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### The Epistemology of Pedagogy: A Critical Distinction between the 'Educated' and the 'Learned'

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*In a continent where indices concerning literacy continue to plummet and technological advancement continues to be a mirage, it is urgent to examine the distinction between the qualities and state of being educated, on the one hand and the state of being learned on the other hand. This move is important owing to the level of literacy and education that has yielded almost no tangible result in 21<sup>st</sup> century Africa. On the first showing, the terms seem to be synonyms. Upon a critical reflection however, it soon becomes clear that this cannot be. This conviction is discernable once the method of analysis is applied to each of these terms with Africa in mind. The foremost purpose of this research, therefore, is to argue that these terms are not synonymous, much as they hold so similar implications for Africa and Africans concerning their epistemic leaning toward human and educational development. As a result, the principal motivation of the present disquisition is to employ an epistemic basis to foreground the parallels and departures between these two concepts that have usually been taken for granted as synonymous or interchangeable. The motivation to explore the epistemic alternative is motivated by the urgency to provide an impartial umpire in epistemology to mediate the places of similitude and radical departures between the 'educated' and the 'learned.' As a consequence, this study infers that much as the two concepts are intertwined there are places of deep divergence which allows the 'educated' to be much more sophisticated compared to the 'learned.' For its purpose, this study forays into various discourses that seems to underscore the distinction between the 'learned' and the 'educated' from an epistemic perspective. This is due to the pertinence for justifying the arguments marshaled and in line with the method of philosophical analysis, which is being deployed in this study.*

**Keywords:** Education, Learned, Educated, Epistemology, Philosophy of Education

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#### Introduction

In a bid to explore the distinction between the educated and the learned, the words of Stumpf and Fieser (2008: 73) comes readily to mind: «All men by nature desire to know». This is the statement found at the beginning of the work of Aristotle's *Metaphysics*. The quest for meaning in all human endeavours has defined human existence from early man to the contemporary age. The philosophical quest among humans to know falls within research domain of epistemology. Epistemology as a major branch of philosophy is a major foundation of science, deals with the nature of knowledge, how knowledge is possible, the sources of knowledge, and the scope of knowledge. There is hardly any area in human endeavour that does not make some knowledge claim. This could be in the area of knowing

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how to do something, getting acquainted with somebody (Jimoh, 2013:13). In this current study, our aim is to make a distinction between the learned and the educated. For a better appreciation of

### **Education: The Nature and Meaning**

Education has its root from the Latin word *educare* which means 'to make or mould.' The concept of education or definition of education is not an easy task to tackle because educators have not unanimously come out with "the" definition or "clear-cut" concept of education. In other words, Education as a concept is defined in various ways that some seem to contradict others. Each definition is based on the bias, understanding and background of the author. We have definitions and concepts of education and for the purpose of this work with its limitation in scope, we would consider some definitions of education, understanding the concept of education as having a universal connotation in terms of formal, non-formal and informal education.

According to Kneller (1964:20), education can be viewed from two senses. These include the Broad sense as well as the Narrow/Technical sense. He further asserts that in the broad sense that education deals with the act or experience that helps to create a formative effect on the mind, the behaviour or character of a person or the physical ability of, a person or an individual. In its technical or narrow sense, education is the process by which any society through schools, colleges, universities and other institutions deliberately transmit its cultural heritage that is, its accumulated knowledge, values, skill, from one generation to another.

Accordingly, Azenabor (2005:5), describes education as a continuous reconstruction of experience and the adjustment of the individual to the society, to nature, to his fellow human being. Education is therefore concerned with the moral, physical, mental, societal, cultural, intellectual and spiritual adjustment of an individual. For education to have any impact, it must possess what is worthwhile to those that are committed to it. Thus, education is a means through which a person can learn or a process of imparting or acquiring knowledge. Taiwo (1981:10), sees education as the total effort of a community to raise its economic, social and political standard of life. In this definition, education is the responsibility of society.

On his part, Ukeje, submits that education is an investment by the society to make itself a better place in which to live and a better place in which to make a living (1966:23). Dewey states that "education is the reconstruction or re-organization of experiences that increases the ability to direct the course of subsequent experiences (1916:39). In the same token, Meroyi (2011:22), posits that education entails the development to learners intellectually and morally, that is expected to result in the positive transformation of the individual. According to Plato, education should deal with morality as it is what enables an individual to show the right conduct to other members of the society. Aristotle, on his part, however, believes that education makes an individual develop a sound mind in a sound body'. He is of the view that education impacts both the mind and the body.

Similarly, Rousseau holds that education is the development of the individual from within by interacting with the natural environment with the aim of fitting properly into the society. Nyerere (1968), conceives the goals of education as:

To transmit from one generation to the next the accumulated wisdom, knowledge, skills, values and attitudes of the society...to enable the young live in and serve the society and to prepare them for

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the future membership of the society...it involves the active participation of the maintenance and development of the society.

The foregoing definitions indicate that education has three basic foci: *information*, *formation* and *reformation*. It is informative because it has to do with the communication of ideas and facts that are meant for some definitive goals and objectives. It is formative since the facts given in information are fashioned to constitute the mental and personality structure of the recipient. They prompt one to behave in a more controlled and reasonably regulated manner that affects a person's way of life. It is reformative because it may help to adjust an already structured pattern or behaviour. Education thus, possesses the capability to reconstruct a personality (Iroegbu, 2005:220). This point is aptly reiterated by Fafunwa (1972:11), who states that education is the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and other forms of behaviour which are of positive value to the society in which he lives.

### Epistemology as a Branch of Philosophy

Epistemology is a branch of philosophy that is primarily concerned with the study of knowledge. This is why it is often referred to as the theory of knowledge. As a theory, epistemology, generally investigates the nature and possibility of knowledge. It studies what we often refer to as knowledge and asks questions whether we can have knowledge as we describe and understand it (Ofuasia & Ojo, 2016: 146). It also investigates the scope and limits of human knowledge. That means, it questions whether we can know everything about our world and if not, what can we know and what can we not know, how much of what we claim to know can we ascertain to be true? Epistemology also asks questions about how we acquire knowledge of the external world, by analysing the sources by which we acquire such knowledge (Mautner, 2000). Along with these concerns, epistemology also studies notions like perception, memory, proof, evidence, belief and certainty that are related to the

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Therefore, epistemology is that branch of philosophy, which studies the philosophical problems associated with the theory of knowledge. It deals primarily with the definition of knowledge and related concepts, the criteria of certain knowledge, the sources of knowledge, kinds of knowledge, the degree of certainty of various kinds of knowledge and the relationship between the knowing subject; that is, the subject that knows and the known object; that is, the object or phenomenon that is known (Ofuasia & Ojo, 2016: 146). Simply put, it is the study of knowledge.

Philosophy is interested in studying knowledge because of the importance of knowledge. The importance of knowledge and its resulting power makes us want to acquire knowledge (Ofuasia & Ojo, 2016: 146). Much of the knowledge we have we acquire in school, at work and at home and these are on the basis of authority. For instance, the fact that our teachers in school tell us that what we claim to know is the case or that our parents do the same, we still acquire some knowledge on our own. Knowledge is very valuable so we are careful, particularly when we get information from someone else, so that we are not wrongfully informed. This is because knowledge is generally constituted by what we believe and our beliefs inform our actions; therefore, we tend to question the sources of our information (Jimoh, 2013:13).

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### Some Concepts related to Education

In this section, we shall briefly discuss some concepts that are related to education. Though education is wide in scope than any of them:

#### Schooling

Schooling is one forms of education known as formal education organized in school system. It is different from informal or non-formal education, it has body of knowledge known as curriculum and organized into subjects taught by teachers. (Igbiwu 2004:52). According to Zinth (2005), School means any public institution established for the purposes of offering instruction to pupils in programs for preschool children with disabilities, kindergarten programs or any combination of grades one through twelve. Therefore, a school is an institution designed to provide learning spaces and learning environments for the teaching of students (or “pupils”) under the direction of teachers. A certificate is awarded to recipients as a proof of successful completion, participation, attendance, knowledge/competence and qualification on a particular field and the level of achievement.

#### Teaching

There is no one single definition of the concept of teaching. In other words, it is difficult to precisely pinpoint what constitutes the very act of teaching. Teaching is a polymorphous concept which embraces a variety of activities. Teaching is a concept in education. It involves many activities each of the activities could be called teaching but because of its method which include either a limited scope, specific goal or specific intention (Akinkuotu, 2001:119).

Okoh (2003:71) gives three definitions of teaching; **first:** teaching is the conscious and deliberate effort by a mature or experienced person to impart information, knowledge, skills and so on, to an immature or less experienced person with the intention that the latter will learn or come to believe what he is taught on good grounds; **second:** teaching is an intentional activity or goal-oriented activity in which a teacher is fostering or seeking to foster in a learner (who has voluntarily subjected himself/herself to the teacher) worthwhile dispositions/skills by pedagogical methods that are not morally objectionable; **third:** teaching is a deliberate and intentional activity which results in education. Education in the sense that something worthwhile is being or has been rationally transmitted to the learner in a morally acceptable manner.

Put differently, teaching is the conscious and deliberate effort by a teacher to impart information, knowledge, skill *et cetera* on pupils with the intention to induce learning. Teaching is an occupation engaged upon by teachers to produce a change in behaviour of the learners (2004:56). According Britell teaching is the guidance of pupils through planned activities so that they may acquire the richest learning possible from their experience (1959:10). In other words, teaching is the process by which the teacher brings the pupils and the subjects together.

Corroborating the above, Amadi (2012:30), defines teaching as the process of learning. The teacher is his work of teaching must provide appropriate conditions for learning... It is the process by which a teacher guides the learners in the acquisition of knowledge, skills and attitudes. It is essentially a system of interaction involving the teacher and the learner and the learning materials, thus forming a triangular interaction. Teaching is conceived to be a process through which information, facts,

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knowledge and skills are acquired (Daramola, 2002:49). This involves transfer of knowledge to teacher to the pupils.

From the above definitions of the concept of teaching, there are certain characteristics that are worthy of note. In other words, to teach must necessarily and basically involve teaching somebody something using methods and procedures that are morally and pedagogically sound or acceptable otherwise, it is not teaching. Thus, the following characteristics:

First: there must be a *Teacher*. Teaching is activity in which a teacher is involved (Akpotu N.E and Nwaham, 2008:1). This implies there must be a person to teach in teaching process.

Second: there must be a *Learner* to learn what is in been taught. This why Oputa-Imala defines teaching as the teacher behaviour or activities designed and performed to produce a change in students (learners) behaviour (Oputa-Imala, 1998:5).

Third: there must be *Subject-Matter*. The subject-matter is the topic of discussion or what is to be taught by the teacher,

Fourth: there must be a *Method* of teaching the learner. The teacher determines that kind of method to use in teaching by considering the learners and the subject-matter. Onwuka (1985:15), defines teaching methods as types of activities pursued by teachers and pupils together in discussion or group works, surveys, demonstration. However, a good teaching method should (a) respect the integrity of the learner (b) must be democratic (c) must be characterized by appeal to rationality and development of independent judgement in the learner (d) must simulate the learner and provide guidance so that the learner can be innovative (e) must be open-ended, allows room for further development.

Fifth: There must be Intention to teach. In other words, the teacher must have the intention to teach the students or learners. According to Okoh (2003:73), teaching must have an intention which is goal oriented. The intention of teaching is not only to transmit facts and generalizations of subjects, but also to develop the whole child. That is, teaching must help the child to develop his understanding and intellectual skills, attitudes and behaviour regarding morality, social living and his spiritual well-being. Its intention is also to develop certain physical abilities which together with the above are necessary if the learner (child) is to attain an all-round education competence and self-realization.

Sixth: there must be intention to learn. The learner must have the intention to learn what he or she has been taught.

### **Training**

Training is an aspect of education and not all in education. It involves more of learning how or knowing how. It is meant to impart the learner with specific competency skill. It involves the learner intelligence and less understanding for good performance of the skill learned. Training is directed towards acquisition of specific skill such as the training of the technicians, nurses, teachers, lawyer, doctors, engineers etc. Hence, one may be a good doctor, engineer, teacher etc. but still be described as uneducated or illiterate. This is the reason while teachers, doctors, engineers and lawyers must be given education and training proficiency education and training required to do his work well. For example, for the teachers, the technical skills of teaching are acquired from teaching practice programme and professional courses offered as the foundation courses in education. The General

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Studies Education (GES) and the subjects' area courses provide broad and general or liberal education for the teacher. Therefore, teachers are educated and trained.

### Learning

Learning is a phenomenon that comes across human and animal world. But the quality of human learning is higher than those of animals because human beings have higher level of intelligence. Intelligence is an instrument of learning. Learning is an ongoing process that can occur with or without a teacher (Enomah, 2000:90). There are three stages in learning and the stages are Sequential. These stages include *Acquisition stage, Retention stage and Recall stage*. Acquisition Stage: This is the stage by which we acquire information of items lying before and after us. Retention Stage: This is the stage by which the acquired information is retained initially in the short-term memory center and finally in the long-term memory center. Recall Stage: This is the ability to have a mental reproduction of what has been acquired and retained. Without any of these three stages there will be no learning. For instance without learning you cannot acquire knowledge. If all the five (5) sensory modalities are blocked up you cannot learn. Again if the brain cannot retain what you have learned, then you have a learning problem. Also, if you have acquired and retained it but cannot recall it, then you have not learnt.

Learning is an inter-disciplinary concept, that is, learning belongs to two disciplines. Learning is the key concept in psychology and also in education. That is why we say learning is interdisciplinary. In other words, learning is shared by psychology and also shared by education. The concept of learning belongs to psychology because it is an activity of the brain. Some people will say learning is a tool for the acquisition of knowledge. When we hear the word "learning" most of us think of studying and school. We think about subjects or skills we intend to master such as chemistry. But learning is not limited to school. We learn everyday of our lives.

According to psychologists, "learning is a relatively permanent change in behaviour arising from experience. The change in behaviour comes from previous experience," Before one says there is learning, there has to be a common: change in behaviour. Which is why psychologist Hower *et al* (2018) say: Learning has been defined functionally as changes in behaviour that result from experience or mechanistically as changes in the organism that result from experience.

However, learning in education is the conscious or deliberate learning, which is organized and directed along definite objectives. Thus, the educationists see learning as "A process tool in acquisition of Knowledge, that is, learning is a means of acquiring knowledge. In education, there are two types of learning that are important to teacher: *Learning that*: this refers to learning of facts, information *et cetera*. For instance, one may have learned that Bauchi is the capital of Bauchi State. This is knowledge of fact or piece of information, which is applied to every school subjects. *Learning how to*: this is learning the skill or the ability to perform certain task. For example, I know how to drive a car. Pupils learn how to use facts and information in the subject. For example, how to manipulate figure or information already learned.

There are criteria for learning to take place. These include:

1. Learning can only be done by man out of his conscious and deliberate activity of the learner.

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2. Learning something involves at least some knowledge of facts or skill.
  3. Whatever is learnt, being facts or information, skill or attitude *et cetera* must be something new.
  4. The individual can only do learning, it cannot be shared with him nor can it be done for him (Igbiwu, 2004:56-57).

### ***Indoctrination***

Indoctrination is the inculcation of beliefs, ideologies and doctrine in a way that the learner is prevented from doubting it. The learner is brainwashed and not allowed to ask question, his reasoning and his intelligence is shout out. Indoctrination suppresses critical thinking or reasoning, the learner is expected to accept the beliefs dogmatically without asking question. Traditional African beliefs are learnt dogmatically through indoctrination teaching.

### ***Conditioning***

Conditioning is a way of forcing, threaten, or inducing somebody to learn against his wish. The outcome is the performance of action or formation of habits. A good example is the Pavlov experiment with dog by conditioning the dog to salivate on hearing the sound of the bell. Anytime food is brought, it is heralded with the ringing of a bell, the dog will in no longer a time associate the sound of the bell with the arrival of food and consequently salivate on hearing the sound of the bell. This is known as classical conditioning, a form of learning in which a response is elicited from a stimulus, which hitherto would not have gained such a response. Learners can be conditioned in such a way that what they learn form a kind of habitual way of responding to stimulus as a soldier who stand attention at a shout of 'shun' or a person who say alleluia at the shout of '*praise the Lord.*'

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### **An Educated Man: An Epistemological Inquiry**

According to Douglass (2015:221-222), the educated man is far more than learning facts or school subjects. Most of those are poorly mastered and soon forgotten. An educated man behaves as an educated man. He forward goes on to identify some the essential characteristics of a truly educated person:

1. ***The educated man has a breadth of understanding.*** Whatever his major held, he knows something of good literature, of the basic ideas and of the current developments in science, music, and art, and he has an interest in and some background in government, politics, and sociology. He understands, enjoys, and improves the world in which he lives and in which his children will live.
2. ***The educated man exhibits the interests of a trained person.*** His interests are broader and deeper than those of the uneducated man. His interests go further than sports, parties, shows, newspapers, radio programs, and the more popular periodicals. He enjoys reading at the level of a trained person-good current books, particularly. He enjoys and participates in discussions of things of a nature and in a way beyond the level of the uneducated man-science, economics, international relations, etc.

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3. *The educated man speaks correctly and modestly.* You can identify him by the precision of his speech, his respect for the views of others, and his refusal to make pompous, loud, dogmatic pronouncements which reveal the ignorance and conceit of the uneducated man.

4. *The educated man has freed himself from provincialism.* He understands, appreciates, and respects for what they are worth the ideas, people, institutions and religions, and cultures of other peoples, of other countries, of other races and nationalities, of other classes of society, and of other sections of the country.

5. *The educated man thinks clearly,* is not easily stampeded or indoctrinated, does not jump at conclusions, nor accept nor pass on to others rumours and the effusions of irresponsible people and untrained minds.

6. *The educated man has learned to be a good father and husband.* He has learned to be attractive, to be cooperative, and above all he has acquired somewhere, somehow, knowledge and skill in his very important responsibility of assisting and giving his children the most important training they will receive in life. He has also learned how to manage financially so as to provide as well as he is able financial security for the present and for the future

### *Conclusion*

From the analysis provided thus far, it is clear that the educated mind is being told what to do and this is the case with the global south. Reacting to the way the global south has been [mis?]educated and [mis?]informed by the global north, Puerto Rican sociologist Ramon Grosfoguel captures: “We went from the sixteenth century characterization of ‘people without writing’ to the eighteenth century and nineteenth century characterization of ‘people without history,’ to the twentieth century characterization of ‘people without development’ and more recently, to the early twenty first century of ‘people without democracy’” (Grosfoguel, 2007: 214).

The universalism undergirded by the narratives of the global north concerning the global south is enmeshed in knowledge and power (Falola, 2018: 894). This universalism has successfully mediated on behalf of the global north and at the detriment of the global south, a world system that is patriarchal, racialised, culturally hierarchical, Euro-Americanised, Christian-centric, anti-black and heteronormative (Mignolo, 2000: 88). The result of all the foregoing is epistemicide. And epistemicide has been conceived as “the murder of knowledge. The loss of epistemic confidence that currently afflicts modern science has facilitated the identification of the scope and gravity of the epistemicides perpetrated by the hegemonic Eurocentric modernity” (Santos, 2016: 135). The verbosity of Bonaventura de Sousa Santos is not unrelated to the idea that whatever passes as knowledge derives from the global north, with the intellectual bank of the global south nearing extinction.

From the foreboding analysis, it is now clearer, the notion of being learned is far improved than being educated. Whereas the former can question and revise knowledge which is forever fleeting, the former in most cases is contented with what s/he is being taught or told.

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### Епістемологія педагогіки: критична відмінність між навченими та освіченими

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На континенті, де показники грамотності продовжують різко падати, а технологічний прогрес продовжує **залишатися міражем**, необхідно вивчити відмінність між якість та станом освіченості, з одного боку, і процесом навчання, з іншого боку. Цей крок важливий через рівень грамотності та освіти, який майже не має відчутних результатів в Африці 21 століття. На перший погляд терміни здаються синонімами. Однак після критичних роздумів зрозуміло, що вони відмінні, особливо аналізуючи використання цих термінів щодо Африки. Головна мета цього дослідження полягає в тому, щоб показати, що ці терміни не є синонімами, незважаючи на те, що вони мають подібні наслідки для Африки та африканців щодо їхнього епістемного схилу до людського та освітнього розвитку. Головна ідея дослідження полягає у використанні епістемної основи, щоб висвітлити паралелі та відхилення між цими двома поняттями, які зазвичай сприймаються як синонімічні або взаємозамінні. Дослідження епістемної альтернативи має актуальний характер через необхідність надати неупереджений аналіз щодо подібності та радикальних розходжень між «освіченими» і «вченими». В дослідженні зроблено висновок про взаємозв'язок та відмінність цих двох підходів, що врешті дозволяє «освіченому» бути набагато досконалішим порівняно з навченим. Для досягнення мети в дослідженні використано різні дискурси, в яких розглядається відмінність між «освіченим» і «вченим» з епістемної точки зору. Це обґрунтовує наведені аргументи і відповідає методу філософського аналізу, який використано в цьому дослідженні.

**Ключові слова:** Освіта, навчання, освіченість, гносеологія, філософія освіти