

PRODUCTION OF KNOWLEDGE and DOMINANT RACE INTERESTS

By

I Wayan Winaja

Graduate programs, Hindu University of Indonesia. Bali, Indonesia

*E-mail: winajawayan@gmail.com

Abstract

Education should focus on the development of intellectual ability that is universal and conducted socio-culturally to build an educated, *dewasya* (mature), and *pradnyan* (smart) human. Education cannot be limited only as mere *schooling*. It must be able to develop the whole human intelligence spectrum through formal, non-formal and informal education.

The weakness of the educational institutions today is it does not relatively have a clear basis for the development of culture. The educational institutions were only developed based on libidinal economic model to produce workers that are integrated according to the values of the capitalist economic background. So that the output of education institutions is the jobseekers with dreams of high income, become powerless, and not as creative as the creator of the welfare in the cycle of the most essential benefit series in education and learning.

These conditions make the mind immediately focused on what is called a McDonaldization "paradigm", a process in which the principles of *fast-food* restaurants comes to dominate more sectors of American life as well as in various other parts of the world. Transformation becomes almost instantaneous, with the principle of quickly achieving results, but unfortunately without regard to the impact, and the quality aspect of the results achieved. Paradigm have an effect on the way of thinking of education regulator (government), educators, students, and the community in defining science. McDonaldization represents symbols of modernism, which unwittingly is the influence of the dominant race. School education also is contaminated by McDonaldization, for the sake of modernization symbol which unwittingly apply the hidden *curriculum* and *hidden ideology*.

Keywords: *Production of knowledge, dominant race*

1. Introduction

Education is the absolute necessity of all humanity. Without education, human will not have the ability to adapt to the environment, and it would be impossible to withstand the environment. Education has a role as a shaper of human civilization. Civilization would be awakened when humans acquire education. Without education, human are powerless, will be "dead", uncivilized, and will even be savage. Education must be the "ecstasy" of humankind. Like it or not, education is one of the common needs in the life of mankind. Education should focus on the

development of intellectual abilities that is universal and occurred socio-culturally to build an educated man, *dewasya* (mature), and *pradnyan* (smart).

According to Tilaar (2006) there are three things that need to be reviewed in education. Firstly, education cannot be limited only as mere *schooling*. The process of education is to avoid alienation from real life and prevent people thrown from responsibility in education. Second, education is not only for the development of intelligence, but the developer of the entire human intelligence spectrum through formal, non-formal and informal education. Third, education is not only making people smart but cultured. All three things above show that education does not only form an educated human but also *civilized human being*.

School education should be able to encourage people to build their own understanding and knowledge, which are based on cognitive constructivist theory. The weakness of the educational institutions today is it relatively does not have a clear basis for the development of culture. The educational institutions were only developed based on the libido economic model to produce workers that are integrated according to the values of the capitalist economic background. So that, the output of education institution is the jobseekers with dreams of high income. Thus the output of educational institutions becomes helpless and not as creative as the creator of the welfare in the cycle of the most essential benefits series in education and learning (Aunurrahman 2010; Winaja, 2012).

Capitalist-based libido economy is the production of deifying ratio to pursue growth, as a result of "grand narratives" of knowledge and domination of the dominant race. The education institutions are also entangled in the grand narrative by establishing a dichotomy between disciplines. The educational institutions becomes attached to the sciences that "promises comfort" pragmatically, by building grand narrative that science which is closely related to the technology with the spirit of libido economy, is a science that is able to deliver the welfare of mankind, without realizing that education finally has built a dichotomy between the ratio and flavor, if it cannot be called between science and spirituality. The ratio and the flavor should built parallel. The ratio without taste would go blind and flavor without the ratio would be paralyzed. Remember the atomic bombs that fell on Hiroshima and Nagasaki, which has destroyed civilization. Since then, the weapons of mass destruction with nuclear warheads have been a "trend" in the defense of the nation and the country's sovereignty. The creation of humans on the pretext of progress finally had ended civilization with their own creation. Mankind has managed to build knowledge, which should have the knowledge to be successful in establishing a human. If the human form the science, the development and application should be directed, not to damage human life and other life (Tilaar, 2006).

In the context of the global community, it is conspicuously characterized by the operation of global capital that is increasingly penetrated through the capital of *Trans National Corporations (TNCs)* to all corners of the world. The capital of *TNCs* have set up (almost) everything. In many cases, capital could even determine who should be in power (dominate) within a country. In other words, the capital governs the country, not the other way (let's ponder the regional government/legislative election model in Indonesia, until the arrest of the chairman of the constitutional court in 2013). The most new is the Bali case reclamation rejection by the

community, as well as the deaf and mute "Ruler of the Central to the Regional, both executive legislative". They all signify that the capital could set the "state" through the policy of the authorities.

Similarly, in two or three decades after World War II, the stories of rise and fall of the regimes in various parts of the world have popped out, especially in parts that are commonly called the Third World. In this case the capital of "Dominant Race" has big influence on the political scenarios in the Third World, or the post-colonial countries. That means, the education, economic, political, social, and governance policy in the countries of the Third World cannot be separated by the power of the dominant race. Geographical boundaries of the nation-state is still firm but the sovereignty of nation-states began to be contaminated by the "capital" of the dominant race.

In the 1990s there was an interesting development in the relationship between capital and the dynamics of social, economic, and political world. The end of the cold war follows the collapse of the Soviet Union, the polarization domination ends. Capital is no longer as supporters of the regime but to change the target towards democratization, and human rights struggle. According to Budiawan (1996), considering that there is a very close relationship between capital issues of democratization and human rights, this phenomenon is called as an irony symptom of History. The pushed democratization and human rights is part of the scenario for the future that is free trade. The rhetoric of democratization and human rights is nothing more than a prerequisite for creating ripe conditions to the establishment of the free trade era including "quibble school education international trade". The problem is with their dominance through free trade will reduce social inequalities, improving gender equality, intellectual quality, and environmental quality. Intellectuals as the production of educational institutions should be able to give answers and find solutions.

2. Modernism and Sciences Authority

The spirit of "Instrumental Positivism" modernism, is the spirit that is concerned with things that are practical and hard work with the financial success as the main criterion. The adherents of positivism assume that the peak of human knowledge is positive sciences or science (sciences departing from the facts verified and measured rigorously). The emergence of positivism cannot be separated from the cultural climate that allows the growing movement to apply the workings of science in various fields of human life. The cultural climate is brought by the Industrial Revolution in England in the 18th century that led to the emergence of a wave of optimism about the progress of mankind which is based on the success of the technology industry itself. As a further result, positivism rests speculative philosophy of work, i.e. the search for ontological or metaphysical nature which has lived for thousands of years.

In the view of positivism, philosophy does not have another job besides the workings of science, i.e. finding general principles which are the same for all sciences, and use it as a guiding principle of human behavior and the basis for setting behavior. In this context, the positivism is sure that the community would have progress if they appreciate science and technology. This is in line with the opinion of Adrian (2006), which states that by upholds the position of science and optimistic about the social role that can be played the welfare of mankind will be improved. Major exponent of positivism is Saint Simon (1760-1825) and his disciple August Comte (1798-1857).

Comte then developed positivism against what it was believed to be negative and destructive philosophy of the enlightenment thinkers who said they cannot break away from the delusions of metaphysics. Comte along with several other French thinkers then created a line of counterrevolutionary critical of enlightenment project. It is based on the belief that the Comte positive-scientific knowledge is a definite, tangible, and useful knowledge. He killed metaphysics with his belief that everything that can be known by human beings is what caught the senses. The belief of Comte and his followers against the philosophy of positivism is actually based on Comte's theory about the three stages of historical development of human thought, i.e. (1) the theological stage, (2) the metaphysical stage, and (3) positive phase-scientific.

The theological stage assumes that people understand the phenomena of nature as a result of the direct action of divine power. This stage can still be divided into three stages again, i.e. animism, polytheism and monotheism. At the stage of animism, objects are considered to have soul, and in particular there are objects that are considered holy or sacred. At the stage of polytheism, people believe in many gods, as there is the wind god, god of the sea, God of Fire, and others. In contrast, at the stage of monotheism, people believe that there is sole force behind all of these symptoms.

At the stage of metaphysics, a single force was replaced by the principles of metaphysics in the form of power of abstraction, such as 'nature'. It is also believed that there are other forces beyond the life of uncaught senses. While in the positive-scientific stage, humans stop searching for the cause of absolute, both God and 'nature', humans began to concentrate on observation of the physical and social world in the search for the laws that govern them.

While on the positive-scientific stage, human life is colored by the belief much at science (science) and technology. What was delivered by Comte has discovered the truth today. It is very obvious from the various natural phenomena that had not resolved by the human mind. Nowadays with the advancement of science and technology, everything seems to be overcome. The things that are physical humane is surely believed by humans that it will be solved by science and technology. Comte said that science with positivism has been metamorphosing into a notion in philosophy, i.e. the highly developed philosophy of science. According to Ian Hacking in Adrian (2006), positivism is not only a philosophy of science, but also a modern humanist religion. Positivism is said to be a dogmatic religion because it has institutionalized the view of the world into the doctrine for science. The worldview by positivism is objectivistic world view, which is a world view which states that physical objects are present independently of mental and bring those properties directly through sensory data. That is, the reality of the sensory data is the reality as it is (*seeing is believing*). Not only that, the theory of the three stages of culture stated by Comte also confirmed by other research findings. Three stages of culture by Comte are associated with three different forms of community settings to find the truth. For example, the theological stage by Comte is linked into form of community setting that still believe in the existence of absolute authority, the privilege of divine (*divine right*) on kings as kings are considered descendants of the gods. The order of a society at this stage is feudalistic-militaristic. The legitimacy of the ruler is imposed by a formidable military force. While in the metaphysical stage, the concept of militaristic-feudal power is radically criticized. The kingly and priestly authority is replaced with a democratic

rule of law, with the assumption that everyone should be treated equally because they have *natural rights*. At the stage of positive-scientific thinking, the community settings are associated with the development of industrial society. In the positive-scientific life stage, the economic life of the community is also into the limelight and led and governed by a group of elite scientists as the dominant race on duty organize society rationally.

These conditions make the mind immediately thinks of what is being said by Ritzer (2002) about comprehensive "paradigm" which he called McDonaldization, as follows, a process in which the principles of fast food restaurant comes to dominate more sectors of American life as well as in various other parts of the world.

When referring to the Ritzer's view above, it can be observed that in everywhere McDonaldization life affects not only the restaurant business, but affect the areas of life ranging from employment, health care, travel, politics, family, and also education. When education is "contaminated" by the McDonaldization paradigm, then in the process of *knowledge transfer* to the younger generation from the older generation (learners, educators, community, and education regulator), the McDonaldization principle becomes inevitable. Transformation becomes instantaneous, with the principle of quickly achieving results, but unfortunately without regard to the impact, and the quality aspect of the achieved results. This paradigm have an effect on the way of thinking of education regulator (government), educators, students, and the community in defining science. McDonaldization paradigm represents symbols of modernism, which is unwittingly the influence of the dominant race.

In almost every (academic) conversation, intellectuals usually define normatively, or describe the ideal, that the educated people have high commitment on humanity. A person can be highly educated without having a high level of formal education. With such understanding, a person is worth mentioning intellectual undoubtedly has a high social solidarity. The solidarity is simply understood as an alignment on the weak, oppressed, and marginalized in (almost) all aspects of social life. Alignments do not just refer the quantitative virtue, but is driven by the will to empower them, more fundamentally change the system of unfair and not dominating social life. About how to form the alignments, it is important to keep in mind that an intellectual is whose main activity is thinking, thinking to make change for the better, emancipatory form of ideas. The idea which is the result of the activity of thinking can move history. This means that the activity of thinking cannot be underestimated, cannot be regarded as "just".

The strong belief in the development of instrumentalist-and-technology-based-science, as a symbol of "intellectuals", "progress", and modernism, is seen in the statement by Schumacher in his book, *The Gide For The Perlexed*, stating that the world of social science has been hit by the disaster extreme crisis. This can happen because if it refers to the theory of Comte about the three stages of development of human thought, it looks like the adult stage of the mindset of the people has entered the third stage, the positive-scientific phase. It resulted in everything that is done by the society today is more influenced by "McDonaldisasi", rational, objective thought patterns, but always supported by the sensory instrumentalist data (Nataatmadja, 2003).

In the context of this discourse of asymmetrical power relations justification or domination race domination justification relation on the production of knowledge is so obvious. From interviews

with some high school students and parents, it is revealed that most of them said subjects inherent in the technology, (Chemistry, Physics, Biology, Mathematics) is believed to be a promising better future and more prospective, while the social sciences and humanities is "relatively" not considered as promising future. This shows how the imperialism of dominant race knowledge on the *minority* races has mastered the knowledge of cognition structure of society widely. The production of knowledge and interests of the dominant race to the enforcement and recognition which are not equal to the development of science is very dominant in this global era.

3. Education and Knowledge Production

Education is a gradual activity based on careful planning to achieve the ideals of humanity. People have always aspired to achieve a prosperous and happy life, physically and mentally. However, the ideal cannot be achieved if it is not followed by striving improve on themselves through education. The higher the human expectations, the greater the demands on the progression of the quality of education needed to achieve these goals. So, education is a reflection of the aspirations of people while institutions that are able to change and improve the ideals that are not backward and static. Education is a golden bridge to change, so as to not surrender and dictated by the circumstances, and others. Education should be able to generate new elites who are aware of the backwardness and oppression towards progress and liberation (Yamin, 2009).

Sutan Alisjahbana in Mihardja (1998) stated that Indonesia should imitate a lot from the West in some respects, such as the issue of energy, engineering, and intelligence, but that should also be noted from the West is that they do not recognize the patience, do not know and will not know tranquility heart. This means that West philosophy does not have to all be followed. It is an affirmation of Ki Hajar Dewantara in Mihardja (1998), which states that the intelligence of the mind and science are always influenced strongly on the growth of egoism, the mind-worldliness, the progress of the mind, and build a sense of the battle between the "I" is one with another "me". If it caused a separation of school and family life, then the intellectual education which burnish intellectual 8 hours every day is useless. Education should not be released only between the role of the family and the school. Family teaches ethical and moral much, while school burnish the intelligence of knowledge.

According to the statement of educational and cultural figures above, then the education should hone intelligence education in balance between ratio intelligence and sense, through right brain and left brain training. However, based on data collected by the writer in 2010-2012, schools in Indonesia with the existing curriculum structure was more intended to sharpen the intelligence, to train right brain. This means that the ratio intelligence is priority than the sense. Intelligence ratios with its main prop of science and technology are so special in our schooling education model. While sense intelligence that is humanity is relatively not get attention. The cognition of people became polluted. Not proud of the special value of educational outcomes of schooling in clumps of non-science subjects that do not produce technologically. The public flocked to entrust children in non-formal education (tutoring) in order later to get the value of a special science subjects. Only few people entrust their child to the non-formal education institutions to hone the intelligence of sense.

Nowadays, education has spawned so many professionals who have smart brain, according the secular science dream, i.e. objective, positivists, and instrumentalist. They are modern-minded, very professional, a positivist science as a tool to make the pursuit of growth, and the economy as commander of transformation.

The curriculum structure with more education model emphasizes solely cognitive aspects of intellectual which is oriented on pragmatic Western values. This curriculum makes students become oblivious to their culture and make learners only be skilled labor for the world of work (Suwati, 2008). According to Ki Hajar Dewantara, education is the means used to pass on cultural values from one generation to the next, while culture is the spirit that animates education. Through education, soul, and independent mind, advanced intellectual, and healthy soul are built. Education shall enable students to be "himself", must "do things right" and not be "loyal soldier", and not "doing things right".

4. Conclusion

The spirit of "Instrumentative Positivism" Modernism is the spirit that is concerned with practical things and hard work with the financial success as the main criterion. The adherents of positivism assume that the peak of human knowledge is positive sciences or science (sciences departing from the facts verified and measured rigorously). Positivism is made dogmatic religion because it has institutionalized view of the world and become a doctrine for science. Worldview embraced by positivism is objectivistic world view, which is a world view which states that physical objects are present independently from mental and bring those properties directly through sensory data. Positivism assures that the community would progress if they appreciate science and technology. By upholds the position of science and optimistic on the social role that can be played, they will improve the welfare of mankind.

The belief that science can be universally true predicates and the value-free is a fatal mistake and become a modern human traps. Modern humans forget that the foundation of building science is subjectivity. *Knowledge is power, power is knowledge*, so Foucault describes the humans with their subjectivity taking a decision on a point of knowledge. The subjectivity of man is who finally speaking, which takes decisions on the truth of something.

Knowingly or not *hidden ideology* is followed by the school, stakeholder and the education system in high school. These symptoms can be seen, on the "more" portion given to science subjects, so as to create a sharp dichotomy between science, social studies, and Humanities. Mastering Science class will have more opportunities, more prestigious. Moreover, the fact, science and Mathematics produce technology as the sign of the human mastery over nature. The image that students who master the science subjects are smart, diligent, rational, have a chance of a bright future. Thus, the school is ultimately a status symbol. Adherents of positivism assume that the peak of science is positive sciences or (natural) science. It is believed that the society will make progress when appreciate science and technology, embodied in an awe to "consume" technologies. His doctrine is all science should be under the umbrella of positivistic paradigm and instrumentalists. It has awakened in the entire cognition structure of society and

government. The production of knowledge and interests of the dominant race with unequal enforcement of the science is dominating today's education.

5. Suggestion

From the findings and conclusions that have been formulated above, it can be delivered advice in this article, which may be used as study materials for further research. It is suggested to regulators education, to immediately terminate the transience and delaying the binary oppositions in education, especially the development of science.

References

- Adrian, Dony Gahral. 2006. *The spark of Contemporary Thought, A Comprehensive Introduction*. Yogyakarta: Jalasutra.
- Aunurrahman. 2010. *Teaching and Learning*. Bandung : Alfabeta
- Budiawan. 1996. "Capitalism and Development Issues" in *Journal LP3ES Prosma, No. 2 – 1996*.
- Miharja, Achdiat K. 1998. *Polemic of Culture*. Jakarta: Balai Pustaka
- Nataatmadja, Hidayat. 2003. *Global Crisis of Social Sciences and cleansing*. Jakarta: Center for the Study and Documentation works Hidayat Nataatmadja
- Ritzer, George. 2003. *Postmodern Social Theory*. Yogyakarta: Kreasi Wacana.
- Suwati, 2008. *Schools open, to look for work*. Jakarta: Pustaka Grafia
- Tilaar, H.A.R. 2006. *National Education Standards. A Critical Review*. Jakarta: PT Rineka Cipta
- Winaja, I Wayan. 2012. "The marginalization of the Department of Social Sciences and Languages at High School: Case studies in SMA 1 and SMA Dwijendra Denpasar". Dissertation. Denpasar: Udayana University Graduate Program
- Yamin, Moh. 2009. *Education sued the Indonesia. Learning from Paulo Freire and Ki Hajar Dewantara..* Yogyakarta: AR-RUZZ MEDIA