversy, however, some definite agreement among persons can be and must be attained if a curriculum is to be developed Such agreement can result from the exercise of the reason (not without the functioning of faith and emotion) of human subjects attempting to discover external objective reality

Each subject placed in the curriculum does not need to be thoroughly unique in reference to all four factors, two or more distinct subjects might possess in common one or more of them (as, for example, philosophy of education and history of education might focus upon the teacher student relationship as the object of study) However, if two subjects in the curriculum were indistinguishable in regard to all four features, it seems more than likely that they would not constitute two legitimate subjects

A similar concern pertains to a curriculum, or parts of a curriculum, centered upon a problem area, such as the use of technological devices in methods of teaching Although the structure of a subject of the curriculum elaborated above does not suggest directly this mode of approach, it is not inimical to such Fundamental to the problems approach in this context, however, are the four essential features of different subjects in relation ship to one another For example, problems of the secondary school curriculum can be the basis of a course in which starting points, methods, and conclusions from history of education, philosophy of education, psychology of education, and sociology of education will be employed in meaningful interrelationships

Theory and practice in education

The meanings of and the relationships between theory and practice are vital matters for a school of education, they seem to pertain in a funda mental manner to all that is undertaken in the preparation of professional educators Specific problems of this nature attending such preparation include the kind(s) of theory and practice to offer the student, the extent of each, the timing of each, and the precise mode of relationship between them Concerning these difficulties, the educator of educators might hear

the complaint that the study of a certain educational theory tends to be relatively meaningless because of a lack of suitable practical experience; or, the counter complaint that sufficient competence in practical work in the field was not achieved because of a lack of background in educational theory. While an easy answer to this potential dilemma is to provide the exposure to theory and practice concurrently, or with some kind of meaningful unity, the matter is a highly complex one. Before considering in detail such a problem as this one, the educator of educators must clarify the precise meanings of theory and practice. A threefold distinction appears evident.

Firstly, the theory of education is comprised of what can be designated theoretical educational principles. To become engaged in the study of such principles entails, of course, an object of investigation, one or more first principles and one or more specific value commitments representing a starting point, one or more methods of inquiry, and various kinds of conclusions. This kind of consideration turns one's attention to a broad, highly generalized conception of an ideal pattern of the process of education and its participants, as such, as well as to certain of the pertinent details. Through the appreciation of such principles, one becomes able to define the nature of education. An example of a theoretical educational principle is the following: the nature of the curriculum and the teaching methods to be utilized are determined largely by considering the demands of the subject matter, as such, and the needs of the students in their social environments.

Secondly, the practice of education signifies the actual doing entailed in effecting the responsibilities of the educator on a daily basis. In the case of formal or school education, much of this functioning would be readily observable to the public if they cared to visit the school; however, certain aspects of it would be carried on privately in a manner which could be physically observed (as a teacher paging through a book in a library) or in a manner not physically observable (as an educational administrator thoughtfully canvassing alternative solutions to an administrative problem while completing his five-mile run for the day).

Thirdly, somehow between the theory of education (that is, the theoretical educational principles and what is involved in understanding and advancing them) and educational practice is a realm which might be called theoretical-practical. While this realm is not directed immediately toward appreciating and developing the large, general conceptions of education, neither is it to be identified with educational practice in the sense described above. It is comprised of what might be designated

theoretical practical educational facts and prescriptions, namely, those facts and prescriptions which directly concern questions of how the educational process has been, is being, and ought to be actualized Such facts and prescriptions are theoretical in that they symbolize meanings rather than overt activities, and they are practical in that their scope includes only matters pertaining directly to doing Such a prescription may be exemplified as follows a particular class period should be planned in such a manner as to involve various procedures or activities, the plan then to be adapted to the circumstances arising in actually conducting the class

It is clear from this consideration of theory and practice in education that theoretical educational principles and theoretical practical educational facts and prescriptions can be distinguished from educational practice Indigenous to this complex of educational theory and practice is another class of principles, which can be understood independently of education, but which also can be seen to bear special modes of relationship to education This class of so-called educationally related principles, highly diverse in its unity, is discovered in various academic disciplines Two of these disciplines which have long borne extraordinary significance for the educator are theology and philosophy, and three others which have tended to become increasingly important in recent years are anthropology, psychology, and sociology Still other fields to be noted are biology, economics, history, and political science Due to the natures of theology and philosophy, especially insofar as they embody questions addressed to the ultimate nature of reality, they are characterized by a special kind of significance for the educator (and educator of educators) Further more, theology is unique among all academic disciplines insofar as it is founded upon human experience of the Divine, in light of this fact, theology – as well as the religion upon which it rests – has meaning for the educator which is fundamental to all other meanings

Although these educationally related principles obviously are not educational in the manner observed regarding the theoretical educational principles and the theoretical practical educational facts and prescriptions, they are fundamental to education in that the theoretical principles and the theoretical practical facts and prescriptions depend upon them in some manner In other words, a more thorough understanding and appreciation of the directly educational principles, facts, and prescriptions could be realized by adverting to the educationally related principles Furthermore, agreement or disagreement with the theoretical educational principles and the theoretical practical educational facts and prescriptions is almost certainly traceable eventually to the educationally related principles, and ultimately to matters philosophical and/or theological and/or religious

These last three statements rest on the presumption that the theoretical educational principles and the theoretical-practical educational facts and prescriptions are rooted in certain philosophical and/or theological and/or religious principles. However, the integral relationship within and among all three levels cannot be overemphasized. It appears that the actual practice of sound education demands a certain clarity at each of these levels as well as a consistency within each level and among all three in addition to meaningful practical applications.

Conclusion

In this section three meanings of the term education have been described and related to a prescribed meaning of the term as it might be employed in catalogues of colleges and universities and noted by persons who are interested in studying education. Attention was devoted in this prescribed meaning of the term to the object of investigation, in answer to the question, 'what ought one to investigate?,' to the foundations of a world view functioning as a point of departure in the process of investigating, in answer to the question, 'from what central intuition(s) and basic assumption(s) is the inquiry launched?,' to the methods to be utilized in inquiring into the nature and functioning of that object, in answer to the question, 'how ought the inquiry to be carried on?,' and to the kinds of conclusions consequent upon conducting this inquiry, in answer to the question, 'what kinds of results do these endeavours yield?'

Special attention was afforded the meanings of and the relationship between theory and practice as they might affect the activities of a school of education in a university. A distinction was made between educational theory and practice, the former being comprised of theoretical educational principles and the latter consisting of the actual conduct of the process of educating others. Somewhere between this theory and practice are found theoretical-practical educational facts and prescriptions. Underlying all three areas, it was noted, are educationally-related principles, which are derived from various academic disciplines somewhat independent of, but applicable to, education; among these disciplines, theology and philosophy hold a special place, the former being most unique and fundamental. The unification within and among all four realms was pointed out as being especially important.

What follows is intended to take into account the crux of these considerations concerning what is being investigated in education, what comprises the point of departure of the investigation, how inquiry is conducted, and what results are obtained from this inquiry, as well as the central meanings derived from this reflection upon theory and practice.

THE STRUCTURE OF GRADUATE STUDIES IN A SCHOOL OF EDUCATION

My major intent here is not to delineate the details of any specific plan of graduate studies in a school of education, but to outline a frame work which appears consistent with the preceding remarks and which seems able to accommodate any legitimate programme Various pertinent questions will be considered briefly following a description of four categories theoretical inquiries, theoretical practical inquiries, field experiences, and research In the first two categories, the focus is upon becoming familiar with available knowledge, in the third, the emphasis is upon the development of practical skills, and in the fourth, the central concern is advancing the frontiers of knowledge Although these four categories are based upon at least somewhat different kinds of purposes and activities within a school of education, the emphasis in relating them should feature not separations of one from another, but distinctions among them and their unity

Theoretical inquiries

The most direct general purpose of theoretical inquiries is to promote the student to think in accord with (especially) theological, philosophical, historical, psychological and sociological principles and methods and to apply the particular mode of thought in question to the realm of education An accompanying general purpose is to enable the student to plan and evaluate the educational process more perceptively in light of a greater appreciation of educational alternatives and their fundamental significance More specific purposes accrue to the various areas within the category, these areas include theology of education, philosophy of education, history of education, psychology of education, and sociology of education Depending upon circumstances, other areas, such as those involving anthropology, biology, economics, and political science also might be included The first five areas referred to seem to be the most prominent for various reasons, among these reasons (none of which can be predicated equally of all five areas) are widespread popularity, the extent to which developments have been realized in the present scheme of things, and fundamental meaning and importance relative to all knowledge and to life itself

Study within each of these areas ought to be directed toward the whole process of education and its participants, from the point of view of each specific area For example, in courses in philosophy of education, the student must be relatively familiar and become more familiar with the objects of investigation, the points of departure, methods of inquiry, and

conclusions in philosophy as well as implications for education. This assertion quite obviously indicates the need for study in the pertinent undergraduate and graduate departments of the university. While a sound liberal education would provide the student with some background pertinent to most areas of this category, it appears that relatively extensive and intensive study in the academic discipline in question ought to be required of a student intending to specialize in one of these areas. By these means, the student should become familiar with the pertinent fundamental principles, should become accustomed to employing the method(s) involved, and should become acquainted, at least in an introductory manner, with the most significant literature in the field. In addition to such specialization at the undergraduate level, a substantial portion of the student's graduate programme ought to include studies in the appropriate department(s) outside the school of education. For example, a student wishing to specialize in philosophy of education should be required to enter the programme with a strong background of undergraduate studies in philosophy and also should be required to strengthen that specialty as an integral part of his or her graduate studies in the school of education.

In light of the requirement that each student in theoretical inquiries must specialise in one of the given areas, it seems necessary, if numbers of students deem it possible, to group in separate sections of courses in these areas those students specializing in the same area. For example, students specializing in philosophy of education would take courses together in that area, whenever possible. Strictly speaking, only when such a situation occurs does it seem suitable to designate such a course a graduate course. That is to say, when a group of non-specialists in an area, with only one or two undergraduate courses in the aligned discipline, take a course in that area, it ordinarily would not be taught at a graduate level in the full sense of that term. The tremendous importance of the role of field experiences in assisting one to appreciate the meanings of educational problems addressed in studies in this category must be recognized in establishing suitably individualized programmes.

While it is existentially possible for a student to study in one or more areas of theoretical inquiry relatively independent of other areas, a more complete, and, therefore, a more realistic understanding of the meaning of education demands the interrelating of studies undertaken in at least the five basic areas. While the interrelating of areas can occur, to some extent, within each course, one or more coordinating seminars should be planned

as a culminating experience for those specializing in some area of theoretical inquiries The question of the place of courses in this category in the programmes of students specializing in areas in other categories is discussed below

Theoretical-practical inquiries

One general purpose of theoretical practical inquiries is to provoke in the student an awareness of the implications of pertinent theoretical foundations for detailed aspects of how certain practical activities have been, are being, and ought to be effected Another general purpose is to prepare the student to plan his or her practical educational efforts meaningfully and confidently More specific purposes become clear in light of the areas within the category, these areas might include teaching, administration, supervision, counselling, and school psychology Perhaps, one also could consider the possibility of studies pertaining to school personnel work and school social work

The general purpose of this category will be exemplified in regard to teaching One of the major concerns here is teaching the student how to teach, while teaching is a directly practical activity, we are concerned here with the theoretical practical In this context, it appears imperative that one consider teaching a specific subject, such as philosophy, because, although there appear to be some common characteristics of teaching all academic disciplines, it seems that even those apparently common features become at least somewhat differentiated when actualized in teaching one discipline rather than another Of course, this assertion is based upon the presumption that various academic disciplines, although related, are relatively distinctive in one or more of the following object(s) of investi gation, point of departure, method(s) of inquiry, and conclusions

In light of these observations, all courses in the area of teaching in this category will be devoted to teaching the student how to teach some specific academic discipline, for example, philosophy (This kind of course, sometimes designated special methods, is distinguished from what is popularly known as a course in general methods, which is intended to consider methods of teaching pertaining to all subject matter, there is evidence which tends to indicate that these two approaches stem from, and are based upon, two fundamentally opposed philosophies of knowledge) While it might be argued quite effectively that one learns how to teach philosophy by observing, assisting, and actually assuming responsibility for doing the teaching itself, there is a question of meaningful preparation other than that found in the liberal arts programme in theoretical inquiries (described above) and in field experiences This preparation may be imple mented in the realm of the theoretical practical

In a course in this category intended to prepare (for example) the philosophy teacher for teaching philosophy, the first consideration (following the introduction to the course) would be the study of the nature of philosophy – its objects, starting points, methods, and kinds of conclusions. One obvious source of this investigation would be outstanding philosophers in the history of philosophy, particularly those who have turned their attention directly to the nature of philosophy. Although all four aspects of philosophy are essential, perhaps special notice might be made of the methods employed in 'doing philosophy' as a partial basis for the consideration of procedures to be adopted in communicating philosophical principles to students.

In other words, the suggestion here is that the nature of philosophy, with some special concern for methods of philosophical investigation, should be studied thoroughly in order to formulate the general principles of teaching philosophy and the more specific details of how to carry out that teaching in practice. While the student's general goal is learning how to teach a particular discipline, the specific goal in this case is *knowing* how to teach that discipline, with a foundation in knowing what it means to think in accord with the nature of that discipline. In this sense, such an undertaking is designated theoretical-practical. At least for those specializing in this category, it would be necessary to take graduate courses in one or more departments of the university outside the school of education. For example, the teacher of philosophy interested in a specialty pertaining to the teaching of philosophy would take graduate courses in the department of philosophy.

Although the development of other courses in the area of teaching in this category is quite evident from the immediately previous example, applications to the other areas may be less clear. Nevertheless, the contention here is that in teaching, administration, supervision, counselling, and school psychology, there is a directly pertinent theoretical groundwork to be studied and applied (speculatively at this stage) to the actual practice of the art involved. Furthermore, it is maintained that, if carried out rigorously, this kind of study is a valuable preparation somewhat unlike, and somehow between, strictly theoretical studies (in theoretical inquiries) and field experiences. In all areas in this category, since these are graduate studies under consideration, it should be presumed that the student has the kind of background which precludes the necessity of initiating studies in any of the areas.

Field experiences

The general purpose of field experiences is to provide opportunities for

students to gain such experience under supervision and to discuss their work with supervisory personnel and with peers in relatively formal settings, as a means of assisting them to enhance their technical skills and to understand those skills in the context of professional education This purpose rests upon the principle that a person learns by doing (to some extent) More specific purposes may be developed by each area within this category teaching, administration, counselling, and school psychology These areas are the same as those in theoretical practical inquiries, and, as in that category, there could be added school personnel work and school social work

Although it is doubtful that any society or educator ever has denied some significance to the principle of learning by doing, developing the kinds of experiential opportunities most suitable, preparing the student to take advantage of them to the greatest possible extent, and making provision for activities during and following the field experience to assure the most worthwhile benefits are not small tasks It appears that the field experiences in each of the areas designated should be preceded, attended, and followed by some work on the part of the student in theor etical inquiries and in theoretical practical inquiries This procedure will provide some preparation for practical endeavours, it also will allow for a kind of dialectical unity between theory and practice in which the theor etical contributes to the practical (further preparing one for the practical) and is enhanced and developed by the alert and intelligent engagement of the student in the practical activities This kind of relationship between theory and practice appears to represent a mark of excellence in any plan of graduate studies designed to prepare the professional educator

Various circumstances affect the details of practical procedures which involve the student in field experiences Among these procedures are the pre-entry visit(s), observation period(s), partial participation, and assumption of full responsibility with and without supervision

In addition to efforts to unify theory and practice by requiring courses in theoretical inquiries and in theoretical practical inquiries to be taken prior to, concurrently with, and after the field experiences, attainment of the same end ought to be sought through the development of student centered seminars conducted by supervisors, primarily concurrently with the practical work A major purpose of this series of field seminars, to be introduced by at least one session preceding the beginning of the field experiences and to be concluded by at least one session following them, is to allow the student to share with supervisors and peers his or her own concerns, particularly problems, pertaining to the practical experiences

This sharing entails not only expressing one's own viewpoints, but also listening to and learning from what others have to say.

One very important feature in providing for the initiation and development of the student in activities for which he or she eventually will assume full responsibility is the necessity of meeting each new situation in a suitable manner. For example, a period of minimal supervision may have to be followed by several days of enhanced supervision if that is warranted by some unexpected problems, even though the increased supervision might appear temporarily to be a regressive measure. One of the potentially most important personal outcomes of the student's engagement in field experiences in one of the five areas of this category is the development of a new and/or clearer awareness of whether he or she is suited for, and interested in, undertaking this kind of work on a full-time, long-term basis.

Research

The general purpose of research is to assist the student to understand the process and results of research undertaken by others, to appreciate the demands of participating in various kinds and phases of research, and to engage in his or her own research. Another purpose coincident with this one, although somewhat less direct in regard to research, as such, is to lead the student to become aware of the analogical concept of knowledge, in general, and of knowledge of education, in particular.

Attempts are to be made to effect these purposes by means of suitable courses in research and through individualized advising. A fundamental feature of these efforts is the necessity of recognizing, implementing, and developing an analogical concept of educational research. This concept is based, of course, upon the analogical concept of education, the nature of educational knowledge as it is displayed in courses in theoretical inquiries, and the analogy of knowledge itself.* Basically, the analogical concept of educational research refers to the fact that this research is comprised literally of somewhat differing modes of research, which, yet, have something in common. One common bond in all educational research seems to be the object of investigation, namely, the educational process and the persons engaged in it, insofar as they are engaged in it. As a result of this fact, all conclusions of educational research will share some generally common substance.

* For views of the analogy of knowledge closely related to what is intended here, see Maritain (6) and Newman (9).

While there are in the object of investigation and in the conclusions integral to educational research some generally common features, there are tremendous divergencies in the points of departure and the methods of inquiry, as well as in the conclusions The nature of educational research can be seen in conjunction with the principle that one learns about education through the use of starting points, methods, and conclusions of academic disciplines such as theology, philosophy, history, psychology, and sociology, this principle is the basis for the demarcation of theoretical inquiries into such areas as theology of education, philosophy of education, history of education, psychology of education, and sociology of education

What does this analogical concept of educational research mean for courses in this category? Three kinds of course (not necessarily three courses) are suggested First, there ought to be one or two introductory courses in research devoted to investigating the different kinds of research in education (such as theological-educational research, philosophical educational research, historical educational research, psychological educational research, and sociological educational research) Also included should be research methodologies utilized in other academic disciplines brought into the scope of studies in theoretical inquiries Every student enrolled in a programme in the school of education should be required to take one or two introductory courses in educational research

The second kind of research course would be one which is devoted exclusively to a particular kind of educational research There ought to be, then, at least five such specialized research courses (at least one for each of the following theological educational research, philosophical educational research, historical-educational research, psychological educational research, and sociological educational research), more if other courses are to be added on the basis of other academic disciplines, for example, anthropology A specialist in any of the areas of theoretical inquiries and some other students would take one or more of these courses

The third kind of course in research differs from the first two in that it is fundamentally student centered This kind of course is exemplified by the so-called thesis seminar and dissertation seminar, which are to be devoted primarily to assisting the student in his or her own research efforts Such a course provides the student with opportunities not only to explain his or her own research and to get assistance, but to hear about and to contribute to research being carried on by other students The composition of required seminars should be established in light of prevailing circumstances with attention to the fields of study and levels of research, however, all students should be invited to attend all seminars

Each graduate student should be assigned, at the outset of his or her studies, to a programme advisor who ordinarily will become his or her research advisor. The student should be encouraged to approach this advisor, as well as other faculty members and other students, to discuss his or her own and others' research being planned and implemented. One purpose of this is to enable the student to appreciate more fully not only the meaning of research in his or her own specialty, but the manner in which it is related to other kinds of educational research and to research outside of education.

Conclusion

Two matters pertain in some way to all four of the categories (theoretical inquiries, theoretical-practical inquiries, field experiences, and research) recommended for a school of education or to the overall structure in one or more of its aspects. These topics are the importance of methodology, and unity within and among the areas of graduate studies.

The importance of methodology in the planning, implementation, and development of a structure of graduate studies in a school of education hardly can be overestimated. Attention to methods in two senses is required in this context: methods of thinking and knowing, and methods of teaching, administering schools, etc. The notion of method is fundamental to all four categories. Method in the first sense is crucial to theoretical inquiries; both senses of method are necessary to theoretical-practical inquiries; the second sense (and, in a some instances, the first sense) is of direct value in field experiences, and both senses may be utilized in research. It appears, in this context, that all the important matters of the planning, implementing, and developing of graduate programmes in a school of education, as well as the day-to-day activities of staff and students, would demand serious attention to methodology.

The question of unity within and among the areas of graduate studies in a school of education is an extremely significant one in light of the diversity of activities and programmes in general, the difficulties in relating theory and practice, and the analogical notions of education and of educational research discussed above. The fact and importance of the variations among courses, programmes, activities, and methods are not to be minimized; however, serious and constant attention on the part of each faculty member and student must be given to the unification of this diversity. Although that process of unifying can occur only within the consciousness of the person engaged in the activities in question, the programmes ought to be structured internally and in relationship to one another in such a way as to provide explicit opportunities for teacher and student to become

aware of the convergence of all that transpires under the auspices of the school of education

Although the notion of unity relative to theory and practice seems less fundamental than that based upon the analogical notions of education and educational research, it bears no minor importance Efforts to effect a healthy relationship between theory and practice are seen most obviously, perhaps, in the establishment of a category of theoretical practical inquiries alongside categories devoted to theoretical inquiries and to field experiences Further, the student is to be encouraged explicitly to immerse himself or herself in the theoretical aspects before, during, and after the basic field experiences The field seminars, to be taken concurrently with the field experiences, are another means of unifying theory and practice in education Finally, even though it was not mentioned above, each student ought to be encouraged to observe and participate in practical educational endeavours throughout the period of his or her graduate work

The notion of unity may be considered in the sense associated with the analogical concepts of education and educational research The studies described above are intended to foster in the student a notion of diversity which serves as a basis for prompting attention to unity One means toward this end is requiring each student to take one course from each of the five major areas of theoretical inquiries While this requirement promotes awareness of the differing methods of and approaches to knowledge of education, it also should stimulate questions and answers pertaining to the unification of knowledge of education Attention to this same kind of unity – of various kinds of knowledge in relationship to education – is urged through the introductory course in research and the comprehensive examination, both essential to the programme of each student The comprehensive examination, to be based upon courses, field experiences, and a reading list (the last named to be made available to the student at the outset of the programme) can be and should be devised and advertised in a manner highly conducive to the realization of the awareness of this notion of unity Finally, it was mentioned above that a student engaged in research in preparing a thesis or dissertation should consult various members of the teaching staff and other students involved in research, this can be an important source of the awareness of unity within diversity regarding the knowledge of education

In this section four proposed categories reflecting the structure of graduate studies in a school of education have been described briefly and exemplified in a limited manner Two topics pertaining to all four of these categories or to the overall structure in one or more of its aspects were

also considered. While the sketchiness of these remarks leaves the discussion of the nature and study of education seriously incomplete, it is presumed that this framework provides the basis for any legitimate programme in a school of education. Furthermore, the suggested structure appears to be consistent with the meanings of education and the considerations of educational theory and practice elaborated in the first section of the paper.

CONCLUSION

Brief attention to two topics will serve to conclude these remarks on the nature and study of education. The first topic pertains to the relationship between the two major parts of the paper, one concerning meanings of education (including attention to the relationship between theory and practice), and the other suggesting a structure for graduate studies in a school of education. The second topic directs attention to three problems which need substantial exploration.

References have been made to the consistency between these meanings of education (including attention to the relationship between theory and practice) and this broad outline of a framework for graduate studies in a school of education. Although one could not claim that there is a sufficient basis in the former for justifying the latter, a striking consistency concerns two features of education analyzed in the first section – the analogical concept of education, and the importance of the unity of theory and practice in matters related to and found within the realm of education. These notions will not be reviewed here, but attention will be turned briefly to some instances of the implementation of the principles involved in them according to the structure suggested for a school of education in the second part of the paper.

In scrutinizing this framework, it becomes clear that, in at least three of the four categories, direct attention would be given to the notion of the analogy of knowledge as it applies to education. Furthermore, three of the four categories correspond rather directly in name and nature to the distinction among the theoretical educational principles, the theoretical-practical educational facts and prescriptions, and educational practice. A few comments pertaining to these matters will be offered regarding each of the four suggested categories.

The category of theoretical inquiries is directly linked to the following questions raised in the first section of the paper. In education what does one investigate? What starting point is employed? How is inquiry

conducted? What kinds of conclusions become evident? Particularly in regard to the last two questions, the notion of analogy becomes prominent The five primary areas of this category (theology of education, philosophy of education, history of education, psychology of education, and sociology of education) aptly illustrate the necessity for employing various methods of studying education and the different kinds of conclusions involved as well as the necessity of unifying them in one's vision in order to view education as realistically as possible

In addition, the category of theoretical inquiries is directed toward assisting students to comprehend theoretical educational principles which have a foundation in educationally related principles which, in themselves, are not directly educational, but which are derived from various academic disciplines and can be applied to education Both of these kinds of principles were analyzed briefly in the first section Furthermore, the educationally related principles (discussed in the first section of the paper) are associated with the recommendation (in the second section) of an undergraduate liberal arts background as a preparation for graduate studies in education and the need to study in one or more appropriate liberal arts departments at the graduate level while undertaking graduate studies in education

Secondly, the category of theoretical practical inquiries also is intimately bound to the four basic questions concerning object, point of departure, methodology, and conclusions, even though in a manner somewhat different from that seen in theoretical inquiries In theoretical practical inquiries, the application of general answers to these questions lies in the realm of theory as addressed to practical educational matters Nevertheless, serious attention is to be given to the notion of education as an analogical concept within and among courses pertaining to teaching (e g , the teaching of history and the teaching of mathematics) as well as within and among courses in other areas of the category (e g , administration and counselling) Again, differing methods of thought are to be engaged, studied reflexively, and applied, each in its own way, to education, leading to various kinds of conclusions The methods as well as the conclusions are to be compared and seen in their inter relationships

The category of theoretical-practical inquiries obviously is intended to teach principles designated in the first section of this paper as theoretical practical Since immediate progression from the purely theoretical (including the theoretical educational principles and their sources, the principles from various academic disciplines) to the directly practical (that is, field experiences) seems unwarranted due to insufficient articu-

lation between the two, this category is designed to familiarize the student with those facts and prescriptions directly related to the practice of the art involved. It should be noted that, while educational practice is in direct focus, it is considered theoretically, and that this category, strictly speaking, is comprised of theory rather than practice.

Thirdly, the category of field experiences, embodying the field experiences and related seminars, is intended to implement the principle of learning by doing – and learning by discussing the doing – associated with the notion of the practical, in the sense noted in the first section of the paper. Although the analogy of education, as such, is not taught here, it is, in some sense implemented in the field experiences insofar as they entail directly or indirectly numerous methodologies and, therefore, conclusions; certainly, varying methods of practical action, which are related in some way to analogy, are inevitably enacted. The manner in which the suggested structure for the school of education calls for the preparation of educators by a gradual introduction to and a follow-up of the practical experiences reflects much of what was said in the first section concerning the relationship between theory and practice.

The category of research, which represents the capstone, in a sense, of graduate studies in a school of education, must embody the analogical concept of education through the living endeavour to investigate the nature and process of education and its participants, as such, from various related methodological approaches, which are means of attaining substantially different kinds of related conclusions. Furthermore, in this category one should find exemplified the ideals of relating theory and practice in education through inquiry into educationally related principles (from various academic disciplines), theoretical educational principles, theoretical-practical educational facts and prescriptions, and practical experiences in education – and the inter-relationships of all four.

In summarizing this topic, it can be said that the direction suggested to actualize an awareness of the analogical concepts of education and educational research and to effect a suitable union between theory and practice within the structure suggested for graduate studies in the second section of the paper reflects directly the problems and notion of unity sketched in the first part of the paper.

The consideration of the second and final topic of this conclusion is sketchy indeed, since pertinent problems needing further investigation seem almost limitless (a factor apparently related to the general, schematic nature of these remarks, and to the complexity of the subject matter).

Three specific problems for further detailed analyses have been chosen Firstly, in regard to specific graduate programmes in a school of education and kindred matters, practically no details were related in the above remarks As indicated earlier (at least indirectly), that was not unintentional since my purpose was to provide a framework within which detailed programmes could be explicated without inconsistencies and disunity One interesting aspect of this matter is the legitimate options and emphases which would be implemented in a particular school of education in light of institutional values and the locale, and the values, competencies, and interests of staff members and students It appears that one beneficial manner of attempting to clarify details of programmes and related matters would be found in the efforts of a convocation of staff members representing all the different specialties suggested Secondly, the immediate foundations of the suggested structure for graduate studies in a school of education, namely, the analogical concept of education and the natures and relationships of pertinent forms of theory and practice, could benefit from a wide ranging descriptive survey and further analytical study Whether the results of such an investigation would alter the suggested framework remains to be seen Finally, underlying the meanings attributed to education and the interpretation of the relationship between theory and practice, as well as the suggested structure for graduate studies in a school of education, are theological and philosophical principles omitted in these remarks, but essential to an appreciation of them Neither the process of education, in general, nor the education of educators more particularly, can be developed intelligently and intelligibly without attention to a theological and philosophical substratum

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