

Review of: "Does Philosophy Matter? The Urgent Need for a Philosophical Revolution"

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Potential competing interests: No potential competing interests to declare.

The Power of Intention and the Beauty of Media: A tribute to Communication in Maxwell's Philosophy of Education

I am a communication scholar who is concerned about and committed to exploring the orientation and paradigm of humanistic research in communication. I have received an email invitation from QEIOS about reviewing Professor Maxwell's thesis "Does Philosophy Matter? The Urgent Need of Philosophical Revolution" from University College London. I have to appreciate the "magic" of QEIOS as a connecting medium. On the one hand, it accurately corresponds to my academic thinking at this stage and supports me in the collision of interdisciplinary ideas and the integration of methods. On the other hand, it inspired my inspiration and creative thinking to intervene in other disciplinary dialogues from the perspective of communication. In my opinion, such "corresponding" and "stimulating" constitute the communication logic of "intelligent inquiry" in Maxwell's thesis. As a key supplement to Maxwell's main thesis and an attempt at interdisciplinary creative dialogue, it is the topic to be discussed in this paper.

Maxwell was an active and prolific scholar, publishing 60 academic books between 1974 and 2019, as well as hundreds of journal papers, radio and television speeches and online articles, according to the publication list of his academic biography. In the era of universal media, when communication channels are broadened and thoughts are visible, productivity is not rare. However, in the context of fragmented information, it is rare for a scholar to keep working with the same intention throughout the span of his academic career. From the publication of "From Knowledge to Wisdom" in 1984, the first discussion on wisdom, to the publication of this paper criticizing knowledge inquiry and advocating wisdom inquiry, Maxwell has undoubtedly devoted his intention to the inquiry and promotion of wisdom from beginning to end. If the intention is compared with the bow, the power of the intention is the power of the bow. Maxwell's educational philosophy to introduce intelligent education into the modern university system is of certain value because of its power of intention to penetrate the long river of time for decades without damaging its potential, but it is not enough to become a sufficient answer for the philosophical reform and even the modern educational reform. Why do you say that?

In his review and review of fifty years' worth of papers on the subject, Maxwell noted with regret that although much of his scholarly output had been published by reputable publishers such as Blackwell and Oxford, or in prestigious journals such as Philosophy of Science, Nature, and the British Journal of the Philosophy of Science, Even some other well-known scholars in the "Nature", "British Journal of Philosophy of Science", "Philosophical Review" and other authoritative journals to affirm and praise his achievements, but his work is still ignored in the substantive level and reduced to the edge. The important issues he raised were not even discussed, except for comments. This result is more ironic and less acceptable than if it had been published in a humble place and received almost no comments, or if it had received only negative comments. Why is it easy for people to accept wisdom inquiry intellectually, but prefer knowledge inquiry in action? Why can't knowing and doing be one? Maxwell's perplexity and dilemma can be used as the starting point of communication studies. I further define it as the communication logic problem of "intelligent inquiry", which is not external to "intelligent inquiry", but an ontological element of "intelligent inquiry". That is to say, wisdom inquiry should not only be limited to the exploration of the theme and content reflecting the connotation and realm of wisdom, but also need to explore the logic of wisdom transmission, otherwise wisdom inquiry can not be realized, or even lose the foundation of its characteristics,

cannot be counted as wisdom. Is the logic of spreading wisdom really that important? How do we identify and describe it? What is the relation and difference between it and the philosophical logic that Maxwell tries to reflect and criticize when advocating intellectual inquiry? To answer these questions further, it is necessary to return to the beginning of the identification of the meaning of wisdom.

What is wisdom? Maxwell's essay, *Does Philosophy Matter? The Urgent Need for a Philosophical Revolution*, does not begin with a direct discussion of wisdom, but with a discussion of the value and significance of philosophy. The Greek root of philosophy contains the meaning of love and wisdom, so wisdom has self-evident compatibility from the perspective of philosophy. It contains at least two explorable dimensions: the first dimension is the theory of "love". As a kind of intention to treat wisdom, what is the uniqueness and value of love and how can it be aroused? The second dimension is the theory of "wisdom", where is the essential difference between it and its relative "knowledge", why is it hidden, and how will it emerge?

Maxwell's argument focuses on the second of these dimensions. He distinguishes intellectual inquiry from intellectual inquiry in the same way that he distinguishes good philosophy from bad philosophy. Bad philosophy, he argues, sets the goal of scholarship as the acquisition of knowledge. In order to obtain real, objective and reliable knowledge, and even avoid getting involved in real political and social action. Such alienation from value and practice makes it difficult for them to put forward research problems that can produce real value and significance for solving the problems of human existence or promoting human welfare. In the end, they may indulge in boring, empty, esoteric and fragmented irrelevance and fail to fulfill their profound professional obligations. Different from the bad philosophy oriented by knowledge inquiry, good philosophy is oriented by wisdom inquiry. It aims to help human beings learn how to solve the problems of local and global life, so as to move towards a good and wise civilized world. Therefore, it has practical involvement and clear sense of value. Maxwell's intention in making this distinction is clear. He wants to call attention to the very bad philosophy of inquiry that currently dominates and permeates the entire academic enterprise and educational system. The result of this intellectual disaster is the perpetuation and exacerbation of global problems that threaten our future. Only by introducing the thinking and action framework of intellectual inquiry through a thorough and comprehensive philosophical revolution can we reverse the profound destructive consequences of intellectual inquiry on human survival and development. Maxwell's series of analytical arguments based on the binary division of "good philosophy" and "bad philosophy" undoubtedly have strong realistic concern and action-oriented, at least his crisis discussion brought resonance impact to me. However, from the academic perspective, as the other two invited reviewers, Finland's Jakubik and the United States' Barris pointed out, the argument simplified by the binary division is inadequate and one-sided. Is the distinction between knowledge inquiry and wisdom inquiry confirmed by studying the topic? Is the boundary between them decidedly clear? Can't they coexist and support each other? From the perspective of practical effect, if we cannot understand the formation mechanism and social psychological conditions of "bad philosophy" with empathy, and even if we can trigger social resonance with new ideas, it is difficult to realize practical revolution with substantial significance only by advocating the revolution of ideas. As Marx repeatedly emphasized, the change of ideas cannot be realized only by criticizing ideas. Material factors are indispensable elements of revolution.

When we return to the above two dimensions of wisdom from the perspective of philosophy, we will find that Maxwell's philosophy lacks the intentionality of the first dimension, namely "love" of "philosophy of love", which is the key reason why it is difficult to further explore the second dimension. What kind of emotion is philosophical love, then, and how does it constitute an intellectual motive? Maxwell's power to inquire into the intention of philosophy for decades is undoubtedly the clear evidence of philosophical love, and his difficulty in introducing the logic of intellectual inquiry into the mainstream of philosophy can be understood as the dilemma of love. In the final analysis, philosophical love is the transcendental love of existence, that is, transcending the limited, bound and alienated state of existence to the free, complete and aesthetic state of existence. This desire for transcendence is rooted in every different individual life. It is the essential need common to all lives. It is also the self-actualization need at the top of

the pyramid of human needs described by Maslow, an American psychologist. However, because other more basic survival needs are often placed in a higher priority position in the value ranking, the philosophical love that longs for transcendent survival is not universally visible. Its universality is only reflected in its calling, that is, everyone has the original desire to produce transcendent survival under the condition that the real existence can be understood and triggered. The difficulty Maxwell encountered in summoning philosophical love in his power of intention is related to his failure to fully understand and trigger the existence of reality. So why does knowledge inquiry rather than wisdom inquiry dominate the philosophy of inquiry in universities? The exploration of ideology has to go back to history and material basis. The original university spirit originated from the famous Humboldt ideal, which aimed at the cultivation of pure mind and advocated independent research without interfering with social reality, which was in line with, but different from, the academic model of isolation from value and practice criticized by Maxwell. This is because after the baptism and reshaping of modern universities by industrial civilization, pragmatic philosophy and market competition concept have deeply penetrated into the educational culture of universities. The educational ideal of cultivating noble mind beyond utility in classical times has lost the soil of cultural support and can hardly become the substantive educational goal and spirit of universities. Therefore, the research of alienation from the world criticized by Maxwell may only be based on the self-obsessive research to win academic competitiveness under the imagination of academic authority, rather than the authentic research based on the need for freedom and creative mind under the Humboldt ideal.

As for the ideal inquiry philosophy described by Maxwell, that is, the intellectual inquiry based on the concern about the common value of mankind, essentially belongs to the standpoint of pragmatic philosophy. In fact, on the premise of being divorced from the humanistic concerns and specific inquiries of the subject of research practice, the inquiry led by pragmatic philosophy is not always ideal and wise, and its possible defect of excessive utilitarianism is another dark side that Maxwell has not yet revealed. In order to adapt to and meet the needs of market and professional division in industrial civilization, the modern academic and educational system is said to be able to cultivate a universal personality that is good at discerning the changes of market needs and recognizing its own value according to the ability to satisfy the uncertain market needs or the scarcity value, namely the so-called market personality by the American psychologist Fromm. The corresponding culture of this personality is control culture, utilitarian culture, material desire culture and consumption culture. The universal personality and cultural characteristics of knowledge inquiry, promotion and service in universities under the paradigm of industrial civilization are synergistic with each other, so its existence and maintenance have historical rationality and realistic inevitability, and the philosophical love beyond the conditional and utilitarian is bound to be generally repressed and covered under this paradigm of civilization.

A new idea can only become the dominant idea and be transformed into the real power through revolution if it ADAPTS to the needs of the new times and the new social material and social psychological conditions. Maxwell's demonstration of the necessity of intelligent inquiry from the perspective of increasingly severe global crisis undoubtedly has profound practical basis, but he ignores that the personality of advocating absolute value, aesthetic value, creative value and free value, which is compatible with philosophical love, namely the so-called productive personality of Fromm, needs to be slowly developed in the communication interaction with intentionality and creativity. Only with the formation of free and creative personality can wisdom inquiry truly be distinguished from knowledge inquiry and have the unique value in line with the original meaning of philosophy. This leads to another new argument which is different from Maxwell's wisdom identification theory: the essential difference between wisdom inquiry and knowledge inquiry is not reflected in the difference of the inherent attributes of the object, but in the difference of the action intention and personality traits of the practicing subject. In other words, words of wisdom are likely to be reduced to knowledge in the mouth of a non-loving intellect, and general knowledge is promoted to personal wisdom in the eyes of a loving intellect. Therefore, it is impossible to establish a set of uniform and stylized steps that are completely different from the logic of knowledge for the inquiry of wisdom for different people. Instead, we can only create the conditions for the stimulation of love and

wisdom according to the time, situation, environment and people, so as to connect the narrow individual perspective to the broad holistic perspective, and connect the bound individual destiny to the universal human destiny. Connect the egoistic self to the empathic and understandable world of the other, connect the realm of oneself to adjacent and even multiple realms, connect one end of the binary opposition to the other end, and then approach to the so-called "totalitarian" understanding of the German philosopher Jaspers, so as to realize the transcendence of individual limited existence.

Further, all these "connections" are based on communication. If we use media theory to spread, we also need the "beauty of media" to complete the connection with intelligent direction. Thus, the perspective of communication is introduced. Specifically, the communication logic of wisdom inquiry can be described from the following three aspects: Firstly, the communication of wisdom must be based on the intentionality of philosophical love. No direction of the ship, any direction of the wind, will not be a tailwind. Without the spread of philosophical love, the application of media, no matter how brilliant, is just a curious skill. Secondly, in the observation of the love of survival, the spread of wisdom must take the object's initial and problematic state of existence as the starting point of concern, take affirmation, acceptance and integration as the basic principle, and face the contradictions, paradoxes, lost, sinking, anxiety and alienation inevitably faced by the restricted existence, and even the pain points, difficulties, blind spots and focal points formed thereby. With deep empathy, the problem of the object's existence is brought into the category of understanding and touchability. Finally, on the premise of corresponding to the object's survival perplexity and transcendence desire, the paper creates a solution to the object's survival dilemma and transcends the initial state of existence. This solution is not to give directly, but to stimulate the object to realize independent transcendence through free creation to realize the value.

If the philosophical logic of wisdom inquiry lies in the "power of intention" of "Hetao", its communication logic lies in the "beauty of media" of "Tongzhi". The combination of Tao with technology and Tao with technology is a new idea to reconstruct education and culture under the changing opportunity of productivity and production relations in the era of the rise of intelligence. In the era of industrial civilization, the learning and production mode based on specialization and market division of labor has lost its adaptability and competitiveness under the impact of artificial intelligence labor. Only by reshaping education and market environment in the direction of freedom and creativity can human survival be maintained and optimized in the value orientation of creative integration rather than competitive destruction. It is in this new era context that wisdom exploration becomes a practical need and possibility because it can integrate "Tao" and "technology", integrate "high realm" and "low realm", and communicate "human beings" and "intelligence". And the spread of wisdom inquiry has gained the practical power to intervene in the material reality because of the attitude of "the highest good is like water", so as to realize its own freedom of existence in the fulfillment of others' freedom of existence.

Then, with the help of the above dual logic of philosophy and communication logic of wisdom inquiry into the original context of the problem, how to reverse the cultural tradition of emphasizing knowledge and undervaluing wisdom in university education? From the perspective of academic research practice, the construction of the academic rationality of the metatheory of various professional disciplines is a crucial medium of communication, and only on the premise of implanting the love of philosophy into the metatheory of various professional disciplines can the intention of wisdom inquiry be generally obtained by relying on the basic professional discipline discipline discipline of the academic community. From the perspective of education and teaching practice, general public elective course is a crucial communication medium. It establishes the coupling point between teachers' learning interests and students' learning interests with the openness and freedom superior to conventional teaching, thus resolving the duality contradiction between teachers' learning and students' learning, teacher-centered or student-centered, in a creative way. Make the connotation of wisdom inquiry appear synchronously in reflexive teaching practice. In addition, the academy management system in which teachers and students share public space, as represented by Fudan University, and the interdisciplinary exchange system among young teachers, as represented by the High Research Institute of Nanjing University, can be regarded as the media

of intelligent inquiry.

Of course, the above is just the section of thought. The creative combination of the power of intention and the media can also have a huge space for imagination. It cannot be generalized according to the differences of time, place, situation and people, but it can be established as a consensus that philosophy and communication together constitute the ontological dimension of wisdom inquiry.

Thus, the original intention of responding to and supplementing Maxwell's wisdom inquiry thesis from the perspective of communication has been completed. The communication salute of the title has a double meaning. The first meaning is to pay tribute. Communication has long been regarded as a skillful study lacking humanistic connotation. In this limitation, what it seeks and pays tribute to is the intentionality power of persistent pursuit of wisdom. Maxwell undoubtedly belongs to this category. The second significance is dialogue. Maxwell hopes that his paper will trigger discussions that can further reveal or solve practical problems, rather than merely comment on ranking the authority and reputation of authors according to the merits of a paper. This is also the direction and goal of this paper, so he tries to make a new ontological interpretation of wisdom inquiry with the intention of creative dialogue. I hope to be able to reach agreement and harmony between the power of intention based on philosophical love and the beauty of media based on communication connection, so as to open a new imagination space for research problem awareness and methodology innovation in the interdisciplinary collision of ideas. In short, communication needs the guidance of wisdom, without which the communication will become lost and sink. Wisdom also needs to transmit insights, and only wisdom that flows through communication is true wisdom. This is the most concise communication tribute to Maxwell's educational philosophy.

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