



Knowledge and Relativity towards the Knower, the Known, and the Knowing in Education Theory and Practice

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ABSTRACT

This treatise presents evidence that education theory and practice is a process that integrates the knower, the known, and the process of knowing. It is an activity of integrating what is taught and learner's experience to the existing curricula of pedagogy in learning institutions. The purpose of this discourse is to divulge the connectivity of the knower, or learner; the known, or subject matter; and the processes of knowing. The initial section presents a collocation of what is taught with the learner's awareness in education practice. The second part analyzes the nature of the knower, the known, and the process of knowing. It suggests that the deficiencies in education practice as reflected in the systems of education emanate from the limited correlation of these three mandatory facets in objective knowledge. The relativity of correlation of the facets of knowledge is a requisite means of solving the issues facing pedagogical activity as well as proposing an apt guide for the theory and practice within the systems of education. In conclusion, this article highlight that this negation can be contracted by stabilizing the connection between the knower's awareness, full potentiality of the mind, and substance of knowledge.

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1. Introduction

A philosophical reflection on education is essential in improving the nature and the quality of teaching and learning in institutions (Audi, 2006:275). In the contrary, the knowledge that is provided in such scenes of teaching and learning has not given any system of education what it needs to produce including wise, mature, and confident citizens who are familiar with the content, theme, and meaning necessary to proliferate a clear development agenda for a peaceful world (Gutek, 2011:102). A practical prospect is that the learners are dissatisfied, the teachers are dejected, and the public is disenchanted with the results at all levels of academic endeavour (Gutek, 2009:412). The discontented learners divulge an element of deprivation in relation to the linked control of knowledge through a system of education (Gutek, 2009:412).

As such, studies carried out by scholars and published reports tend to identify inherent failures of education theory and practice but have not provided the means to obstruct the deficit. It follows necessarily that there is a discrepancy between the knower, the known, and the process of knowing. A discrepancy between these concepts depicts an anomaly between teaching, learning and the content of knowledge. The implication is that education shapes an individual whilst once the value behind the connection between these three elements is abrogated, then pertinent trend in education theory and practice is omitted (Cahn, 2009:179). Therefore, the knowledge that leads to pragmatic upshot can only be achieved if there is coherence of pedagogical activities validated within the context of the knower, the known, and the knowing process.

2. Theoretical Framework

A theory is set of concepts that provide an understanding and defines the essence of reality (Mwinzi, 2015:681). According to Audi (2006:276), knowledge is sustained by coherence theory such that knowledge depends on rational coherence relations. This theory states that an evidential coherence relation among concepts is rationally explanatory. It follows necessarily that rationalism is a claim in favour of reason which is the universal character that define all human beings. An existence of ideas and concepts require coherence and rational inference to posit their value. Therefore, reason is the principle element that defines human nature. In this study, coherence and rationality intertwines the concepts of the knower, known, and the process of knowing in the realm of education theory and practice (Karadag, 2007:677).

3. Objectives

- i. To establish the collocation of what is taught with the learner.
- ii. To analyze the nature of the knower, the known, and the process of knowing.
- iii. To establish the origin of deficiencies in education practice today.
- iv. To explore the implication of the known, the knower, and the process of knowing in education theory and practice to enhance the systems of education.

4. Methodology

This treatise is shaped by analytical function of philosophy which is a process of breaking a continuum or conundrum into its elemental parts in order to assess them to ease understanding and generate knowledge. An analytical function consists of 'structuring an analysis', whereby the term 'analysis' means separating a subject into its constituent

elements in order to reduce its complexity and formulate simplest terms (Karadag, 2007:676). In this case, it is feasible to solve issues from those restrained to a single individual to those affecting the whole world. The procedure is to identify and break out of restrictive mindsets, while giving full and serious consideration to alternative solutions. Mwinzi (2016:378) reiterates that alternative solutions gyrate within communal engagement such as social, economic, spiritual, education, and any other activities. In this treatise, an analysis will deal with the compulsions of the human mind that, by defeating objective analysis, and then close the mind to alternatives. When the facets are found and understood, the puzzle turns out as a substratum for further investigation.

In the contemporary society, there is deficit of suitable processes necessary for solving problems facing diverse societal systems (Semel, 2010:209). Attempts to solve issues fail to materialize because relevant processes are abrogated, and the outcome is that individuals, institutes, and social movements, are failing to translate opportunities into successes. The process is also elegant in putting the parts together in order to estimate the relevance of the components in a precise system. This is not alien in the system of education. According to existential inquiry, there is a discrepancy between the knower, the known, and the process of knowing. A critical method of philosophy facilitated the process of corroboration in order to substantiate the perceived divergence in education theory and practice.

5. The Learner, Subject and Knowing Process in Education Theory and Practice

An apt parallelism of education theory and practice is formulated within the precincts of knower, the known, and the process of knowing. A congruent relativity between these three elements is irrefutable if the outcome of education is to be realized. This is what Audi (2006:885) refers to as the subject-object dichotomy.

5.1 The Subject and Awareness of the Learner

The central facet in an education system is established on the content of the subject and the recipient of that education (Curren, 2006:294). However, an inherent implication is that the solution to the problems in education lies in developing the limitless inner potential of students, teachers, and the subject matter. A need to divulge towards the parallelism of the three facets emanates from the full range of human cognizance and the value ascribed to the specific subject. Here knowledge is not a matter of deduction from self-evident principles, but the significance of coherence of subject and the learner (Moore, 2010:19). This awareness and knowledge prepares the learner to learn and appreciate the subject, whilst the teacher teaches by increasing his/her intelligence, creativity, and vitality. This corroboration validates the systems of education to realize the societal aspirations defined by the philosophy of education (Mwinzi, 2012:8). According to Mwinzi (2012), controversies occur in the systems of education due to integral deficits in bracketing education practice and the societal aspirations.

It is decisive to accentuate that human mind is not passive but active. It is deduced that the mind uses its creative potentiality to formulate ideas. This creative potential of the mind is unlimited, having its source in the field of consciousness (Barrow & Woods, 2006:143). In this case, Barrow and Woods (2006) maintain that making something, without any reference to what is made or produced, how it is made or why it is made, is not necessarily valuable. All the human views and perceptions reflected in the conscious level

of the mind are limited expressions of a vast and absolute reservoir of creative potential defined by thoughts according to societal aspirations (Moore, 2010:60). In essence, human thoughts emanate from the realm of intelligence, and therefore, as the fundamental level of existence, intelligence enables individuals to use their full mental and physical potential in daily life. As long as that basic field of creative intelligence does not come to the conscious level of the mind, life does not become as strong or as powerful as is its capacity to be. This means, the paramount objective of known and knower in involves a comprehensive relativity between the components (Zavaley, 2014:6).

The unity of knower, known and the processes of knowing is indispensable in education theory and practice. The nature is aptly unified by natural law such that in physics, it is argued that all particles and forces of nature in a single unified field. In education theory and practice, the unity of learner, subject and the teaching-learning processes must pose as unified field of self-interacting, self-sufficient, dynamic, and creating to shape the pragmatic character of the system of education (Barrow & Woods, 2006:42). An analogous facet of the knower, the known and the processes of knowing serves as the immutable basis of all subjective and objective existence necessary to facilitate application of intelligent in subject matter in order to enhance creativity and progressive education.

An experience of integrating the subject, the process and the learner advances an inherent perception of the value and the future utility of what is learned (Shouler, 2008:219). In this context, the learner is exposed to *praxis*, think and act, in order to synchronize the intellect, the body, and the ability to prepare for future profession and placement. The coherence of the subject, the process and the learner is repeated to ascribe the relevant mental abilities and social behavior that emanates from the subject matter.

The functioning of a learner, the infinite creativity, and the perfect orderliness of the learning events become more integrated and efficient with the subject matter leading to the discount of that which impedes optimal functioning of mind (Semel, 2010:70). Here, the learner repositions from potency and becomes the base of act. According to the respondents, the harmony between the subject, the process and the learner must formulate a continuous reality towards setting a full potential of the mind that formulates a complete structure of education theory and practice which is necessary to make the individual be at least what he is—total life. The harmony of the subject, the process and the learner culminates at full human development within the precincts correlated perception, thought, and feeling (Audi, 2006:684). This gives an unbroken wholeness or unity to life; every object, event, and person.

The harmony of the subject, the process and the learner creates an influence of coherence and positivity in the whole society, reducing negative trends and improving the quality of education theory and practice in an entire society (Zavaley, 2014:5). It follows necessarily that coherence of the subject, the process and the learner in education theory and practice can abate societal incidences of crime, accidents, sickness, violence, and other negative trends, and escalate positive trends, such as economic vitality, increase. Therefore, the subject and awareness of the learner leads to creative knowledge whereby the creativity of the learner increases, awareness is identified, potentiality is discovered, however must harmonize with rhythmic continuity of pedagogical

processes (Cahn, 2009:375). The finding has practical significance for educational institutions.

5.2 Analyzing an Educational Process

A precise education must endorse three basic components including, the knower or the learner (Hirsch, 2006:23); the known or the subject that which is to be learned (Hirsch, 2006:74), and the process of knowing or learning (Hirsch, 2006:11), which connects the knower with the known. It is through the existence of such allegiance that the learner has sufficient corroboration of adherence to the subject matter being learned and the need of assent and deference towards the probable process of knowing. Therefore, the processes of knowing embrace sense perception, thought, intellectual analysis, and intuition as decisive fascia of the learner. In this case, knowledge obtained is envisaged to transcend mere opinion, guesswork, speculation, or inherited tradition (Cahn, 2009:465).

5.2.1 The Knower and Educational Process

An academic discipline perceives the term 'known' as the subject or the content whose value is determined by the knower, the process of knowing and the aspirations of the greater society (Moore, 2010:24). It is within this realm that knowledge is perceived to change as it acquires different facets of its value which dictates if the knowledge is reliable or not. An ideal knowledge which bonds the learner to the learning process will isolate and also ground the learner into an understanding of the ascribed value (Cahn, 2009:362). In the contrary, when diverse spheres of knowledge change, there is prospect of negation, panic, and perplexity. A stable correlation is required, one that is structured and immutable, so that there is coherency between the knower and the process of acquiring knowledge. In a repeated experience of the correlation between the knower, and the process of knowing, there is a continual background of knowledge of anything known on the foundation of the knower.

The systems of education are organized without complete knowledge of the creative potential of the learner or how to develop it. Cahn (2009:255) states that an idea is nothing other than the concept of perfection, and if such an idea is correct then probable obstacles will not withstand its execution. This view of Cahn (2009) explains why the learner who enter the levels of cognitive and emotional development largely determine their success in school, nevertheless improving these aspects of the learner have not been found by research to be consistently successful. As a result, a learner who may graduate with high motivation and intelligence is the same learner who may enter into a system of education with specific qualities, but come out without them.

In a similar vein, academic institutions may fail to foster in the learner the traits and values that uphold the integrity and progress of society—enlightened self-interest, rationality, compassion, justice, breadth of vision. An attempt to create a cogent bond of learner and the process of acquiring knowledge embodies divulging on how status realities and task imperatives are pertinent in the learning process (Semel, 2010:139). These more subtle values that reignite the essence of education, but yet no educational system has been able to consistently produce graduates who embody the highest qualities of human life. It is evident that without more fundamental knowledge of human potential, society will always be hindered by deprivation of 'education gap: the distance between the subject, the knower, the known, and the process of knowing. It is noticeable that the learner has to understand the link between self and the external world,

whereby the self is the 'private space' of personal convictions whilst, the 'public space' is the realm of science, and the two must be amalgamated through a logical inference (SparkNotes, 2006:379). This inconsistency is dominant and destructive because teaching and learning has been established solely on the reality of teachers, learners, curriculum, and parents.

The students themselves must develop their own enormous untapped potential. When a delink arises around the unity of knower and the process of knowing, the learner fails to grow in receptivity, depth, inner discipline, or enthusiasm for learning, they themselves become frustrated, teachers become exhausted, and the whole environment suffers from lack of creativity, coherence, and progress. The unity of knower, known and the processes of knowing in the teaching-learning institutions, commitment and the principles do not exist.

5.2.2 The Known and Educational Process

The known is the content reflected in academic disciplines, the objects of knowing such that what is known is the ability to account for intellectual acquisition (SparkNotes, 2006:19). This involves an analysis of the substance of knowing which is naturally distinct from the knower and the instructor (Ozmon & Craver, 2008:265). It is by extension that the knower and the instructor abrogate subjectivity in gaining knowledge, because the subjective cause restrains the objective façade to the reality of knowledge. In the contrary, the factor of subjectivity defines how the known is substantial to the knower and therefore the necessity of pursuing the activities in a learning process. An objective component that connects the known to the knower and the process of knowing requires apt tools of inquiry to scrutinize the significance of the known to the external world which dictates the task of education theory and practice (Ozmon & Craver, 2008:264).

The object of knowledge, as embodied in the course content of curricula, has received the most systematic and sustained attention from educators; education today focuses mainly on the known at the expense of the knower and the process of knowing (Hirsch, 2006:11). This explains where knowledge deficit resides, and the implication is that the process of teaching and learning institutions draw attention towards the curriculum in terms of content whilst, the knower who must translate the knowledge into practice is ignored (Hirsch, 2006:40). In a similar vein, the society which is the prospect of integrating knowledge is equally abrogated. Therefore, the institutions have continued developing knowledge which is in conflict with the reality depicted in the external society.

An emphasis on the known, as reflected in the systems of education, against an analogous accent of the knower causes critical upshot (Guttek, 2011:57). Guttek (2011) accentuates that the critical upshot emanates from discrepancy regarding principle of potentiality and principle of actuality which means that there is possibility of becoming something but must match the recipient and as ability to take up the acquired form respectively. However, it is glaring that the acquired knowledge cannot support the knower to match the envisaged proficiency by societal aspirations. A knowledge that zeros on the content is erratic, partial, or flawed, and such knowledge has minimal value to the knower and the society.

The current trend in education theory and practice is that learning institutions are fantasy of providing content knowledge to enable the knower to become autonomous in

the society. In the contrary, in the society which is becoming more complex, there occurs a discrepancy between the known, specialized known, and limited relevance of that which is known (Gutek, 2011:59). The implication is that the knower emerges from the institution while dented due to the limited comprehension of the known, ready neither for further training nor for work. This predicament becomes more acute as the knowledge base continues its rapid expansion. The number of traditional jobs shrinks, and new jobs demand greater sophistication and preparation.

It is palpable that teaching the content of the academic subjects does not provide any significant transition of the learner to be effusively integrated into the life system of the society. Therefore, in a lifetime, there are only a few of the learned innumerable laws of nature—a few from chemistry, physics, grammar, or mathematics (Gutek, 2011:159). This is an education that gives partial knowledge of natural law, as contrasted with knowledge of the totality of natural law available in the subjective experience of the unified field. As discussed in the previous section, it is the repeated experience of the totality of natural law that develops competence in every sphere of activity (Shouler, 2008:124). Accordingly, it is only partial knowledge portrayed by an education that cannot give the learner the mastery over their lives.

As such, knowledge is escalating fast in every field, but the solution to the privation of incomplete coordination of known, knower, and the process of knowing prevails. An educated person is expected to be proficient in every phase of life and the prevailing environment. In the contrary, the limits of time and space cannot enable the knower to establish symmetry between academic disciplines and aspects of life to be mastered. In this case, the ‘cause-effect’ parallelism is futile if it is superseded by an intrinsic deficit (Shouler, 2008:178). The link between these variables is necessary to produce a complete knowledge founded on elevated objectivity and nominal and ostensible subjectivity.

A synchronization of the knower, the known, and the process of knowing develops a fully integrated individual shaped by a perfect accord of mind, body, intellect, and behavior. An accord of known, knower and the process of knowing forms the ability to identify and align the potentials to the direction of evolution.

5.2.3 The Process of Knowing and Educational Process

The act of knowing is a process that ranges from the perceptual realm to the cognitive systems of the knower in order to come to terms with the known. These can be arranged in an escalating structure ranging from the nominal to the absolute processes which includes sense perception, thought, intellect, and intuition. According to Moore (2010:23), a philosophical analysis must posit that *knowing* is not an activity or performance, but a behavioural reflection to portray that the knower is aligned to the special position that *knowing* implies.

A subtle process of knowing leads to greater command of awareness of the known. It is pertinent that a palpable process of knowing within the context of reason can lead to a logical conclusion derived from the preceding premises. This transpires when the intellect differentiates the major and minor terms in order to emit and radiate elegant processes of knowing of related reliability and extrapolative clout, and therefore elevated fluency in education theory and practice. This is what Hirsch (2006:112) refers to as process orientation founded on comprehension strategies and curriculum content.

An intuition is a process of knowing comprised of refined intellectual faculties and feeling in order to blend diverse knowledge of the knower to the known (Shouler, 2008:154). As a process of knowing, intuition is impulsive and is capable of radiating expertise that is rare subject to validation and substantiation in all areas of human activity. The process of knowing involves precise structures of the knower based on an ascending direction of more abstract, more powerful processes of knowing—from senses to mind to intellect.

An intuition level provides the substratum of creative and innovative isolation ensuing from coherent thinking (Shouler, 2008:154). However, education theory and practice is deprived of the capacity to assist the knower to construct, generate, or protract intuitive processes of knowing. An educational challenge observed in this treatise is the necessity to develop in the knower that complexity of the intellect that can enhance, protract, and prolong the refined and dynamic processes of knowing. When the knower and the known are identified and fused with the unified field, the use of any process of knowing including senses, mind, intellect, or intuition, enlivens the unified field, bringing in some concord in order to endorse the activity of teaching and learning, in education theory and practice.

According to Bhatt (2011:39), a theory of knowledge is propaedeutic to a theory of reality because before knowing the reality one has to know the nature of knowledge and modes of knowing. The implication is that the process of knowing is never satisfied unless everything is known. Once the known is endorsed in the knower along the process of gaining specific knowledge, then what is assented to translate to infinity, self-sufficiency, unbounded affluence, and fulfilled potentiality.

5.3 Deficiencies in Education Practice today

The preceding analysis of the three-fold nature of the process of education suggests that more effective education requires more profound development of human potential based on the practicality between subject matter and the process of delivering the content. An effective education theory and practice adopts an analogy of three levels of the knower, the known, and the process of knowing. The perception level of the knower determines the corresponding processes of knowing, as well as the nature of the known and the acquired knowledge (Audi, 2006:654). The traditional education theory and practice draws attention to the training of the knower to use the mind to gain more useful and fulfilling knowledge, however, integrating the known with the knower and all the processes of knowing stabilizes the functioning and full potential that is parallel to the societal aspirations (Audi, 2006:472). The knower and known are united on the ground of the value and pragmatic facet of education. In this case, a complete and effective knowledge is shaped by a parallelism of thought and action.

The contemporary systems of education have abrogated the refined processes of knowing, and yet such precise processes are crucial in preparing the knower to appreciate and experience the total range of the intellect. This process of knowing occurs spontaneously when the knower is able to operate at the junction point between the known and its expression into thoughts and corporeal reality (Audi, 2006:775). An apt progress of this vast potential will significantly raise the quality of knowledge, action, achievement, and fulfillment in education and in society as a whole.

This development is a systematic scheme for knower and educator to experience a dynamic level of their own existence.

The educators sequence of learning experiences tend to connect the knower to the processes of knowing in order to gradually match the known within the context of prevailing aspirations of the larger society (Zavaley, 2014:3). However, the contemporary systems of education have not been successful in fostering the correlation of known to the processes of intellect and intuition among the knower. This discrepancy is critical because creativity and innovation is defined by such correlation of known, knower, and the process of knowing. An integration of known, knower, and the process of knowing validates a creative inspiration such that the knower is incessantly in creative state (Altbach, Reisberg & Rumbley, 2009:49). The state of being creative is thus a natural process, infinitely dynamic, and inexhaustible source of vigor. On that basis the whole creation goes on perpetually in its infinite variety, multiplying itself all the time. In a similar vein, experience of the unified basis of knowing develops the full potential of each process of knowing; each gains in efficiency and power.

In the teaching and learning scenario, the learner and the educator are equally involved in processing information. This is where the impulse of thought of the educator and the impulse of thought of the learner are no longer isolated. This is because mismatch between what is known and the knower is relatively minimal, and it is parallel to the process of knowing. Whatever meaning is contained in what the educator has is received without distortion by the learner, because the basis of the educator's thought, which is the abstract intelligence, becomes dynamic and vibrant in the learner. This is where knowledge is perceived as an exchange of perspectives that define the aspirations of the society (Higgs, 2010:2418).

A theoretical knowledge and practical experience of the knower about the known will eradicate the deficiency observed in the systems of education. Therefore, the process of knowing, the knower and the known, will be in the continuum of realistic and practical knowledge (Mwinzi, 2012:63). Adewuyi (2005:3) avers that the quality of education is established at various levels and the effect at each level carries a lot of weight in terms of the acquisition of relevance, practical and applicable knowledge and skills. The implication is that a logical coherence between the three facets will generate a system of education which is inclusive and consequently, an absolute life founded on societal aspirations.

5.4 Significance of Knower, Known, and Knowing Process

The practical significance of the process of knowing for effective action is to enhance the link between the knower and the known through the help of an educator. This is because knowledge is something that has been established..., but requires more accurate interpretations such that it has to be discovered rather than being constructed (Gutek, 2011:103). The implication drawn from Gutek (2011) is that knowledge has to be proportional to the existential needs whereby the knower and the known must depict an aspect of congruence. A correlation of the knower, the known, and the process of knowing in the systems of education supports a thought with all the necessities that will enable the thought from its sprouting up to the point of accomplishing its purpose (Ozmon & Craver, 2008:281). It provides the computing aspect that makes any particular thought most life-

supporting for the thinker and for the environment ascribed to it. The sprouting of the thought will comprise of the values which are necessary for its greatest productivity and maximum usefulness.

It is pertinent that educators have not understood the primal substance of the knower in the interaction of three components, or how to improve all these three simultaneously, or what to expect when the potential of each is fully built-in. It is within such context that human potentials and propensity are rendered meaningful by education (Cahn, 2009:255). This model of knower, known, and the process of knowing is useful for analyzing the strengths and limitations of the systems of education as reflected under the education theory and practice (Gutek, 2011:102). The educators throughout history have recognized how weakness in any of these three areas creates weakness in the entire process of imparting knowledge. For example, when there is discrepancy between these three facets, then stress pervades among the learners, whilst superficial or incoherent content is delivered, and eventually teaching fails to stimulate deeper thinking processes—these are the indicators of flaws in the conglomeration of the knower, the known, and the process of knowing that ultimately preclude the educational system from achieving its eminent objectives.

In an analogy of knower and known, the finality of the knowing process is a bracing of the potentials of the knower and the integration of such potentials in education theory and practice. The process of knowing finds its realization when the object of knowing is known to the subject so thoroughly that the object becomes the subject, the subject becomes the object (Shouler, 2008:279). This is the climax of knowing—to know the object as intimately as one knows one's self.

A process of knowing is available when knower is perpetually established and the process of knowing has the propensity of permeating every perception (Audi, 2006:655). The implication is that the unified field is its own 'process of knowing'; knower, known, and process of knowing are unified in one holistic structure. As a result, the knower's intellect identifies itself with the ability to perform its activities at its most fundamental level using all its possibilities.

Accordingly, the process of knowing is a permanent feature of life such that the knower becomes a fountainhead of creativity whereby, every thought is useful (Rothstein & Jacobsen, 2006:5). Therefore, once the knower, the known and the process of knowing are parallel, then, there are new solutions and insights necessary for creative responses to changing circumstances, and efficient conversion of thought to action which tend to permeate the reality of daily life (Mwinzi, 2012:34). There no longer does one wait and hope for flashes of clarity, but instead the field of inner search of knowledge becomes incessant.

5.5 The Three Facets in Education Theory and Practice

In relation to the collocation of what is taught and the learner, it is apt to endorse that the foundation of knowledge is the knower's propensity to comprehend and align the known to the future societal relevance. The contrary which is the practical reality in the contemporary society is a disparity which as consequently distorted the whole structure of knowledge and plunged it as baseless knowledge that has no fulfilling character (Hirsch, 2006:83). The variant of the facets is central to the disparity.

An analysis of the nature of the knower, the known, and the process of knowing instigates a myriad of unanswered

questions regarding proficient in every realm of the knower (Hirsch, 2006:84). This is because an understanding of the known is not necessarily ingrained towards its future utility in the greater society. In this context, the total potential in terms of creativity and intelligence of the knower is ignored in the teaching-learning scenario.

It is glaring that there are deficiencies in education and this treatise underscores that an effective way to prepare for a changing world is to develop the spontaneous ability to think and act correctly in every situation based on practicalities and lucidity (Audi, 2006:275). In this case, the knower's thoughts acquired through coherent education must be in harmony with the orderly and evolutionary trends. The ensuing decisions and actions are relatively right for the knower and for the environment so that in every case they lead to progress.

In reference to the implication of the known, the knower, and the process of knowing in education theory and practice, this treatise accentuates that societal aspirations are central and ought to be reflected in systems of education (Shaw, 2008:1). This is fundamental if a complete development of the knower is instigated through an experience of the full potential.

An integrated system of education is necessary to link the knower, the known and the processes of knowing such that the learner and the educator have a consistent and practical intent in pedagogical activities. This concord gives the knower a practical perspective of developing their own creative potential, improve intrinsic uniqueness, without intense reliance on the propensity of the educator such as intelligence, coherent thinking, inspiration, confidence, focus, self-will, and creativity (Mwinzi, 2016:379). This background is central in providing the learner with the organizing power to develop the qualities crucial for making the best use of knowledge. The knower tends to appreciate the system of education, the educator, the institution, and the existing prospects in the greater society. In such case, the knower will integrate intrinsic and extrinsic experiences as decisive means towards a substantial substance. A teaching-learning institute serves as an imperative focus for intellectual, enlightenment, and creative genius.

The contemporary systems of education uphold professional skills, but the knower, the known, and the process of knowing in institutions are deprived of positive realities for professional growth. However, an opportunity is lost when an efficient coherence approach to the knowledge required is neglected at the expense of skills only (Hirsch, 2006:78). The implication is that even when ideal pedagogy is practiced, the probable outcome is mere routines. It is equally true that little is captured at the higher level of education where the learner is perceived to be more motivated to advance in identified specialty. The result is that the educational experience of the learner does not facilitate an improvement in knowledge, growth, happiness, and even holistic development (Mwinzi, 2012:125). Accordingly, Cheausuwantavee (2007:106) has the view that it is necessary to understand a holistic and dynamic nature in a meaningful manner, however, the existential condition is that the discrepancy between the knower, the known, and the process of knowing.

In a similar vein, educators are confined and concerned only with their own specializations, interested in the advancement of those specialties in their own terms. The implication is that there is an aspect of incomplete facet reflected by parts of an unexamined and undiscovered whole.

This is why the systems of education devised for the greater society are able to concoct 'experts' who cannot do anything more than reading, writing, and arithmetic as the effects of deficits (Hirsch, 2006:11). As stated earlier, the cause-effect link is palpable, the discrepancy between the knower, the known, and the process of knowing (Audi, 2006:228). The process of acquiring knowledge has on one hand the object of knowledge, the known, and the subject of knowledge, the knower. The contemporary systems of education are able to provide the object (the known) of knowledge, at the expense of the subject of knowledge (the knower), and the means to knowledge (the process of knowing).

When the knower experiences the transcendental reality of the known, they can cognize the fundamental nature of the known. The implication is that the probable knowledge cannot be accurately acquired when the knower, the known, and the process of knowing are not a unified reality (Ozmon & Craver, 2008:278). The connection of the three facets indicates unity in diversity, continuity in variety which means variety and unity coexisting integrating the deeper reality of the object and the deeper reality of the learner in a cohesive entity.

The practical value of sharing and dispensing knowledge to the knower is through synchronized power – which refers to aptly established procedure. An accurate acquisition of knowledge within the range of organizing power and coordinated under the three facets is both complete and acceptable (Shouler, 2008:154). Therefore, if progress is to continue, a shift is required from the conventional tactic of imparting knowledge to synchronizing of the three facets that can generate practical knowledge which uncovers the totality of the learner's potentials. This translates to a completely lived knowledge which transcends the intellectual realm so that the knower can arrive at an incisive existence.

Pring (2012:26)....what it means to be a person pursuing education and an educated person? What is then the sort of learning which is perceived to be worthwhile for persons? An answer to that requires some analysis of what is distinctive of being and growing as a person. A consistency must reflect how education must shed light on the pursuit of learning in terms of the learner, the content, and the process of learning. The contrary is that the systems of education have failed to maintain consistency between the learner, what is taught, and the process of learning such that what is aimed at in education theory and practice has little relation to the qualities associated with being educated.

Therefore, the link between the three facets of assimilating knowledge eliminates the conception of a limited and fixed capacity of the learner, because focusing on objective knowledge become obsolete in favor of an orderly self-progress and societal-progress of the greater society (Mwinzi, 2012:43). This integration attunes the learner to make fewer mistakes and become more focused on achieving the desired ends of the greater society. An institute can extend its effects beyond the learner and the scholastic setting in order to influence the trends and tendencies in society in a positive.

The problem is that systems of education tend to establish a conception of education 'whose definition and justification are based upon the nature and significance of knowledge itself, and not on the predilections of pupils, the demands of society, or the whims of politicians' (Barrow & Woods, 2006:46)

6. Conclusion

An extensive analysis of the three facets of knowledge including the knower, the known, and the process of knowing has been addressed in this treatise. The discourse divulges that the facets are posing a critical concern which tends to set flaws to many systems of education in terms of teaching-learning experience worldwide. Therefore, there is need to seal this mismatch so that institutions can realize the stated objectives within the precincts of societal aspirations.

It is the role of any system of education to aspire to increase the knower's mastery in form of thought and action to enhance powerful and effective society, but this can only ensue if such education is envisaged to towards instilling adequate understanding and correlation between the three facets within education theory and practice. The contemporary systems of education are problematic because of this discrepancy in terms of reason from error and illusion, liberation from fault and wrong (Shouler, 2008:269). Further, this discrepancy is the cause of diverse crisis in the world as it emanates from imprecise knowledge. An upshot of such incoherent knowledge translates to a mismatch in the future industrial placement occasioned by fragmented link between the knower to the known and the process of knowing. There, it is necessary to shape the known and the knowing process to facilitate the knower to adapt to a changing world.

Hitherto, systems of education have failed to provide the knower with a direct subjective experience of the full range in the field of the total potential of the intellect which is necessary to enhance creative intelligence (Audi, 2006:271). This explains why the knower of the contemporary system of education cannot remember the known after examinations and this is an indicator of a mismatch. When the attention is preserved on the peripheral, the link is evidently missing, and the harmony between the knower and the known is lost on the superficial level of appreciation. This creates a gap because the known is not perceived to be relevant to the knower in the greater society – which means that life in the society turns out to be miserable, an incessant struggle, full of ignorance, and suffering.

As a parallel perspective, education that pursues objective knowledge cannot deliver complete knowledge of the known, if it fails to penetrate to the structure of the knower. This is because the ultimate reality of what is known cannot be known as separate from the knower. The implication is that both the knower and the known are united by the process of knowing and the relevance to the greater society (Mwinzi, 2012:121). It is a fundamental precept that to know what is known, the intrinsic constitution must manifest and expose its structure and function so that the knower can know the basis of the known within the precincts of the knower's prospect.

The contemporary systems of education draw attention only to the objective knowledge but such knowledge has exposed the knower to ineptness in myriad realms of life and exposure to serious reality of imbalance. This explains why survival is perceived as a problem because modern systems of education have focused only on the objective means to knowledge (Audi, 2006:625). When correlation of the knower, the known, and the process of knowing is central, the intellectual faculty of the knower identifies itself with the unified field which is the fountain of all knowing activity and whose function is to transform performance, thoughts, and actions into pragmatic reality. This is where the quality of action derived from the correlation of the knower, the known,

and process of knowing fathoms the full range of the known of knowledge and the process of knowing as necessary facets for the greater society to reset the trends of reason and rationality in order to establish the essence of creating and perpetuating an ideal society.

In conclusion, there is glaring demand for some change in the systems of education. The context is that the knower experiences each subject to be known, in order to be able to fathom the depth of the subject, and the whole range of that subject will be studied properly. When the two extremities of that known, the gross expanded value, and the transcendental value, are connected, then the field of that known will be complete, and the known is perceived as pragmatic reality. It is palpable that an ideal system of education has not been conceived yet, but a correlation of the knower, the known, and the process of knowing is necessary to create a network of the intellect and the intellect, the scholastic setting and the greater society into a unified reality. The result is to shape a life that is not baseless but that has a profound basis on the existential possibilities.

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