

Postmodern interferences in adult education: towards a debate with the domineering learning foundations.

Konstantinos D. Mantzaris, *Tutor at Hellenic Open University, Phdin Theology, mantzaris@gmail.com*

Abstract: In this study and in accordance with the current specifications of the academic discussion, we attempt to raise some concerns with regards to the way adult education can give purpose to the refutation of the learning conceptual constructions according to the postmodern approach. In this way, we attempt to confront the refutations of the post-modern condition according to the philosophical thought readings and the postmodernity challenges, as well. In this endeavor we discuss the limits of the emancipatory proposals-approaches towards their opposition to the current regime, aiming at a critique with regards to the relations between power and knowledge. The key issue of the above proposal is considered to be the dynamic of the political action as an indication of a democratic reading of the social differences.

More specifically, the postmodern approaches of the post-industrial society form a communicative construct of post-symbolic systems, establishing an open script in terms of discontinuity. It is the post-narrative discontinuity of the subject's fluctuations of manner, which reads local deterministic heterotropias of non-linear systems. On the other hand, the political-economic reconstruction and the management perception of labor structures readjust the way of the production processes regulation according to the requirements of traditional liberalism. In this context, reproduction of social context is constantly spreading to the emaciations of historicity and collective consciousness. Therefore, the individual is subject to a historical randomness that feeds the principles of an impersonal existence in the way of an ideational approach. In this context, individual questions are raised with regards to the role of adult education as well as the thought processes of critical thinking. How, in other words, is the reflective course of thought defined? How is the aporetic critique of a trainee adult judged? How is self-awareness of the adult learner's social reference comprehended? Which is, ultimately, the orientation of adult education in the post-modern conditions of education? The above queries attempt to draw up a new proposal of thought processes for the detection of philosophical proposals according to the way in which knowledge systems are built. On the other hand, the way of understanding the above processes will attempt to create a new orientation of thinking concerning the course and transformation of adult education in recent years. Therefore, the point at issue is not a new identity of adult education in terms of a coordinated specification but a new reference of it to the world, which is constantly transformed through the meanings of the language history.

Key words: postmodernism, emancipation, critique, reflection, adult education.

Introduction

Attempting to highlight the adult education dynamic according to its critical readings, we pose a series of questions that intersect the way in which we read its dynamic reference in the field of social change. In this context, adult education not only signals a different way of reading the critical reflection of adult learners, but also stimulates the reflexes of their multiple meanings on the dominant perceptions their social identity carries. Thereby, the way in which contingency is conveyed raises a number of inherent disputes of the multiple refutations of the social norm, forming the other self-constituted encounter with the context of the examples in force.

Therefore, the dynamic adult education course goes through both the conflicts taking place in collective movements as well as the existential conflict with the self-worth of the power establishments. The questions below may form a prospect for dialogue in the sense of collective consciousness, as attributed to the principles of adult education. What is the meaning of democracy nowadays? How could participatory democracy be promoted? What is the meaning of the socially concerned citizen read with regards to social changes? What is the meaning of radical reflection? What is the reading of modern and postmodern in adult education? Which is the adult education *place*? What is, after all, the *lesson* in adult education?

Addressing the above questions, we will attempt to examine the adult education role and course according to the domineering and revolutionary readings of the social contexts, as well as the historical changes in the place of thought and ideology. The way in which historicity of societies is structured is a firm critique of the educational condition, shaping each time the impulses of the political thought. In this context, adult education does not only form an inherent corollary on the canvas of social and educational needs, but also forms a dialogue of joining with the political proposal orientations, as it is based on the terms of the citizen's existential reference.

1. The modern *entelechy* and the indeterminism of the performance.

In order to examine the way in which modern thought and ideology has evolved and changed nowadays, it is appropriate to approach the above periodicity in terms of philosophical reading. The above venture attempts, according to the delimitations in force, to observe adult education as an ideological and political venture in the context of a reflective investigation. In this way, we will attempt to present the thought processes course from the anthropological approaches of the 18th century to post-modern narratives in order to form a critical reading framework of the historical and political contexts of adult education.

In the 18th century, science which proposes a new spirit of ensuring the absolute truth, paves the way for a systematic scientific intellect under the strict conditions of the objective knowledge theory. In this context, the exemption of the metaphysics from its dogmatic

character and the instrumental assessment of pure logic will explore a new area beyond the experience. The place of transcendentalism, on the one hand, and the expression of formal logic, on the other, will broaden the scientific proposals field in terms of the subject's internal experience. There, in the depths of the Kantian interiority, the underpinnings of the cognitive processes will be found reflecting the noumenon (Ameriks, 2000).

In the 19th century it was attempted to redefine idealistic logic with Marxian theory proceeding to a new historical over determination according to the specifications of materialistic dialectics. The materialistic theory basis will be wrapped up in a place of vita contemplative detections. Thus, the subject integrates with a materialistic understanding of nature geared towards an economic and political dimension (Cornforth, 1968). However, which is the common delimitation that passes through the fringes of the reflective proposal during centuries we are examining, despite the prospect of dominance over nature? From Bacon to Kant, but even to Nietzsche, the subjugation of nature by man has emerged as an attempt of the species to survive, assisted by an opposition to idealism in order the human being to conquer his freedom.

In the course of our periodicity and according to the age of modernity, the conditions under which a number of epistemologies have been adopted are formed, establishing the human experience according to its positive perceptions. The Vienna Circle, for instance, the rational analysis of mathematics, the mechanistic perception will form a place of modern rationality estimating accurately the steps of their evaluations. More specifically, the shift from truth to meaning will signal the verification conditions of reasonableness according to the validation criteria of a rational-productive structure of theories (Stadler, 2015). Therefore, the path of the subject's possible historicity passes through scientific metaphysics, tending towards the changing meaning according to an overperspectivalism.

The emancipating critique of rationality, on the other hand, removed the conceptual burden violating the existential emergence of any historical and critical testing. Furthermore, the renunciation of any power manipulation in the context of a social formation has shaped a new truth cut off from all sorts of exclusion mechanisms from the social practices organization. Therefore, the new truth, concerns the historical-critical ontology as it is formed by the reexamination of the historical conditions nowadays (Foucault, 1984). This is a reexamination concerning the way in which bio-power is formed according to subjects' objectification when applying the exclusion mechanisms (Holland, 2002-2003).

Subsequently, the space of the impossible implied by the word, as those dark processes of self-consciousness, will found a new example under the rapture regime with figurative thought shifting scientific approach into the field of unexplained. The main demand is the emancipation from the relations of domination defined by the figurative thought. In particular, the reflective assessments will debate with the unconscious processes interpretation in the place of an unexplained event. Therefore, human spirituality proposes a new path to the processes of the phenomena reproducing a new cognitive field about the historicity of thought. Ultimately, the point at issue is not only the critical paths, but the discovery of the

processes that form the functioning of the phenomena, creating, when processing, a new cognitive field. The inconceivable has a place in the area of the uncritical as a constant venture of the subject's self-understanding.

Then, the postmodern thought of the 1970s paved the way for a post-narrative discontinuity proposing the *difference of scattering* as a way of nonlinearity (Lyotard, 1989). This is the street of the marks, which *deconstructs* the system's accepted constants. The indeterminism of the performance sets the *outline* of a speculative transcendentalism constituting a spiritualization of a pure unconscious. The fallacy, in addition, will maintain *control* of the disorder aestheticizing any political crisis. The point at issue requested by the above deviations is not only the attachment to naturalistic versions but also the historical randomness, as a condition of an ideational approach of the existence. The splits, hence, with the inner place of reality represents its fluidity in search of the eternal myth of pure contemplation.

The domineering establishments' speech of the dominant norm of our civilization history raises innate questions about the teleology of the power structures (Holland, 2002). Consequently, such suzerainties carry object-oriented establishments that form figurative thoughts, insofar as they do not break the structural sequences of human spirituality. In this way, the interpretive approach approaches structures as conceptual constructs operating under the condition of an instrumented intellect (Mader, 2010). On the other hand, the regulative protection of the power contributes to the plot of a speech, which debates with the passing and the journeys of the subject's historicity. As a result and according to the above regulative commitments, the point at issue constitutes the subject's political act, which signifies the deconstruction of the end in the light of adverse deviations of the power structures (Benjamin, 1988). But how is political act defined in the field of adult education?

2. The quest for politics in adult education.

The conditions under which the debate in the field of adult education takes place also relate to the political act as formulated by both Freire and his critical processes proposals (Flecha, 2000). The way in which these terms are approached is *translated* each time by both the socio-political components and the philosophical dialogues in the world of thought and intellect.

More specifically, the political *scenes* of the social contexts structure innate assessments of the ideologies and policies judgment. Questions, concerning the role of citizens with regards to the collective consciousness formulation and the course of democratic pluralism as well, constitute a field of political inquiry, insofar as the culture of education paves the way towards citizens' freedom (Racevskis, 1993). A freedom that opposes all forms of power establishments recommending that the "truth consisting of a relationship that discourse or knowledge has with itself" (Foucault, 1991:62).

According to the above context, the civil society(Hegel, 1967) is able to formulate radical shifts in adult education. It is about a political place, according to the Hegelian reading(Hegel, 1967), in which the realization of the free movement of ideas, to the extent that it is characterized of atomized self-seeking individuals but also of the political administration of justice, is able to come into being (Bobbio, 1979). However, Marxist theory proposes a revolutionary tone of civil society, which does not presuppose the existence of the state (Marx, Engels, 1970) shaping new transformation conditions of the regulatory conditions(Neocleous, 1995).

According to another form of political reading of the social contexts, the Gramsci approach undertakes to guide us to the oppositions between the state and society, starting with the assumption that the state is the *great teacher*, aiming at a new type of citizen against an alternative society that reacts "without sanctions"(Gramsci, 1961:617).

Examining the course of civil society through its historical delimitation, we would note that its evolution passes through individual political stations as they interweave with the state and the economy. During premodern period (premodern phase), for instance, the civil society can initially intergrade into Aristotle’s political society (Aristotle, 1932,1253a9-11),insofar as it distinguishes civil society from individuals. The concept of citizen “is able to include those public spaces where other identities become active and meaningful” (Tandon, 2015:249). The next turning point contains the contrast of civil society with the world of nature(Hobbes, 1998) and then its distinction from the primitive society according to the rules and laws governing the civilized status(Ignatieff, 1995).

Nevertheless, the point at issue of civil society, in every aspect of the democratic condition (Giddens, 1998) and dialectical democracy (Chandler, 2000),self-organization remains in the context of a transformative condition of the political system (Habermas, 1996), where the firm assumptions of responsibility for social action are integrated“within a public sphereas fundamental for the formation and functioning of a civic society” (Skapska, 1997:149).In other words, it is about an innate discovery of the society limits in terms of the citizen’s encounter in the context of a meaningful engagement (Midgley etal., 2018). But which is the reference of the above political condition in adult education?

The above reasoning starts an identity-seeking course in the field of adult education, putting its evolution in terms of democracy (Welton, 1995).The more we raise democratic consciousness dilemmas in the field of civil society, the more we awaken our consciousness in order to“de-colonize the lifeworld, an objective shared by some adult educators” (Murphy, 2001).

In this way, adult educators also set the *time* for an attitude change as a wake-up indication in the civil society (Fleming, 1998) annexing the way of self-organization and the citizens’ interaction (Mendiwelo-Bendeketal., 2015)to an informal learning society (Johnson, 2012).The Pask model (1975), for instance, as a framework of governmental, education and epistemology (Scott, 2015), draws up a dialectical construction of knowledge based on the

signification of the context (Herronetal., 2018)among those that“takes place when effective communication occurs, the process of coming to know where on a participant in a conversation can be said to understand an other participant’s “knowledge””(Pask, 1975: 343).

In other words, it is about a community that converses, discovering constantly the limits of the “opportunities and learning processes that influence decision making” (MendiwelseBendeketal., 2015: 909). In this context, the systematic exploration of opportunities is reflected, in order for the community members to participate in actions and in joint decision-making as active members of an acting society. The educational co-operations,(Mayo & Annette, 2010), for instance, form a *transformative space* of the informal learning, adopting forms of civic activism (Westheimer & Kahne, 2004).It is, so to speak, as an echo of the Freirean reading on the critical emancipation of the citizen(Freire,1982).In this particular crucial field of action, the learner can be "informed about the world in which they live and are able to be active citizens and understand how they can shape their own futures and make a difference" (Osler, 2002:2).

According to the above Freirean framework informal forms of learning can take place in order to *listen* each time to the learning community (Freire, 1993). More specifically, In particular, communities that learn are integrated into different ways of reading “but they are all influenced by subsequent political and economic situations and by the culture, usually rooted in the natural environment” (Bogataj,2015:33). The way of autonomy and the dynamics of cooperation, according to the educational partnership directions, construct those priorities, which compose the local voice of the educational policy.It is the voice of the local community, which activates their intimate educational *institutions* of the local universities in order to meet the individual educational needs of the citizens of a community. These synergies, according to the above antecedents, “test new models combining lifelong learning and civic engagement...” (Wilsonetal., 2006/2007: 94).

Furthermore, the way in which the above synergies take place does not only concern a participatory process, but it also forms part of the active presence of the citizen in the democratic manifestations of the city.It mostly relates to the ancient Aristotelian Greek terms“so that the goodness of a citizen must necessarily be relative to the various forms of the state” (Aristotle, 1932, 1276b-29-31).In addition, the interaction with the educational community will be the “function of popular enlightenment was to support the development of civil society via political empowerment” (Milana, 2009:350).In other words, it is this is an interaction with democracy, since “the more democratic government is perceived as responsive to people and/or vice versa” (Milana, 2009: 357).

Conclusion

In this essay we have attempted to highlight the field of adult education in the place of the social change of the modern and postmodern condition, as it is read by its philosophical as well as its political components. The approach we followed mostly raised questions about the

citizen’s role in each era assessing the principles of their self-consciousness. The point at issue of the above reading was the dynamic of the synergies assessing each time the needs of a society in the context of a democratic activation of the citizens. The constitution of the democratic self-consciousness of the citizen, in other words, goes through the way in which they *listen* to ideas about freedom, in so far as they constitute their awakened consciousness.

Within the above context, the adult education relates to an emancipating criticism, constantly redefining the founding meaning of its conditions. Each time, namely, that an act of political self-consciousness is established in the educational process cycle the conditions of the educational priorities of its democratic reform debating with the in force clarifications of its dynamic are also formed. In other words, it is about a political act, which is constantly being transformed according to the example of the dilemmas at the time drawing up the critical reading of its productive structures.

The political speech of adult education, therefore, goes through the impulses of the questioning, which infer a dialectic with the needs of social consciousness. What is, then, the reduction condition of adult education in a democratic view of its proposal? Marx, Gramsci, Mill and Dewey have highlighted different ways of radical democratic proposition structuring a contemplation which includes that participation is an important means of self-development and self-realization. They also hold that more participation will produce individuals with more democratic dispositions – individuals who are more tolerant of difference, more sensitive to reciprocity, better able to engage in moral discourse and judgment, and more prone to examine their own preferences – all qualities conducive to the success of democracy as a way of making decisions” (Warren, 1995:167).

However, we cannot determine the adult education status by reference to the social context aspects, since each time we attempt to define its social reference reason we orient our pursuits to its legitimizing norms of thought. Therefore, the safeguarding within a legitimizing condition shapes the terms of a historical and critical control in the context of a regulatory perception. Hence, the same reason, which in the postmodern environment withdraws as an intrinsic condition of modern perception, also expresses a stalemate orientation, since it is out of law and history. What remains as a powerful reading condition of the adult education? Which is, ultimately, the lesson of adult education?

Attempting to propose a reflection on the above questions, we would note that this is the way in which the subject's ability to discover their freedom is identified each time through a progressive policy that validates the necessary changes to their democratic reference. This proposal of freedom offers the opportunity to adult education to constantly discover new paths of reflective clarity in order to compose and reconstruct its course in society in every situation. This is not, namely, a new example of the truth viewing social condition, but it is the perpetual dynamics of the above course, constantly approaching the truth beyond all sorts of instruments, as Deleuze & Guattari clearly point out:

“Lodge yourself on a stratum, experiment with the opportunities it offers find an advantageous place on it, find potential movements of deterritorialization, possible lines of flight, experience them, produce flow conjunctions here and there, try out continua of intensities segment by segment, have a small plot of new land at all times. It is through a meticulous relation with the strata that one succeeds in freeing lines of flight, causing conjugated flows to pass and escape and bringing forth continuous intensities for a BwO.” (Deleuze & Guattari, 1987:161).

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