

TRUTH AS EPISTEMIC AIM OF EDUCATION: A CRITICAL APPRAISAL OF GOLDMAN'S VERITISTIC THEORY

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Abstract

Though 21st century is data driven development era, proliferation of wrong data affect learning contents and process. Formal education established to convey objective learning is endemically challenged in containing errors and somewhat debased learning. This study intends to interrogate the challenges of debased learning in a proliferated data world. Through a thematic qualitative analysis, the study assesses Allen Goldman's veritistic theory of truth as paradigm for categorizing truth and non-truth value learning approaches. From epistemological critique, it advocates the need and essence of formal learning which anchors its learning contents and process on their verifiable truth value.

Keywords: *Truth, Epistemology, Education.*

Introduction

World Wide Web (www) succeeds in alluringly enrolling 21st century people in global school with and without learning or teaching qualifications. Both willing and unwilling persons learn anything, in which case, learning censorship is left at the disposition of the learner. On the other hand, which is a worst case scenario, the sophistry pattern of education of the Hellenic period is being revamped, where commercialization of information becomes a stratagem for many self-acclaimed teachers. Hence, value of learning content is less considerable than wide share of the information. The resultant effect becomes 21st century social confusion in the face of high technical and technological advancements, as truth value of information learnt or taught remains choice issue. This study thus, evaluates the social effect of this kind of education in our contemporary world. It does this through the lens

of Goldman's epistemological approach to truth and education. Through thematic qualitative analysis it critiques social situation of 21st century societies in the face of thriving uncontrolled dissemination relative knowledge. Such relativism in Renteln (1985) view condones or even approves of exemplary social mayhem such as head hunting, polygamy, female genital mutilation, subordination of women and minority, arbitrary killings, torture and the likes of ills the individuals in the society consider appropriate. From a *veritistic* social epistemology approach, the study provides a framework for assessment of learning processes which truth seekers need to be acquainted with, for truth-value learning. Because for him 'knowledge is power', Francis Bacon (1605) in his treatise 'The Proficiency and Advancement of Learning' warned against errors in learning process which hamper the essence of learning or deter *real* learning, in what he captioned 'distempers of learning'. In his view, it is of utmost importance in education to eliminate the distempers, namely, fantastical, contentious and delicate knowledge, if education and learning must be proper and effective. Where men study words and not matter in which collection of ideas that lack any real or substantial foundation, as seen in fictional and metaphysical studies, have remained fantastical. More tepid in the contemporary education is the purposeful protection of some esoteric fields of learning designated as dogmatic, like religious and magical issues, where knowledge expansion and deeper understanding is less than debate for its own sake. For Bacon, such is contentious in learning. Worst is delicate learning, where learning is concentrated on aptness to deceive, cunning, sophistry and convincing artistry for selfish truth negated issues. The delicate learning is highly evident in our world's political scenes where propaganda, historical altercations and deceitful convictions are campaign strategy, in which case truth is of no essence.

Today's world is guilty of these distempers as truth is inconsiderate

in dissemination of information making the most witting dominant in lieu of factual evidence making public education non truth based. Concerned about this, CNN chief international correspondence, Christiana Amampor, in the 2016 "International Press Freedom Awards" highlighted her journalistic maxim, thus: "I Believe in Being Truthful, Not Neutral". In an interview she states: "I am really glad you agree because it is to you who I am reporting the news and I really want you to know that I go out of my way to bring you the truth. And the truth is actually there. You can find the truth. And there are facts. And there are figures and there are other things. And you can't conflate the two."

But the question of the meaning and concept of truth remains vague and, in some cases, skeptical of its existence as many conflicting theories are propagated to suit complexity of time and reality. Thus, assessing the social reactions of people in the 21st century scientific world's deviation in learning essence, Goldman proposed *veritistic* approach to social epistemology which gives pride of place to truth as the fundamental aim and the highest epistemic value of education. With such aim, today's educators should not just focus on critical thinking disposition of the minds of the students but also knowing the truth about reality. Hence, building trust in the truthful testimony of truthful teachings, especially in children's education. This article affirms Goldman's submissions in championing truth value in learning as plausible positive mind development system in social order, through identifying the problem of complexity in reality. Complexity instigates mixed relationship towards identifying truth in reality away from every form of social epistemic relativism.

Complexity of Reality

In the process of knowledge, the real world of human experience

appears simple and definite but becomes complex in apprehension and comprehension given limitedness of language and habits of thought. In other words, reality ceases to be simple when the mind is affronted with assessment of phenomenon and substantial structure. In the habit of thought, the limit of the human senses apprehension of the physical world determines the horizon of human language and expression. For Bednar (2008): "The language does not mean the limits of my world - language is something that limits my ability to express a message about my understanding of my world." Thus, words become only representation of reality as appeared to the senses. But where words are increasingly replaced by images, the world is being progressively iconized, which hitherto prevents the mind from understanding the differences in reality by category of simplicity and complexity. Hence, the mind becomes troubled in search of knowing the real world, fostering crises of perception and assimilation.

In Bateson's (1984) observation: "The major problems in the world are the results of the difference between how the nature works and the way people think." This is a phenomenological chasm in experience which every intellectual epoch strives to mediate via education system. Such task is even enormous and critical in the contemporary science tech mind thrust. Contemporarily, the current operational and technological system prompts a mind situation in which the quality and timeliness of decision process can be swamped in a sea of complexity. Adapting complex situations in order to achieve specific or more global objectives is a very challenging problem that requires various expertise, mindset, methods, tool and most importantly knowledgeable disposition.

In Morin's (2008) consideration, contemporary skyrocketing mind requires a radical reformation in organizing knowledge. Thus; "This

reformation involves the mobilization of recursive thinking, which is to say a manner of thinking capable of establishing a dynamic and generative feedback loop between terms or concepts (such as whole and part, order and disorder, observer and observed, system and ecosystem etc) that remain both complementary and antagonistic." Hence, the current education system is affronted with high complexity of reality problems challenging the fragmentary and reductionist spirit immanent in the project of knowledge and scientific enterprise. The mind consequently strives in its efforts to grasp reality and relate it as it is, namely, objective. That which the mind seeks to grapple on and in reality, is epistemologically known as truth.

Education as Search for Truth:

Etymological x-ray of the word education brings to light its nature as a medium, conveyor and mediator. The word stems from a Latin word 'educare' which means 'to bring up' and another reference 'educere' meaning to 'bring forth.' That is to say, to bring up or forth an individual (child or adult) from the darkness of unknown to the light of knowing; a conscious activity which sets forth in motion a latent state of mind to a patent state through contact with forms of things. As an acquisition of knowledge and development of abilities cum skills, education involves an enlightenment process. Hence, Socrates disposition about philosophic education as midwifery school leading individuals from sensory experience to the state of knowledge.

Thus, education grounds the walls between two fronts, namely unknown and knowing, as a medium. And what is the content or quality of knowing that education sets to convey? It is simply knowing the truth about life and reality. But reality being complex as noted earlier, the activity of education is laden with series of

conflicting questions about the nature of truth in life and reality. Being one of the central and largest philosophical discourse, notion of truth have seen generational inputs where pertinent environmental and conditional events are related as they present themselves to man, in time. Hence, the resonating truth schools of thoughts, namely, correspondence, coherence and pragmatic theories. To discuss these briefly aids in understanding education approaches people adopt as they perceive most appreciate in grasping reality.

Correspondence Theory of Truth:

This theory generally informs that things or statements become true if and only if they correspond to the way things actually are-facts. Championing this theory under the guise of 'identity theory of truth', G. E Moore (1902) opines that, "it seems plain that a truth differs in no respect from the reality to which it was supposed mere to correspond: e.g. the truth that I exist differs in no respect from the corresponding reality-based on my existence." Truth being define by reference to reality, reality can only be defined by reference to truth (Truth 21). In his view, ideas or propositions which his idealist predecessors posit as absolute and only reflections in the physical world cannot ascertain truth-value, and hence, subjective. Thus, in his work 'The Refutation of Idealism'(1903), Moore argued against the idealist theory that the object of experience is inconceivable apart from the subject. By implication, things outside the experience of man cannot be, hence, mental construct remains the basis of apprehending and according truth value to the physical objects. For him, "what makes a real cannot possibly be its presence as an inseparable aspect of a sentient experience." That is to say, the truth about an existing thing does not lie on the mental comprehension of the thing giving the fact that a thing can exist outside the mind's awareness. Thus, to the extent at which the mind's propositions about an object corresponds to the reality of the object, that can such

propositions be referred as truth. What we claim to know, from which we make judgments are only but 'contents' of what we experience from objects through our senses. A table, as an object exists even outside the mind's awareness. The truth value of judgment must stem from the accord of the judgmental propositions or sensations to real object. Therefore, reality becomes objective where the mental representations correspond to physical appearance to become factual truth.

Coherence Theory of Truth:

Reflections on metaphysical questions about life and existence which in most cases cannot be objectified prodded the view of advocates of coherence theory in refuting truth as correspondence. The metaphysical approach revamped the idealistic apprehension of truth value of propositions where proponents like Walker (1989) attributes coherentism to Spinoza, Kant, Hegel and the likes. Aligning his thoughts to Spinoza, Walker explains: "A coherence theory of truth is a theory about what truth consists in. It is not simply a theory about how we find out what is true; that we often make use of coherence as a test of truth, and reject as false a belief that fails to cohere with the rest of the things that we believe is not very controversial. The coherence theory is not the theory that coherence is a likely guide to truth, but rather the view that coherence is all there is to truth, all that truth amounts to. "Thus, there is a sharp difference between coherency of knowledge where justification of propositions rely on their coherency to other propositions set as standard of whole system of beliefs, and coherency of truth. The former is the concern of epistemology and the latter involves verification. Truth proposition consists in its verifiability of coherency of standard beliefs. It is not in its coherency or consistency to other propositions but coherence among beliefs. For instance, propositions can be consistently true about each other given

conditions of degree of consistency but not coherently true as the propositions may not be verifiable from standard belief. The standard belief is nonetheless, exemplified in Kantian categorical imperatives of judgment.

Differing from correspondence theory, truth does not rely on objects for propositions to be true. Giving the inconsistencies in sensual apprehension, the objects might not appear same for all. The coherence theory maintains that truth consists in nothing more than relationship of coherence between beliefs. Such standard beliefs, for them, are self-evident in the manner that they cannot be self-contradictory. For instance, St. Thomas Aquinas in his *quinqueviae* , tried to juxtapose the truth in the existence of God through his analysis of causality in the world order. Seeing the process of change in everything that is, he deduced the existence of a source of every other change, where God is taken to be the uncaused cause and the unmoved mover. But certainly, the metaphysical approach of coherence leaves many issues to be refuted as issues of belief have cultural dispositions and limitations and majorly at the challenges of physical science. The limitations of religious beliefs towards truth assures no tolerance in dogmas, creed and faith differences. Thus, truth appears subjective.

Pragmatic Theory of Truth:

William James finds recourse to belief as constituent of truth vagueness. He considers establishing truth value in the living world of experience, objective. The pros and cons of every action is open for utility verification. Thus, beliefs are considered to be true if and only if they are useful and can be applied. Specifying this process he states; "True ideas are those that we can assimilate, validate, corroborate and verify. False ideas are those that we cannot." That for him is what truth consists in. Thence, in our complex world

innumerable ideas work better when they are directly or indirectly verified in human activities. The self-evident clue of the rationalist about truth remains intellectual grope. The question of absolute remains vague when we cannot but live to-day by what truth we can get to-day, and be ready to-morrow to call it falsehood.

The impact of pragmatism reshaped modern scientific knowledge where human disposition to knowledge is considered in the search for truth. Correspondence theory affirms truth in objects and true propositions must be of correspondence to phenomenon. Coherence on the other hand resorts to supposed self-evident standard beliefs which in themselves must cohere, independent of the consistency of propositions. Pragmatism deviates from the singularity of each of the prior stances to truth, namely, object vs ideas, to mediating the two in the human mind that inquires. Hence, truth unveils only in what the mind can corroborate, assimilate, validate and verify. By implication, the truth of an idea is not a stagnant property inherent in it, but only happens to an idea. Things becomes true by the process of events, where validity of true claim is its validation. But what the process of validation is and how the mind can validate ogles the ascertainability of truth itself. That is to say, how can the mind be trained for proper validation? This is where attainment of truth remains problematic when epistemology (learning) is not considered.

Epistemology: The Process of Learning in Education:

Walker as noted earlier specifically differentiated theory of truth from theory of knowledge. Juxtaposing his coherence theory, he argues that it is motivated epistemologically rather than adopted as a consequence of metaphysical axioms. As such epistemology is the given process of arriving on a true proposition. Hence, epistemology which is theory of knowledge precedes theory of truth. But not

adapting the coherence intention of Walker on epistemology, we here, inquire on epistemology as process of learning.

The Greek ontology of the word epistemology purveys a cruder project of the sphere; *epistasthai*, which means know, know how to do, and episteme, meaning knowledge. Put together, the words literally mean knowing how to know. In other words, knowledge is expected to be known properly which the aim of education is. From the dictionary explication, epistemology is the theory of knowledge, especially with regards to its methods, validity, and scope and the distinction between justified belief and opinion (<http://en.m.wikipedia.org/wiki/epistemology>). But just like truth stance generated different theories, how to know well, too, is proposed by three major schools of thoughts; shallow consideration of these aids in understanding why Goldman proposed his theory of learning/knowledge.

- i. Skepticism: Skeptics questions whether knowledge is even possible and the way to accept knowing. The radical skeptics deny that knowledge and rational belief is possible and urge to suspend judgments on many or all controversial matters. The moderate skeptics claim that nothing can be known with certainty. We can know little or nothing about certain issues in life such as existence of God, life after death and the metaphysical likes. Both approaches can appear in forms of philosophical, religious, scientific or professional skepticism. But, the system of doubt affirms the existence of something knowable which remains to be either accepted or doubted as the case maybe. Hence, knowledge precedes doubt. What that knowledge is, is the aim of epistemology. However, twisted by their conceptions of truth, those who accepted the possibility of knowledge are divided among rationalists and empiricists.

- ii. Rationalism: Here, knowledge is 'apriori' which applies deductible process to arrive at. The rationalism theory opines that reason rather than experience is the foundation of certainty in knowledge. By apriori, the theory implies that some propositions are knowable by intuition alone, while others are knowable by being deduced from the intuitive propositions through valid argument. Thus, knowledge of reality applies a rational structure which undergoes logical and mathematical principles to arrive at. Sensory experience only brings to our consciousness existing things which when reason logically dissects, brings about knowledge. Hence, our senses offer mere opinions where belief sprouts. In our today world the rationalists refutes scientific knowledge as truth. But, the world of science and technology steers away from such apriori concept of knowledge as deemed redundant.
- iii. Empiricism: This knowledge theory informs that all knowledge is based on experience derived from the senses. As opposed to rationalism, knowledge is 'aposteriori' where inductive process leads to its acquisition. Sensory experience involves information received through adept observation and recognition of patterns and behaviors by experimentation. For empiricists, man is born 'tabularaza' (without knowledge) and by experiencing the physical world while growing exposes one to knowledge. Thus, the experiences on physical appearance aid a mind to inductively reason on phenomenon so as to apprehend reality about things. It is this view of knowledge by the empiricists that makes them champion the correspondence theory of truth. One can claim knowledge (truth) only when based on empirical evidence.

The empirical knowledge has been a tool used in science in the formulation of axioms and postulation of scientific laws. The

empirical knowledge remains tentative as well as probabilistic, subject to continued falsification and revision. Hence, knowledge and truth remains subjective, given time. And it is this subjectivity of truth that has continued to render both education and life pattern individualistic in the global world of today, where truth about life is considered unattainable cum personal.

Learning: Correlation, Truth and Epistemology

When truth is not the focus of epistemology, learning errs. In other words, the complementarity of truth and knowing brings about learning, where reason rapport senses. Affronting the contemporary conventional education cum learning problems, French Philosopher Alain Badiou (1937) sternly asserts that "...the only education is an education by truth." Thence, he insists that "Plato must be restored. "Observing the essence of Plato's truth in contemporary education, he states:

"Plato's problem- which is still ours- is how our experience of particular world (that which we are giving to know, the 'knowable') can open up access to eternal, universal and, in this sense, trans-mundane truths. For this to come about, according to Plato, this experience must be set out in truth, with this immanence being understood in the strict sense that only in as much as it is set out in the element of truth can a particular object of the world of experience be said to be known, not in its particularity but in its very being".

The above scenario is the state of learning in education. Thus, Plato maintains that education serves a purpose that complements his idea on the nature of truth. Education in the Platonic sense cannot exist to merely catalogue the objects (epistemic learning), but it seeks to understand the essence of the timeless, universal principles that rule human existence. In other words, when truth is the focus of education, epistemological complement of rationalism and

empiricism becomes the lens in the process of learning. Such learner is who Plato revered as noble and king in his love for wisdom.

But the contemporary world laden with quest for scientific and developmental upgrade has regarded truth less than novelty. Learning not only vies for sophistry but also for destruction and the human race of 21st century is in fear of destruction by what has been valueless for learning. Humanity is valued less than things (money, power and respect). The human society sees no need for truth in teaching and learning. To this, Bartlett (2017) in his book 'Truth Matters' bemoans the incessant peddling on lies in today's American news and politics, where severity of truth has been a tool. For him, "there is growing tendency to obtain news only from sources favorable to one's ideological or partisan point of view." At such severance of truth the society and state, as seen today, are in shambles. Hence, Goldman advocates for veritistic epistemology as should be the epicenter of learning, in the face of variegated world of information.

Need for Alvin Goldman's Veritistic view in Contemporary Learning

Goldman, observing the changes in the contemporary world of information and learning as they relate to social life proposed a learning approach named Veritistic Social Epistemology (VSE). Social changes facilitate or inhibits the collective effort to increase or acquire knowledge but challenged by litany of beliefs poised to be true. From Aristotle's proposal that, "all men by nature desire to know", Goldman opines that it does not just end in desiring to know but knowing properly the truth about reality. That is to say, the desire culminates in inquiring accurately on true information in contrast with misinformation (false beliefs) due to ignorance. 'Veritas' being the Latin word for truth, epistemological pursuit which does not

anchor on holistic truth does not stand in the activity of education. In Siegel (2003) appraisal; "Goldman's veritistic approach to social epistemology gives pride of place to truth as the fundamental aim, and the highest epistemic value of education."

In his work, "Knowledge in a Social World", Goldman (1999), notes that the contemporary world of information; science and technology fraught with variegated learning values should resort to 'Truth seeking' as educational foundation, if things must be right. Let's analyze Goldman's approach to truth.

Veritistic Epistemology:

Curiosity and practical concerns of science trigger people's interest to seek information and what is sought in this information is the truth, or a close approximation to the truth. But the information world of today sell a whole lot of paradigms of truth which for it, does not hamper knowledge, instead offers knowledge as dimensional. Thus, Goldman offers his veritistic dimension as proper educational knowledge which graces orientation towards truth determination. In his words the main question for veritistic epistemology is; "Which practices have a comparatively favorable impact on knowledge as contrasted with error or ignorance?" The question traverses multicultural differences and anthropological constraints which offers variations in the belief system and form a unilateral quest for truth. That is to say, truth on a restrictive view cannot vary across communities making different accepted beliefs prone to falsehood. Thence, he asserts; "Certainly, history, cultural anthropology and sociology of knowledge should not be deprived of the belief concept. But that does not mean that the ordinary ("restrictive") concept of truth should be replaced by, or confused with, the belief concept. "

But how does the veritistic epistemology operates? Goldman, harnessing the correspondence theory, adds that "items are candidates for truth only if they (purport to) describe reality." In other words, a theory of truth should involve the requirements that the truth bearer should describe reality. For instance; an item X (a proposition, a sentence, a belief, etc.) is true if and only if X is descriptively successful, that is, X purports to describe reality and its content fits reality. Hence, Goldman alludes his theory to be more of descriptive-success theory of truth (DS). What distinguishes a true proposition or belief is its descriptive appraisal, hence; "Truth and Falsity are categories for sorting descriptive projects into success and failures, as they fit in to reality." Thus, the basic stance of the correspondence approach that truth involves a relation to reality is for Goldman, correct.

From the foregoing, Goldman conceives of epistemology as "a discipline that evaluates practices along truth-linked (veritistic) dimensions." As such, the approach to epistemology is positioned to stand against three epistemological construct that hinder truth-linked knowledge in our society, namely, Consensus Consequentialism, Pragmatism or Utility Consequentialism and Proceduralism.

Veritistic Restructure on Learning:

Thomas Bacon as noted earlier, having submitted that knowledge is power went ahead to identify what proper learning should be in his three distemper of learning. In the same vein, Alvin Goldman having proposed linked-truth epistemology in his veritistic theory, went further to advocate the theory for the restructure of the contemporary learning system. In his observations, the contemporary learning situation is in abuse of formalities, selfishness and aggregates of unquestionably belief where truth, being out of equation, has no recourse than the general acceptance. Hence, learning is outrageously misdirected for social favor. Thus, he proposed his own

three 'distempers' in epistemology.

i. Consensus Consequentialism:

Here is an epistemological process that evaluates social practices or knowledge in terms of their agreement and disagreement. It assumes that the aim of intellectual practice is "not to produce true belief, but simply consensus, so practices are better to the extent that they promote consensus". This reflects in public debates, argumentation, dialogues, public reasoning and the likes, where conviction is leveled to the force of better argument. When we argue with one another, we typically try to get the interlocutor to agree and the job of the mediator is always to find ground for agreement.

For Goldman, such learning pattern should not be the case. The convenience of agreement or disagreement has not established learning where truth is subjected. For him; "Not all attempts at persuasion, of course, stem from genuine convictions in the thesis advanced: they often have entirely different and unscrupulous motives." Such social epistemology leaves a society in perpetual deviation when the justified agreement or disagreement is fundamentally wrong. For instance, a society can agree on jungle justice as conveniently and satisfyingly a punitive measure and continues doing that. Instances of misplaced identity might not have a strong argumentative barking and subsequently consumes innocent victims to injustice which fundamentally the laws seek to address. For Goldman, every issue or belief must be descriptive-success as peculiar as it is to be true and learnt and "where persuasion attempts are grounded in ulterior motives, however, the goal is not purely intellectual."

ii. Pragmatism or Utility Consequentialism:

Here, knowledge is out rightly taken to be accepted by its usage. The

utility power of knowledge is what knowledge is taken to be and never the truth about it, where happiness, desired satisfaction and value realization is of essence. Thus, a learnable thing is a usable thing, in which case non experiential events do not fall into the confines of knowledge. Utility consequentialism abhors consideration of truth matter; instead truth matter is evinced in operation. That is to say, the length of operation of a thing is the truth about thing. In other derogatory words, the end justifies the means.

This must not be epistemologically accepted, according to veritistic theory. The world of science today considers utility paramount in technology irrespective of its human and social detriment. When the concentration of learning is the use, the physical world remains an experimental world where spiritual (mind) aspect of humanity if smothered. Learning becomes partial and never holistic. Hence, Goldman alludes that "it takes little reflection to realize, however, that pragmatism so construed offers no improvement for anyone worried about the mind-world relation".

iii. Proceduralism:

Here knowledge is sourced from justified rules, decisions or institutions and authorities which are taken to be correct without individual substantial verification. Knowledge emanates when it follows arbitrary laid down procedures and difference from such reduce its value. For instance, procedures such as rule of law, democratic voting or voluntary consent are accepted, even if the latter is flawed. Such procedural learning is imminent in consensus and pragmatic learning where epistemological rationality of truth-linked values are not prioritized.

For Veritistic approach such system could be partial. It does not

mean rules can't be followed but truth search about such rules must be involved. Thus: "Even in the domain of reasoning from the opinions of others, their proposal is limited. It does not address the general question of how to assess the expertise or competence of others, but simply adopts subjectively chosen assessments as given." Hence, for *Veritism* to thrive partiality and arbitrariness procedural learning must give way.

Veritism and Nigerian Education:

The life of Nigerian people both literate and non-literate informs the social epistemology obtainable in the education system. Nepotism, religious intolerance, ethical politicization, propaganda and gross misconduct in all facets reflects the absence of truth-linked education imbibed on the citizenry. Be that as it may, the selected curriculum, learning activities and conditions and academic products in Nigeria does not prove the situation otherwise. But change to better state in the country cannot be ensued if not through the education system. That is why Goldman's veritistic epistemology must revamp our consensus, pragmatic and procedural consequentialism.

i. Academic Stagnation;

Most of the curriculum in Nigerian learning environments has remained the same since 1980s. Given the believability of what has been thrust to us about us by the colonial masters, it remains true and adaptable to us with need for inquiry. Thus, most textbooks, lesson notes, handouts, assignments and even examples have not been altered. That is why most Nigerians, including the leaders and elites do not comprehend the time of the globalized world. Given the consensus in the effectivity of already laid down curriculum, it always follows and remains knowledgeable.

Transferring to the social world, the traditional, religious and cultural belief systems have continued to be dogmatized as handed over and

generally accepted where questioning the truth value of such beliefs has remained an offence. Even the Nigerian legal system has remained as handed over from the military regime as amended in the 1999, which gives no room for assessment of the obtainability of such laws in the current society. Hence, the laws are flouted with impunity assuring discord in the social cohesion of the country. Veritistic epistemology promises social understanding when most of the supposed consensus beliefs and laws in Nigeria are verified to sift out their social truth-linked values.

ii. Political and Economic Utilitarianism:

In Nigeria, anything is acceptable once it satisfies the individual. That is why the impunity of ethnic cleansing, political extortion and economic mismanagement is on its rise. Now, political science is studied to acquire political sophistry for political deceptions and propaganda. The political structure is such that peddling of lies and power argument are strategic to winning positions and maintaining the majority. Translating to economic embezzlement, the gains of extortion is the survival status quo. Today, in the academic sphere students choose medicine, engineering, law, political science and such courses which assures them direct utility in terms of finance and popularity, given no consideration to balanced humanity. And worst of it, society advises such in their recompense. In such terrain truth in social learning is not important than acquisition and science and technology becomes the only viable learning option. Even in the system, the science inclined are held intelligent students whether balanced or not. Thence, the Nigerian society remain confused, strayed, and directionless. However, when truth precedes choice, purpose becomes positive, intention becomes sane and the result becomes social order in a country like Nigeria.

iii. Confusion in Learning:

Everybody learns anything. In the face of the developing world most Nigerians fall victims of confused epistemological circumstances. To the desire of any belief system, to that is its acceptance. Value remains utilitarian and liberalism is understood to be choice of any action. Coupled with non-censorship of many information, what truth consists of remains subjective and effort to place truth values is chided by obstinacy. Some private schools today adopt some obscene teaching and learning techniques which do not take care of the brain state disposition of the learners, just to be seen modern (sexy uniforms, sexy dances in elementary stage, emphasis on technological aid and the likes). Veritistic approach when applied here, will question both the essence and effectiveness of everything one wishes to learn. In that vein, social order could be attained.

Conclusion

Everything can be learnt but not every learning is education. Learning can be intelligible like in critical thinking but not the end of learning which is education. Education in itself is holistic as it brings the learner to light of truth. Taking the Platonic stance it uplifts the individual to the knowledge of truth which is 'goodness'. Even the Platonic 'goodness' where every individual dislikes evil (wrong) be done to them stands as end in education. And as such, education aids in the pursuit of truth about reality which is wisdom. That is why an individual can be intelligent but not wise. In our contemporary world of learning, everyone is still at the process of learning as reality keeps unfolding. As such, the information world must care about truth for social order. It is in search for truth that reality keeps coming closer to our understanding and relation through which social order can be attained. Plato notes people living such life as 'noble'. Truth as epidemic aim of education produces noble men which civic education advocates.

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