Ontological and Epistemological Relevance: The Cause for Philosophical Coherence and Excellence in Education

Joseph Munyoki Mwinzi[1]

[1]University of Nairobi, Kenya
Email: joemwinzi@live.com

Abstract

The necessity of formulating a philosophical framework to guide education theory, policy and practice justifies the necessity of open-mindedness. A philosophical framework which may serve as the cause for efficacy and the purpose of devising coherence of education remains at the center of a philosophical stadium. A strong philosophy of education poses as an enterprise of responding to the big questions about teaching and learning. Some of the crucial questions are about the aim of education, the person to be educated, the subject to be taught, the methodology to be utilized, and consideration of diversity of interests and abilities in terms of relevance, coherence, and excellence. Any attempt to respond to these interrogations must incline towards ontology and epistemology. In the contrary, these questions have been snubbed for many years in favor of procrastination. In any case, why study questions that never go away? Why not just get on with the task instead of philosophizing and having abstract discussions? It is apt to oppose falling into the anomaly of tedious discussions. Nevertheless, while these objections are understandable, it is notable that those who ignore such questions are in error because whatever is in the society defines the thinking being, the knowledge and the structure of thinking. Thus, the concept of ontology points at the 'being' of the learner while epistemology is about the knowledge. Therefore, having a properly articulated philosophy of education is a mandatory venture, nevertheless, many systems of education have flouted this reality. A prolific attempt to respond to the incessant questions about education depends on the corollary of ontology and epistemology in enhancing coherence and relevance in pedagogy. Otherwise, eradicate the epistemology of a people, and thus destroy their ontology.

Keywords: Coherence, Education, Epistemology, Excellence, Ontology, Philosophy, Relevance

Introduction

In the contemporary society, theories, policies and practices of education may not be the cause for the existential problems and solutions cannot emanate from such regulations either. A piecemeal commitment and rerouting from education activities and processes lead to critical absurdities about pedagogical theories, policies and practices (Mwinzi, 2020, p.118). According to this treatise, there are two terms that are perceived to be imperative when thinking about theories, policies, and practices in the philosophy of

education — ontology and epistemology. In an equal measure, the concepts of ontology and epistemology are essential in developing the frameworks that direct the systems of education. The concepts of ontology and epistemology in theories, policies and practices of the systems of education are worldviews 'taken-for-granted' as well as underestimated orientations. It is the view of this treatise that ontology is an important philosophical thought which holds that the communal cause and the systems of education are reciprocally intertwined and contingent such that it imbues its priority on the aspects that are constructive (Mwinzi, 2012, p.102). Ontological orientation in the systems of education cogitates on the being and existence of the learner i.e. the nature of reality or being. As the study of the nature of being, ontology scrutinizes the complexity, multiplicity, and unpredictable nature of the learner. In this regard, a system of education has to consider ontology from both the objective and subjective perspectives in order to align to reality as perceived by learner.

In a corresponding continuum, epistemology is conventionally known as the theory of knowledge because it is concerned with the nature and forms of knowledge. However, to contextualize the focus of this paper, epistemology is redefined as the relationship between the learner and the reality or how reality is captured from the perspective of the learner. Based on the learner's ability to adapt, there should be an emergent and collaborative connectivity between epistemology and the systems of education. The subject matter of epistemology is an inquiry into the ways of how a learner can arrive at knowledge, and the sense limitations therein in order to identify how perception is allied to 'facts' and 'certainty' and how knowledge is created and justified (Amakiri & Eke, 2018, p.4). As a human being, the learner though has the capacity to adapt, cannot acquire prior knowledge that has no relevance to context bound social realities. It is therefore apt that epistemology in the systems of education allows experience to dictate filters and preferences according to the entry behavior of the learner. Conversely, negation of epistemology in the systems of education retracts a deep conceptual understanding and higher-order thinking as it is reflected in an epistemic angle i.e. this is where the concept of education is used to signify the activity, process, or enterprise.

It is pertinent to postulate that in a spectrum, ontology and epistemology correspond to each other at all levels and the purpose is to guide the learner acquire the autonomy as an individual. Ontology and epistemology tend to point to the importance of understanding subjectivity and objectivity in the systems of education which construes and accounts for relevance of what is learned (subject) and the being (existence) of the learner (person). In this case, an aversion from the big questions concerning the eminence of being and episteme is a failure to recognize the fundamentals that profile an individual relevance and validity of the systems education (Seehawer & Breidlid, 2021, p.6).

As a contradictory, there are diverse systems of education endorsed in many continents with a single aim of preparing generations to enter into the greater society with

acquired ideas in terms of knowledge, skills in form of proficiency, values defined by standards, and beliefs as reflected in opinions that shape the structure of thought and behavior which necessitates the subsistence for the learner as defined by a common slogan 'fit for purpose'. However, the being (existence) and the experience (entry behavior) or knowledge-base of the learner are mislaid. This is why it is palpable that the magnitude of the task of imparting knowledge cannot be overstated, but logical connectivity of ontology, epistemology and the system of education remains to be the ideal for a relevant and meaningful progression of education (Goh, 2016, p.10). The cause for this treatise is to underscore that education has become an automated facet of society, and divulging that there is a discrepancy between ontology, epistemology and the systems of education is a necessary exertion.

Objectives

- to assess the automated nature of education

- to ratify the implicational panacea of ontology in the systems of education

- to corroborate the significance epistemology in the systems of education

- to substantiate the necessity of philosophical coherence and excellence in the systems of education

The Mechanistic View of Education (Teaching and Learning)

In the contemporary society, automation has become a crucial cog that is functional to diverse gamut of operations such that its (automation) significance surpasses the conventional strategies. In a corresponding wavelength, education has been automated by aligning it to technology. This is quite crucial and relevant as it has been dictated by the influx of pandemic. In successive frame, the mechanistic view of teaching and learning has become an epitome force behind innumerable systems of education around the world. In this case, an automated provision and acquisition of knowledge (in the form of teaching and learning) is classified and characterized as a thing or entity which is objectified and disconnected from other forms of reality, including the nature of being and the theory of knowledge (Mwinzi, 2015, p. 681). An educational delivery which is negated from the origin and necessity of the recipient, translates to what Paulo Freire perceived as 'banking education' because the relevance is replaced with simple accruing of knowledge into the mind of the learner in form of discrete pieces of information.

A mechanistic construct eradicates the crucial proficiency of learning and potentiality leaving the learner as robotic facsimile of deposits which is an outline of inefficiency and insensitivity (Mahbubul, 2013, p.28). A mechanistic view aligns with the concept of tabula-raza by John Locke, and according to this treatise, the upshot is the

negation of ontological and epistemological. This mechanical negation of being and theory of knowledge is an orientation which translates knowledge as something, a concrete reality inferred to and also being possessed by an individual learner (the concept of tabula-raza by John Locke).

In this context, the processes and activities of teaching and learning are presented as discrete, isolated, and distinctive in nature with trifling attention of the being of the learner and contextual existence (Mahbubul, 2013, p.28). A meaningful education combines the views of being and knowledge in form of entry behavior in order to create an interplay whose essence is to accelerate learning and parallel education to the environs to generate relevance which transforms and fits all slants of pedagogy. A system of education which is framed on the being and knowledge of the hinterlands determines its functionality and progress. However, there occurs a question about what is required to formulate education systems based on ontological and epistemological perspectives of the recipients? And, what is the nature of functionality and progress, and is such progress an indicator of relevance in quality? These are pertinent questions, but are overlooked for the purpose of finishing this article except the question on relevance. In relation to ontology or the state of being, the focus is directed towards different entities and categories within reality, whilst, in the case of epistemology, the focal point draws attention to the dispositional status of knowledge.

Omitted Frontages in the Existing Systems of Education (Teaching and Learning)

As mentioned earlier, the subject and object in a functional education are determined by the being of recipient and theory of knowledge. Thus, ontology and epistemology shapes the framework of the subject and the object of a system of education in terms of the activities and processes involved in education. However, the existential situation of the systems of education is instantaneously in need of a new paradigm to guide pedagogical processes and activities to be analogous to the essentials outlined above. This means that there is a frantic necessity of discussion about where education is, where it should be, and how to get there (Waldomiro, Felipe & Dazzani, 2013, p.136). The necessity of walking the talk by formulating a philosophical purview of education owes back to era of great thinkers including Plato, Aristotle, Rousseau, Dewey, Freire and others. Accordingly, a meaningful reflection on the systems of education accentuates the necessity of epistemological domain and ontological relevance of a people (Gert, 2021, p.91). The implication is that the process and activity of teaching and learning could be functional if it remains allegiance to the recipients. In this case, there are three retracted aspects about the systems of education, and this paper draws attention to the whole human being, autonomy of thought, and education as societal microcosm:

Cultivate the Whole of the Human Being

The relevance of the systems of education is pedantically focused on the accumulation of specialized knowledge in diversity of fields, but with minimal reference to the ontology and prevailing epistemology (McAllister, 2018, p.226). One of the reasons why systems of education fail to achieve defined objectives is not because such systems are ambiguous, but because they fail to reflect meaningfully on the value of ontology and epistemology of the people (Seehawer & Breidlid, 2021, p. 3). This explains why from the views of ancient philosophy, different philosophical perspectives concentrated on diversity of disciplines. For instance, St. Thomas Aquinas (c. 1224–75), George Berkeley (1685–1753), and Søren Kierkegaard (1813–55), considered philosophy as a means to assert the truths of religion and to dispel the materialistic and rationalistic errors that, in their opinion, had led to its decline. In a similar vein, mathematicians such as Pythagoras (c. 580–c. 500 BCE), René Descartes (1596–1650), and Bertrand Russell (1872–1970) defined the universe and human knowledge under the influence of digits and deductive reasoning. In addition, Plato (c. 428–c. 348 BCE), Thomas Hobbes (1588–1679) and John Stuart Mill (1806–73), focused their philosophical inference towards an understanding and, eventually, to change the social and political behavior of human beings (Reilly, 2017, p. 4). And still others—such as the Milesians (the first philosophers of Greece, from the ancient Anatolian city of Miletus), Francis Bacon (1561–1626), and Alfred North Whitehead (1861–1947), directed their philosophical reflection on the physical composition of the natural world, so that philosophical deliberations scrutinized the cause for generalizations of physical science. Hence, philosophical abstraction paid attention to the hinterlands as the means and the end of meaningful education. This does not mean that knowledge of foreign background is useless, but a good system of education aligns itself with ontological and epistemological nature of the recipients as an end in itself. This explains why it is necessary to think about redefining education based on the whole of a human being, but not obfuscate the individual with an endless chain of memories with facts and information.

Ratifying Autonomous Thinking and Self-Sufficiency

A functional system of education which is defined by ontology and epistemology of a people is equally instituted on independent thinking and self-sufficiency framework. The influence of independent thinking and self-sufficiency draws attention to a stern analysis on the nature of human being's existence as an individual, in society, and in the universe as well as a cogitation about knowledge, process of knowing, and ability to examine reality as it presents itself to the rational faculties. In this case, interplay between ontology and epistemology is necessary to enable an educator and the learner to understand that there are no pre-packaged answers to the big decisions to be made, but education

theory, policy and practice should be aligned to the realities of both (educator and learner) in order to be properly responsive to eventualities. The influence of ontology and epistemology is to shape the rational faculties to create a functional linkage to examine educational questions and issues from multiple perspectives in order to form their own view independently, rather than how to ingest and regurgitate the opinions of others without adequate consideration relevance to an individual's existence and the value of knowledge, and acquisition of knowledge. However, in many continents, the aspects of existence and theory of knowledge are contradictory, and this is why there is deficiency of relevance as perceived in the systems of education.

Education as Microcosm of Holistic Systems of Society

A tactical assessment of education from the framework of ontology and epistemology of a people depicts that systems of education, education theory, policy and practice are a replica of the larger society. In this case, whether an education is offered in a public or private facility, urban or rural, large or small, there is interplay of three interdependent entities at place – the learning hall, the institute, and the community. The community is the epicenter of origin and interplay; it is the space for an ontological cause of education which cannot be snubbed, and the justification why systemic epistemology cannot be underestimated in any ratified systems of education. Therefore, these systems are premeditated to interact with each other in ways that can be hard to see, but they shape the priorities of a system of education based on different levels and according to diverse relationships. It follows necessarily that ontology, epistemology, and education do not operate in isolation or remain alienated but are required to profile a proficient collaborate. However, an identified negation of a collaborate paradigm in the systems of education divulges that the efforts initiated and the means of evaluation are not authentic in terms of integrating ontology and epistemology, and the implication is that the upshot draws the same conclusion which culminates in the decline of education. This is why many systems of education have deteriorated and as a rejoinder, there is always a debate towards reforms of education whose means and ends tend to fail categorically. Accordingly, all reform initiatives aim at restoring academic excellence by reconstructing the subject matter, coverage of syllabi, structure of content, and minimum themes for the entire curriculum. All is guided by curriculum based establishment. A discrepancy between ontology, epistemology, and the learner pose negative influence and implication in the systems of education. Once discrepancy prevails in the systems of education, there is no doubt that ideological imbalance will remain in a state of stalemate. In the contrary, this dimension, the philosophical level, where ontology and epistemology are, has received less attention than many other areas in educational reform. Similarly, the fact that philosophies of education are not sound, that weakness is largely attributable to the lack of coherence between ontology and epistemology in concurrence with the theory, policy and its practice

in educational scene. All the incalculable efforts of reforms, past, present, and future tend to go unnoticed. An integration of ontology and epistemology call attention to the power of ideas in the systems of education, a phenomenon which is insufficiently understood in terms of its relevance.

Philosophical Coherence and Excellence in Education

A quick survey of the issues and ideas in ontology and epistemology divulges a significant cause for education is to teach specific knowledge which has been discovered or constructed, to ensure that learning is focused on specific skills and processes that lead to the discovery or construction of knowledge. On the other hand, the cause of ontology in education aims at instituting a paradigm of a learning domain which specifies all concepts involved, relativity of such concepts, potential properties, and extant conditions. Nonetheless, this important purview does not either recognize the clarity of ontology as the being who receives education nor epistemology as the knowledge relevant to the recipient. Therefore, the concepts of coherence (logical alignment of elements) and excellence (proficiency in quality as per ratified standards) are decisive in any meaningful education (Mwinzi, 2015, p.678). However, many systems of education have flouted the essence of coherence and excellence. In this case, the ontological formulates and epistemological notions fail to appear in the systems of education as teleological horizon of human efforts. Thus, education theory, policy and practice are designed with little or no conformity with the prevailing circumstances. In this case, philosophical implication in education inclines to foreign ideas which lack sufficient deliberative reflection about the learner and the environment, such that the upshot is to undermine and distort the essence of ontology and epistemology in the systems of education. This is the state where ontology and epistemology of the people are omitted in education such that the consequence is the deterioration, misperception, ambiguity and disarray of knowledge whose solution should emanate after acknowledging and understanding the intellectual source of the plight. It is probable that alienated theories, policies and practices of education translate to educational dissonance in aligning to the societal aspirations which is subsumed under the question of relevance to the people (Mwinzi, 2020, p.118). Relevance of education is founded on identified regional and philosophical framework within the totality of a specified cultural locale, including validated realms of a given society. This paper deduces from Mwinzi (2020) and (2015) that ontology and epistemology are intertwined and once there is disharmony between the two, then there is a discrepancy wedged into the systems of education and the educational theory, policy, and practice. This explains why the relation between theory, policy and practice embodies a dilemma – a cause for dilemma in education practice. The aim of policies is to solve problems, yet the strategies applied to solve the problem are the same ones used to generate the problems. Hence, the capability

to solve the problems is relatively pathetic. This treatise argues that the actualization of theory and policy in practice within the systems of education depends on the exactitude between proficiencies that support the substance of ontology and epistemology. It is therefore decisive that standards-based reform theories, policies and practices are indispensable, while the systems of education eliminate the gap arising from abrogated ontologies and epistemologies. In this case, revision of theories, policies and practices are necessary to increase proficiency, augment the standards of success, and intensify excellence which is relevant to the prevailing situation. It is from the subject of prevailing situation that an immediacy purpose of ontology and epistemology of a people is to attempt to construct a new foundation for education and populate the academic landscape. The gap between pedagogy, principles of education, structure and content of the curricula, the learner, and the society should be bridged. This means that education practice translates to a process and an activity to explore the decline of education and pathway to review policies and theories in order to salvage them from deteriorating effects on education. This is where ontology and epistemology formulate the crux of educational inspiration and the essential of educational conversation. An experience which is derived from the people and the knowledge formulates the guiding principles about education, teaching and curriculum envisaged to serve the society. An education which is formulated on ontology and epistemology comprises of a proposal to innovate what is learned.

The Substance of Educational Cause

An education given to the learner is relatively essential because pedagogical experiences provide the contingency for human aspirations such as theoretical, social, moral etc. There are diverse systems of education that do not conform to the projected theories and policies whose implication is skewed towards deteriorating standards related on what is taught against societal aspirations as the framework of education. The cause for negated ontological and epistemological connectivity explain why there is a glaring deficiency and delink in the theories, policies, practice and intellectual, moral and emotional constancy of the learner. This means that whenever there is a contrast touching on theory, policy and practice of education, there is an inherent necessity to identify diversities of individual recipients of education, societal needs, alongside the relevance of education as defined by ontology and epistemology. A substantial cause to identify the basis of proclivity of discrepancies in the systems of education and make an expose that highlights on the same is essential in education. This alludes that many systems of education are philosophically disoriented and in consequence, education theory, policy, and practice that ensues from such systems tend to get it (pedagogy) wrong from the beginning. It follows necessarily that once education is not properly connected to the conventional realties, well designed principles, objectives and ideals, as well as practical perspectives in the society, such that it ends in opposition to itself in terms of standards, its

immediacy and relevance in the teaching and learning processes and activities. This diversity is an indicator of incompatibility between what is learned which is necessarily framed by ontology and epistemology of the recipient. When education practice is opposed to ontology and epistemology, there is possibility that it will turn out to be impossible in terms of an abstract slant and actual experience. Thus, once education is alien to a practical application, it plummets into ambiguity and subsequently into an element of logical as well as a cause of a failure. This treatise underscores that what is daunting the theories, policies, and practices upheld by the systems of education emanate from retraction of ontological and epistemological substance of the same education. In this case, an alignment to the conventional facets of ontology and epistemology defines the possibility of forestalling the debility of the systems of education based on the existence, being, becoming, and reality as well as the nature, origin, and limits of human knowledge. In this view, the substantial justification is to contrive the systems of education into enterprises that are influenced by ontology and epistemology of the people. In the contrary, there is relatively little that is done to reconcile educational theory, policy and practice with the ontological and epistemological nature of the recipients of education. This explains why a philosophical function of critical rationality, creative thinking, and functional abstraction are binding in order to institute systems of education and a strategy of teaching and learning which is consonant to the societal realities.

Ontological Relevance and the Systems of Education

Reality and Existence

A necessity for a theory, policy, and practice which is relevant to the ontology of a people is framed on the existence of the learner. This is fundamentally meant to prepare the learner to consider a system of education, though an abstract reality, to be parallel to the sentient of that same learner. Thus, a system of education becomes a fragment of human existence and equally essential, however, as the systems of education develop theories, policies, and practices to form pedagogy, there are important elements to observe including the nature of an individual learner in terms of milieu setup in form of being (material or immaterial existence) and being consonant to the prevailing necessities (Baloyannis, 2016, p.45). This is what this treatise considers as a clear indicator of connectivity and incessant continuity with marginal risk and minimal possibility of compromising the standards of knowledge. Hence, the reality of searching for standards of knowledge is conventional according to the values therein. The search translates to a rhetorical probing about; education itself as the absolute of all reflections on human nature and experience! Here, the point of reference is existence as the basis of human nature and the means to shape any possible innovations. This is the backdrop that ontological notion is the solidity for devising new conceptions underlying the systems of education in all its forms including theories, policies, practices, and proposals.

Being and Becoming

According to Baloyannis (2016, p: 45), the concept of being is the ontological essence of the human person, and thus, the decisive nature of ontology in the systems of education is to augment connectivity to recipients of knowledge. On the other hand, becoming is the prospect of modification of something that subsists (Baloyannis, 2016, p.46). The connectivity is part of the framework deliberated as entry behavior ensuing from the background of the learner. The implication is that the being of an individual learner has to be the point of departure and basis for creating the relevance required in the theory, policy and practice, instead of being denounced in training or being viewed as a form of spite to be eradicated. Once education theories, policies, and practices are bound on the existence of the learner as the background including the entry behavior, then the learner's curiosity, creativity, critical thinking and an inspiration for learning is stimulated. Consequently, learning has to culminate on what the learner is destined to do, whilst, the contrary is true that negation of ontological basis from the systems of education has stifled the learner's curiosity and creativity (Baloyannis, 2016, p.49). It is the view of this treatise that relinquishing ontology in the systems of education translates to education which is established on new theories, policies, and practices that are discrete in order to serve new ends of such systems (of education). In this case, it is appropriate to point out that an understanding of the nature of human beings (who is to be educated) and the needs of the society (where the learner belongs) dictate the agency and structure of relevance in educational theory, policy and practice in order to remodel peripheral and distorted systems of education.

Epistemological Relevance and the Systems of Education

The Discrete of Human Knowledge in Education

Any meaningful knowledge is propelled by conformity between realties, and as such the nature of knowledge is to augment concurrence and convergence of possibilities. In the contemporary world, many systems of education fail to reveal adherence, conformity, or convergence of theories, policies, and practices to formulate an analogy in pedagogical connectivity. It is at this end that the possibility of providing discrete elements of knowledge is certainly apparent. In this case, a critical argument about accountability occur including; to what knowledge should be given to the learner, what is the value of such knowledge, what strategies will be used to deliver that knowledge, how will education progress be measured based on the entry behavior of an individual learner etc. It is at this point that there is inherently uncertainty of definite knowledge arising from the systems of education (Wians, 2008, p.49). Accordingly, this discourse underscores that the subject of knowledge with specific orientations to the primacy of agency or structure, and specific object about the nature of reality and its form are perceived as the source of knowledge.

This paper articulates a point that epistemological relevance conflates the inclinations along the setting of the content of knowledge, the process and the activity of education, which is retracted in from the systems of education.

In a relative context, this paper asserts that knowledge and facts can become obsolescent or irrelevant after a period of time, and the most critical cause of obsoleteness is the discrete of the systems of education wedged the ontological and epistemological basis of a learner. Thus, the value ascribed to knowledge is devoid of sufficient presentation of reasons such that the sense of reflexivity and responsibility is minimal (Waldomiro, Felipe & Dazzani, 2013, p.128). In the contemporary epoch, knowledge is becoming so faster due to the influence of digital technology. Accordingly, knowledge emanating from educational ideas is more abstract and may translate to unproven theory which supports the subject matter, and may comprise of a long train of untested practices introduced to the learner, often with worse results than what is dictated by ontology and epistemology of a recipient of knowledge. If education is not tolerant of ideals, it automatically spawns an academic path where education theory, policy and practice lead towards what is elusive and is often alienated from the real cause for teaching and learning. This has created a wide rift between theory, policy, and practice so that contemporary systems of education are too often irrelevant to real learning.

Acquisition and Limits of Human Knowledge

It is substantial that although subject knowledge and information is being taught in the systems of education, there is a deficit of the activities, proficiencies, and processes that are necessary for acquiring knowledge and information. This is because the strategies that have been initiated in systems of education to facilitate and support pedagogical theories, policies and practices do not allow sufficient acquisition and awareness whose cause is the deferral of the ontology and epistemology of the recipients of education. Instead, such education theories, policies, and practices lead to a form of pedagogy which lacks in sufficient proficiency, limitations, and relativity to the being and epistemic character of the learner (Seehawer & Breidlid, 2021, p.2). Although there is some sense that acquisition of knowledge is in a linear layout where transmission is passed from experts to novices, it is equally crucial to underline that the being of the learner and statuses do matter. Thus, knowledge cannot be perceived as a fixed entity and unequivocal reality, but an incessant enterprise. Consequently, acquisition of knowledge is not simply incidental, rather, the learner has to acquire knowledge based relativity to epistemic character and the being of an individual recipient.

Relativity of Ontology and Epistemology in Education

This paper upholds that ideals arising from the experiences of human beings has a natural influence on the systems of education and consequently translates to that which is

more tangible. The essence of a system of education which emanates from the ontology and epistemology of a people is to escalate creativity, progress and growth in terms of knowledge which is relevant. In this regard, ontology endorses a space which is formulated on the graphic of a learning purview by specifying all concepts involved, relations between concepts, all properties, and conditions that exist (Amini & Najafi, 2015, p.121). However, many systems of education fail to integrate the extant ontology and epistemology, which abandons the question of relevance defined by a framework of destructive and impractical pedagogy. Additionally, a system of education which is fundamentally alienated from ontology and epistemology is equally devoid of relevance in knowledge and subsequently proves incapable of supplying an adequate substitute for that which it destroyed. Consistently, ontology and epistemology in the systems of education is the cause of congruence conformity penetrating in the theory, policy, and practice of education. If there is any form of negation, then disparity between what is taught and the nature of the people concerned leads to a gap ascribed to the knowledge which is provided.

Hence, knowledge has to emanate from the ontological interventions and embedded on the configuration of its existence. In response to question of knowledge and its limitations, it occurs that systems of education that are devoid of ontology and epistemology of the people generate a generation of learners with a stunning lack of knowledge of that sustains existence of human beings (Amini & Najafi, 2015, p.123). In other words, in the systems of education, if the concept of African or American etc. does not mean anything better than it does to an average Asia or European etc. then the implication is that ontology and epistemology in education theory, policy and practice are irrelevant. In the contrary, many systems of education are an outcome of undisputed external influences. Such imported perspectives are simply taken in and no one cares about their origin, background, envisioned ends and relevance to an average learner. Currently, there are many systems of education which anticipates to be hinged on making an all-round person - someone who is physically, emotionally, morally and academically sound (Waldomiro, Rocha, & Dazzani, 2013, p.143). Nevertheless, how can this happen if there is no trace of ontology and epistemology of recipients of education in processes and activities of education? This features well but only within the theoretical level, and thus, in the contrary, the actual practice manifests a different matter. Therefore, it is the view of this paper that the greatest service which can be rendered to the learner is to add a useful viewpoint that aligns to extant ontology and epistemology. The implication is that such a system of education remains a simple proposal meant to introduce radical innovations. It follows necessarily that deficiency of philosophical reference to ontological and epistemological in education framework culminates at generating systems of education whose relevance and longevity is questionable.

Conclusion

In conclusion, it is the position of this treatise that education is too essential to be abandoned to guesswork in terms of relevance and solidity. Admittedly and deferentially, the recipients of education are neither cogs nor bolts in a machine but corporeal realities perceived as human beings whose existence, being and knowledge, are indispensable (Waldomiro, Rocha, & Dazzani, 2013, p.140). Thus, the necessity to improve any system of education has to emanate from the ways people think and interact with each other before changing the rules. It is essential to accentuate that the systems of education ought to serve two distinct ends: the native and the federations. Thus, the prime end which is the citizen is to prepare for the latter and subordinate purpose is to prepare for the former. The difference is clear that the native component of the system of education is to enhance what is more practical in order to cultivate private success, while the subservient end of the systems of education is more philosophical as it is directed to public service. An agency and structure in the systems of education postulates the cause of contriving, designing, and creating an education theory, policy, and practice which is informed preservations of recipients and enlightened by the prevailing circumstances. This is where meaningful education appears to be paradoxical. In this regard, education must foster the capacity for critical judgment, enable the learner to acquire some measure of veneration for knowledge deposits, and gyrate under connectivity between the concepts of revolution and the being of the learner. This justifies the view of this paper that if a system of education is distorted and what is taught is alien, there is a high possibility that society can fall into chaotic situation.

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