

# COLLINGWOOD'S LOGIC OF QUESTION AND ANSWER: ITS POSSIBLE CONTRIBUTION TO A PHILOSOPHY OF EDUCATION

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*Collingwood's logic of question and answer directly challenges the traditional logic's assumption that there exist autonomous units of thought. What his new logic proposes is to reconfigure this notion of autonomy within the purview of a question. This means that statements or propositions are to be comprehended as answers to postulated questions. As an effect, a statement only fills up one side of the coin. The question, being intimately connected with the answer, forms and constitutes the other side. If the logic of question and answer is used in education, our hope is to introduce students and teachers to a new habit of thinking: a heightened sensibility of the role of questions in thinking, education and comprehension. When this brand of logic is understood and applied to teaching, students and teachers will look at statements and questions in a different way. On the one hand, statements shall be seen and analysed together with the questions. Questions, on the other hand, shall be carefully looked into and comprehended within the contexts of answers. With this new logic, we may assert that Collingwood's logic of question and answer can make a two-fold contribution to (a philosophy of) education: (1) Questions can be reckoned as answers in themselves, (2) Answers are to be comprehended within the compass or ambit of a question.*

## INTRODUCTION

**W**hat is Philosophy?”, a philosophy teacher asks. A student replies, “Sir, philosophy literally means ‘love of wisdom’. Etymologically considered, philosophy is from the Greek words *Philia* or love and *Sophia* or wisdom.” “Good!”, says the teacher. But he adds, “Is it really possible to have a literal meaning of a word, for instance, philosophy?” The student ends up confused. The entire

class thinks that the query is rather strange. Then, the philosophy teacher further asks, "What conditions the possibility of asking the questions that we raised today?" This time, the faces of the students look bewildered. "Is it possible to ask such a question?" one student murmurs.

Collingwood holds that a single proposition – i.e., subject, copula and predicate – is not a complete unit of thought. Truth-value and meaning are not fully determinable if solely derived from given or available propositions.<sup>1</sup> The import of Collingwood's stance in relation to the student's proposition that Philosophy literally means *Philia* and *Sophia* is that such a statement may well qualify as an example of an incomplete unit of thought. In the above example, the student fails to recognize the intimacy between the question that the teacher raised, "What is Philosophy?" and his answer or proposition. The reason for saying so builds on the primary thesis of Collingwood's *Logic of Question and Answer*: a proposition is complete when it is recognised as a unit of thought that constitutively emerges from the milieu of the question to which the proposition is an answer. As Collingwood points out, ". . . whereas no two propositions can be in themselves mutually contradictory, there are many cases in which one and the same pair of propositions are capable of being thought either that or the opposite, according as the questions they were meant to answer are reconstructed in one way or in another."<sup>2</sup>

But what is the significance of Collingwood's logic in relation to education? This is the question that the present article aims to address and reflect upon. In order to accomplish this task, we shall review the utility of this logic and configure how it conditions a new conception of the meaning of questions and answers. Thus, the chief aim of this paper is to present some thinking ways that may help us formulate a theory of education that builds on the truth and meaning of this Collingwoodian logic.

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1. Robin George Collingwood, *An Autobiography* (London: Oxford University Press, 1939), 38.

2. *Ibid.*, 39-40.

## THE LOGIC OF QUESTION AND ANSWER

The logic of question and answer is a revolt against traditionally accepted rules in Aristotelian Logic. The framework of this Traditional Two-Valued Logic encompasses and revolves around the purview of the three Principles of Thought, namely The Principle of Identity, The Principle of Non-Contradiction, and the Principle of Excluded Middle.<sup>3</sup> The traditional logic holds that the relation between Categorical Propositions and the relation between Hypothetical and Categorical Propositions can be evaluated as true or false (as in the case of the Truth-Table in a Square of Opposition) and valid or invalid (as in the case of the Truth-Table and Fallacies governing Categorical and Hypothetical Syllogisms). The function of truth-tables suggests that truth-value and meaning of propositions are hinged on their structure and logical form. As a consequence, a proposition is said to stand like an autonomous unit of thought.

The logic of question and answer holds a contrary view. Collingwood maintains that the meaning of a proposition is only accessible when the question to which the proposition is an answer, is known, recognised and understood.<sup>4</sup> This implies that two propositions can only be contradictory if both are answers to the same query. Here is an example to demonstrate this point: The propositions, 'Not all dogs are animals' (O-form) and 'All dogs are animals' (A-form) are not automatically contradictions.<sup>5</sup> The two propositions are only contradictions 'if and only if' both answer the

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3. Aristotle *Logic* 1a – 15b. 6-21. The Principle of Identity states that when a statement is true, then it is true; or P implies P/not P implies not P. The Principle of Non-contradiction holds that a statement cannot both be true and false at the same time; or not P (P and not P). And the Principle of Excluded Middle states that a statement can only have two truth values, either it is true or it is false and nothing else. Andresito Acuna, *Philosophical Analysis* (Diliman, University of Philippines, 1998), 84-85. These three principles of thought also function as the background against which Aristotelian Logic is classified as a Two-Valued Logic.

4. Collingwood, *An Autobiography* 38.

5. Aristotle, *Logic* 19b - 20b. 29-31. Contradiction is one brand of opposition included in the Aristotle's "The Square of Opposition". The contradictory categorical statements involves the following logical forms: A-form to O-form, O-form to A-form, E-form to I-form and I-form to E-form. The truth-value of

same question. For instance, if the E-form is presupposed by the question, 'Is Richard, your American correspondent, a dog?'. The term dog in this linguistic context is a loosely bounded concept. It does not refer to the concept dog, the species of which are included in the concept animals. With these points in mind, the question: "Are all dogs animals?", and the answer, "Not all dogs are animals.' do not have a direct or even an indirect dependence. The two belong to separate linguistic contexts. Furthermore, if the A-form addresses the question, 'Can dogs think and compose arguments?', the proposition, 'All dogs are animals.' is indicative of a different language game. Collingwood's point is that the logical structure or the logical form does not guarantee an inherent contradiction between the E-form and the A-form.

On the premises of Collingwood's *Logic of Question and Answer*, a contradiction obtains only when two propositions have oppositional truth-claims to one and the same question. This is because a proposition can only be called true only when "(a) the proposition belongs to a question-and-answer complex which as a whole is 'true' in the proper sense of the word; (b) within this complex it is an answer to a certain question; (c.) the question is what we ordinarily call a sensible or intelligent question, not a silly one, or in my terminology it arises; (d) the proposition is the right answer to that question."<sup>6</sup>

## WHAT DOES A QUESTION AMOUNT TO?

What is a question? What does it mean when a query is formulated and expressed? In Collingwood's *Logic of Question and Answer*, there exists an inner reciprocity between questions and answers. In the on-going question-and-answer interplay, an answer can turn into a new question, just as a question is a former answer to

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contradictory propositions states that contradictories cannot be both true and false at the same time. When one is false, the contradiction must be true. Going back to the square of opposition, the other types of opposition includes Contrariety (between A-form and E-form), Sub-contrariety (between I-form and O-form) and Sub-alternation (between A-form to I-form, and E-form to O-form).

6. Collingwood, *An Autobiography*, 38.

a previous question. This implies that in the question itself, we can already discover ideas, elements, or insights that can make us better understand the question and what it means. These indicate the hidden possibilities that a question anticipates.

Normally, when someone asks a question or is being provided with a query, the general tendency is to automatically look, survey or search for an answer. This seems to be the current and consistent demand in the presence of a question.<sup>7</sup>

With the foregoing notions as our background, it can be noted that a question may be seen in two opposing and divergent ways. To be more precise, a question may well be treated either as a void or as a fertile field for thinking. If a question is considered a void, we interpret that it acts as an instance that expects immediate attention and solution. The privileged goal is to come-up or produce activities and/or mechanisms that may have the capacity to overcome or rectify the lack instanced by the question. This is part of the reason why questions and answers are habitually seen on separate and disconnected planes.

If a question is regarded as a fertile instance, the disposition of the mind towards questions and answers follows a unique turn. More specifically, the mind receives and treats a query with a peculiar sense of fascination and dignity. The person then raises these queries: 'How is the question formulated?', 'What makes the question possible?', and 'Why is a question accessible or not accessible to thinking?' Because the question becomes an object of fascination, one immediate implication is the change that it creates in one's notion on how a question relates with an answer. Thus, instead of seeing a question as a hurdle, the mind focuses on the question itself. Instead of

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7. Collingwood, *The Idea of History* (London: Oxford University Press, 1993), 203. The separation between questions and answers can also be traced back to the outdated way of understanding and doing history. With the traditional scissors and paste history, the concern was on material history – relics, chronicles and testimonies. As a result, history is "... reduced to pure scholars, archivists, and antiquaries." Thus, the separation between the collection of relics and the need to understand what such material evidence stands for also conditions the separation between answers and questions. The answer, on this consideration, pertains to the collected relics, while the question speaks for the unarticulated context of such material collection.

immediately searching for an answer, one begins to raise questions as regards the conditions of possibility of the question itself. Questions are further raised, since every query is regarded as a thinking activity and a thinking opportunity. In this way, a question is seized as a form of an answer. The question itself speaks of what is hidden and what is revealed. It conveys hints and messages, since a question fundamentally stands as a mystery-ridden answer.

## WHAT DO ANSWERS MEAN?

Detached from the question-and-answer complex, a proposition is comparable to a ship sailing in the sea with no anchor and direction.<sup>8</sup> Its truth-value and meaning remain indeterminate, as if the proposition struggles with a structural and semantic defect. The only possible antidote to this is to view the question in the light of its context from which it emerged. Truth and meaning can only be grasped in that nurturing context.

This is the key insight of Collingwood's *Logic of Question and Answer*. Without their contexts, the truth-value of statements and propositions becomes obstructed and obscured. The *Logic of Question and Answer* therefore expects us to ask this kind of questions: What is the question behind the speech? What specific question did the student ask when she opined that language is arbitrary and artificial? What is the question behind a proposition? With these queries, the mind is conditioned to think that an answer, proposition or statement is all grounded in assumed questions. The question is a place in which an answer finds its home.

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8. This analogy is influenced by Collingwood's own analogy on the nature of truth. In *The Principles of Art*, he notes that truth is like a bird hovering around a specific part of a ship. If one expects that there is absolute truth, such an obligation would mean that the bird has to stop hovering, stop and forever rest on the same location. This, however, shall result to the bird's death. Collingwood, *The Principles of Art* (London: Oxford University Press, 1938), 7. The disdain on technical terms coincides with Newmann's observation that Collingwood's arguments express dissatisfaction with the scientific agenda. Jay Newmann, "Collingwood's Attack on Psychology," *International Studies in Philosophy* 22 (1991): 73.

But what is an answer when gleaned from Collingwood's Logic of Question and Answer? Since an intimate relation exists between a question and answer, our impressions of the nature of an answer are the following: (1) It is an overlap between clarity and mystery; (2) It functions as a route in which a question is better conceived; and (3) It nourishes the fertile soil upon which further questions emanate and grow. Let us carefully discuss each of these points.

(1) The current habit of thinking an answer is that many consider it as capable of filling the void or lack that a question presents. In this mind-set, the expectation for an answer is to be convincing – that is, it is expected to have the capacity to overcome, if possible, all forms of doubt. Accordingly, an unsatisfactory answer is that which fails to clarify and solve the complexity of the problem that a question brings.<sup>9</sup> Since answers are categorically expected to fulfill such ends, our usual notion of an answer is biased, favouring precise clarity and efficiency. The best answer is that which defeats and transcends the mystery that is latent in the question.

However, Collingwood's logic of the question and answer does not expect answers of such a kind. Instead, it hopes that solutions to problems share some sense of lucidity, although it does not dismiss the fact that answers should also retain the dimension of mystery. The so-called gray areas need not be excluded and sacrificed for the sake of efficiency.<sup>10</sup> Emerging questions need not be regarded as antithetical to precision and clarity. What the logic of question and answer expects is that answers must have the capacity of increasing and enlarging our sense of wonder. In other words, answers act as seminal seeds to further discovery – to anticipate what lies ahead and creeps beneath. This is what we have in mind when answers are conceived as cases of overlap between clarity and mystery. Lucidity

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9. This stance on the nature of answers and their relation to questions may be closely attributed to the privileging of scientific language in all forms of discourse.

10. Roe agrees on this stance when he pointed out that if logic is reduced to clear and accurate procedure, "...not only is its reference confined to a very narrow sphere but the effect of such a restriction is clearly to delimit the reach of any other procedure.". M. F. H. Roe, *Logical Issues* (London: The Britannica Press, 1996), 67. Clearly, Roe's position intends to reconfigure the dominant preference towards clarity and lucidity, since such a disposition excludes the possible insights that can unfold from the so-called gray areas in research and investigation.

is not necessarily antithetical to mystery and ambiguity. This is because an answer can be reckoned as a half-committed truth – one part of it is true and meaningful, and another part of it hopes to be better comprehended.

(2) Since an answer when gleaned from the logic of question and answer is allied with mystery, an answer also stands as an opportunity to improve on one's interpretation of it. An answer functions as a sign-post of higher truth, an invitation to better comprehend existing queries. Answers and propositions serve as an individual's reminders to always progress in thinking. An answer may as well be considered as a standing invitation to a person's intellectual growth and improvement.

(3) An answer, however, does not only concern the mind of the individual. The bigger milieu of the reciprocal relation between an answer and a question is the communal mind.<sup>11</sup> As Collingwood maintains, "The philosopher who unfolds a system (the scale of overlapping forms) is not spinning a web of ideas from the recesses of his own mind; he is experiencing the results of his own experience and that of other people in a reasoned and orderly shape; and at every step in his argument."<sup>12</sup>

When more individuals cognise the meaning of reciprocity between questions and answers, there exists a greater chance to fulfil certain potencies latent to this kind of thinking. Seminal seeds for great thinking are sown. By assuming that answers are also seen as questions, the mind is gradually conditioned to also look into statements, propositions and conclusions as disguised queries. Thus, in Collingwood's *Logic of Question and Answer*, there is a continuity between a question and answer; a dialectical and complementary relation between the species of thought among questions and answers; and third, we see the function of the principle of the overlap.<sup>13</sup>

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11. Collingwood, *An Essay on Philosophical Method* (London: Oxford University Press, 1933), 196-197. Collingwood also holds that all human activities are historical, since they are all part and parcel of the human mind. Collingwood, *The Idea of History*, 220.

12. *Ibid.*, 164.

13. *Ibid.*, 188. In understanding the framework of the overlapping classes in a scale of forms, we may also be aided by this dual movement or direction, namely ascent and descent. The former movement takes place when a philosophical

## EDUCATION: WHAT IT IS NOT

Education either follows the banking or de-banking approach.<sup>14</sup> The banking method takes place when the teacher's aim is to feed all sorts of information to his or her students. Successful students are those who can perfectly remember what the teacher has explained all throughout the semester. The mind, when trained by the principles of such a method, narrowly functions as a vessel, where information, like water, is poured into. Thus, the student in this regard is expected to keep his memory as fresh as possible. In Collingwood's phraseology, such is the scissors and paste approach.<sup>15</sup> The student only needs to cut and paste the information that the mind remembers to an exam or to an oral recitation. If this is the operative approach in a philosophy or system of education, it would foster colonialist, elitist and minimalist attitudes.

(1) It is colonialist since it perpetuates this order of things: the kind of knowledge produced by the Western institutions is already labelled as advanced and the ideal. Accordingly, when an individual includes European and/or American citations in his text, the operative assumption is that the manuscript is scholarly – a serious and respectable academic project. But when the citation includes local authors and publications, the presumption is that the work is in its

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inference progresses. This happens when a philosophical inference or species coincides more with the subject matter or genus that philosophy is in search of. Ascent, in this regard, means that the position or interpretation becomes more and more philosophical as it progressively instantiates the philosophical idea. On the other hand, the latter direction in the scale or the descent happens when a philosophical inference settles with previous experiences in the scale. The inference, in this connection, fluctuates into less philosophical positions. The philosophical genus becomes less typified. Between the ascending and descending movements, Collingwood shows that it is through the former that philosophy is more instantiated as an overlapping and philosophical thinking experience.

14. In this section, we are appropriating P. Freire's distinction between banking and debanking methods in education. We find these terms helpful as we explain that education – following the regressive, progressive and digressive constructs – should aim for self-knowledge and self-understanding. Paulo Freire, *Pedagogy of the Oppressed* (New York: Continuum, 1970), Chap. 2.

15. Collingwood, *The Idea of History*, 257.

initial inception. It can still mature as it is hoped that the written work later incorporates European and American interlocutors in the discourse.

(2) The banking style of education also promotes an elitist mentality. One good reason for saying so is that the teacher in the classroom is treated as the guardian of truth. Being the truth's vessel, the teacher's pronouncements are like Divine promulgations. This is where the teacher experiences the scope or stretch of his or her authority. So even when the instructor is mistaken, the student has the propensity to remain quiet. The student, during class discussion, acts as if no error transpired. Favour is obviously given to the one who instructs, while the student is forced to live, and has to remain content with, the shadows and the cave<sup>16</sup> that the teacher's lecture creates. This is the unfortunate effect of an elitist approach to education. The mind is not trained to produce or construct knowledge. The mind's aim revolves around a pragmatic criterion<sup>17</sup> – to pass a course or finish a degree. As an effect, education and understanding are taken to mean as mutually exclusive terms. Education is interpreted along the lines of exclusive thinking.

(3) Inferring from the aforementioned de-merits of the banking method in education, another unfortunate effect of such an approach, is dehumanisation. This negative consequence is interpreted to refer to these interrelated meanings: (i) Education acts as a constraint to the development of human capacities, (ii) It is a stumbling block to

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16. The idea of the shadows and the cave is appropriated from Plato's Allegory of the Cave. We are of the opinion that the shadows in this allegory pertain to unexamined beliefs and opinion, while the cave refers to the kind of world built around such unexamined positions. The student, when he is not trained to examine ideas and criticize paradigms, is comparable to a slave – chained to the type of reality that such notions and ideas bring. Plato, *The Republic*. 514-515. 388-389.

17. William James, "Pragmatism's Conception of Truth," in *Range in Philosophy*, 46. The Pragmatic Criterion of Truth hinges truth and meaning on consequences of one's assent to concepts and beliefs that are neither analytical nor empirical. When good consequences ensue, a concept is meaningful. When bad consequences unfold, a concept is rendered unpragmatic, hence, meaningless.

self-knowledge or self-understanding,<sup>18</sup> and (iii) Primacy is afforded to exposition – as a research method, rather than a scientific analysis.<sup>19</sup>

When education favours ready-made information, the training of the mind is reduced to exposition. This means that the student's motivation to study is confined to comprehension. Although the rigours of exposition can be hard and daunting, the rewards that the mind anticipates (after applying the method) lack novelty and grace. What merit is there to simply comprehend existing systems of thought? What kind of achievement is it when the mind can only boast that it has understood what a thinker or philosopher has proposed? However, if the mind settles with narrow aims, it begins to be antithesis in itself. The mind, to better coincide with itself, must have the courage to exert a step further than comprehension – it has to be critical.<sup>20</sup> The classroom is supposed to unleash the thinking capacities of a student which includes both comprehension and critique. Indeed, the mind has to understand and build on it. The student has to find ways to advance and progress in thinking. The classroom has to function as a place where the student learns and discovers that he can think and think beautifully. If the system of education fails to put this message across, education will not lead to transformation and mental liberation. The challenge, in this regard, is to make thinking as an occasion of the principle of the overlap.

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18. Collingwood, *The Idea of History*, 209. This reflects Collingwood's proposal for a 'a science of human nature' which is taken to mean as the attempt to comprehend the human and corporal mind through a method of investigation that can be labelled scientific. Rubinoff supports the foundational character of self-knowledge. In his study on the relation between human nature and history, he claims that all forms of danger facing humanity are proportional to humanity's failure for self-knowledge. Rubinoff, "History and Human Nature: Reflections on R.G. Collingwood," *International Studies in Philosophy* 23 (1991): 88.

19. Collingwood, *An Essay on Philosophical Method*, 50.

20. *Ibid.*, 109. The requirement to know when a term ought to be applied or ought not to be applied reflects Collingwood's principle of concrete affirmation. This principle states that "if you want to be clear as to what you are asserting, be clear as to what you are denying." This is the principle that grounds the interplay between comprehension and critique. Comprehension takes place when one sorts out the epistemological biases of positions, while critique enters the scene when one can establish that such biases rest on faulty or misunderstood logical assumptions.

Education has to function as a system wherein students are led to discover the strengths and limits of their mind and the mind of others as obligated by the evidence of their works.<sup>21</sup>

## EDUCATION: WHAT IT IS

The other approach to education is the de-banking method. This method may be described to follow the paradigm latent in these three species of thinking: regression, progression and digression.<sup>22</sup>

Regression in education happens when class discussions aim to articulate and analyse thought assumptions. This is a philosophical investigation. The main object of this brand of thinking is the presupposition of thoughts or system of thoughts. Guided by the idea that constructions do not happen in a vacuum,<sup>23</sup> regressive thinking retraces and reconstructs underlying assumptions. Hence, the insight that is expected, when this route is traversed, are two-fold: the realisation that knowledge rests on certain assumptions, and that this kind of knowledge can be reconfigured once its presuppositions are made objects of investigation. It is our hope that once such insights unfold, a critical stance is disposed to emerge: existing knowledge or systems of thought can also be (at times, better) understood and appreciated when underlying assumptions (e.g. Questions, Axioms) are brought to the fore.

The progressive approach, as another dimension in the de-banking method, focuses on existing systems of thought. More specifically, this type of thinking seeks to reconstruct the processes involved in the validation and production of scientific knowledge. Noting

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21. This stance builds on Collingwood's requirement on genuine historical understanding. He notes that, "Genuine history has no room for the merely probable or the merely possible; all it permits the historian to assert is what the evidence before him obliges him to assert." Collingwood, *The Idea of History*, 204.

22. Raymundo Pavo, "Categories of Thinking: Regression, Progression and Digression," Paper presented during the Philosophy Day, Regional Major Seminary of Davao City, 28 January 2009, 9-10.

23. Collingwood, *An Essay on Metaphysics* (Oxford: Clarendon Press, 1940), 4.

Bridgeman's stance that all scientific concepts are performable,<sup>24</sup> progression aims to analyse – reconstruct, comprehend and define – the demonstrable truths in logical and scientific principles. The merit of this approach is that the system of education can continuously maintain the historical and universal interplay in current and traditional viewpoints about the physical and temporal world. The mind can cognise the logicity and rational-validity of some principles that are believed to be (universal) laws while the process of reconstruction is a reminder that such laws and principles may still be conditioned. Laws may still be subject to change as the individual and communal minds continue to improve on its understanding of the world. Thus, if progressive thinking is introduced and cultivated in the academe, we may infer that education truly exemplifies the de-banking approach.

The digressive method, being the last species in the genus of thinking, taps on a peculiar latent capacity in the mind of an individual and the community. Since digression has a leverage to radically alter our views of reality, digression reminds a person that he is a microcosm.<sup>25</sup> Using the terminology of Aristotle, a person contains in him certain elements that keep him connected to the vast universe. Man participates in the universe and man acts and exists in a living and flourishing node or overlapping location. This is what digressive thinking upholds. So if digressive thinking is introduced in education, the teacher can gradually empower the student as he grants them this special sensibility: to feel connected with the bigger universe and see it as an organic milieu. In so doing, digressive thinking disposes a student to be keen and sensitive to the kind of reality that he is in and the type of reality that he is creatively making. This is a foretaste of what digression in de-banking method can contribute.

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24. Percy Bridgeman, "The Operational Character of Scientific Concepts," in *The Philosophy of Science*, eds. Richard Boyd, Philip Gasper and J. D. Trout (London: A Bradford Book, 1991), 57.

25. Microcosm, as a notion, is appropriated from Aristotle's discussion on the nature of the soul (animating principle). Aristotle holds that man contains in his soul elements that are also present in the souls among other species. Like the plants, man has a nutritive soul. Similar to the animals, man is in possession of a soul's capacity for locomotion. But unlike the plants and animals, man's soul is rational. Thus, the term microcosm signals two things: man's unity and connection with other species in the universe, and man's specific difference to other entities. Aristotle, *On the Soul*. 434a – 435b. 434-436.

## CONCLUSION

### THINKING AND EDUCATION: THE LOGIC OF QUESTION AND ANSWER

Given the interrelated dimensions of de-banking education, the logic of question and answer may serve as a tool through which regression, progression and digression in education may take place. This is its possible contribution to authentic thinking – as a possible ground for a theory of education. It is, thus, our hope that the traditional stance towards questions and answers and the relation that exists between them are gradually challenged and eventually reconfigured. If the ethos of the mind conceives a question as a form of an answer, then we may say that half of the battle is won. Questions become objects of fascination. Queries shall subsequently acquire a face as students and teachers alike start realizing the merits of making their own questions.

When answers are also considered as seminal queries, education also opens up a novel door of possibilities. Existing notions on lucidity may have to be re-assessed. Is it really the case that answers need to be packaged or represented as clear, precise, and concise units of thought? Can an answer truly stand on its own in the absence of a query? We should remind ourselves that answers need not be clear, precise and concise. Our position is that answers have to be regarded as estimations of truth. This is something we can learn once we go through the archaeology of thought. This is because answers, as seminal queries, speak about our capacity to ask different and better questions. Hence, we maintain this thesis: a question is already a form of an answer, and an answer is already a form of a query. As questions and answers, they subsist in an intimate and inter-nourishing relationship.<sup>26</sup>

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26. If knowledge is only described in terms of traditional logic, this may lead to pure intellectualism. When this approach is used, art, religion, science, history and philosophy shall be interpreted from the rules of traditional syllogism. In this regard, formal logic shall be made as the cannon of truth. Collingwood, *Speculum Mentis* (London: Oxford University Press, 1924), 49.

When these philosophical insights are comprehended, education gains a new life. It now has the capacity to spiral into a humanising, creative and self-reflective enterprise. Education gains a new constitutive spirit. So when a teacher asks a question, he is requested to initiate a discussion on the meaning of the question. What does this question mean? What conditions the possibility of asking such questions? These are some of the questions that a teacher should let the students own. The teacher should reiterate that a question must not remain anonymous. It needs a face and a location. But we do not simply end with this fascination towards questions. The process of re-conceptualisation continues with our regard for answers. Forced to outlast the demands of a query, an answer should not be reduced to an anti-dote. As long as there are answers, the student and teacher must be mindful that there will always be queries. In point of fact, more queries are expected to unfold. This invitation, thus, stands: Let us liberate answers from the purging demands of lucidity.

We should remain hopeful that a transformative and liberative change shall take place in our system of education. Philosophy, with its capacity to question assumptions of different trains of thought, is privileged to introduce students and teachers to a new and emancipatory thinking ethos – a thinking habit that understands the complementary relation between answers and questions.

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