

Philosophical analysis of Mortimer J. Adler's Christian education and global education management

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ABSTRACT

The present research shows the absurdity of education, especially education management, in the posthumanist schema. Posthumanists seem to want to form their own group, but researchers see that posthumanism is not new, especially in the world of education. Philosopher Mortimer J. Adler, in the framework of perennialism, shows the structure of education, especially in America, which, according to researchers, is relevant in Indonesia. Research findings are based on qualitative research with data retrieval methods from literature studies. Results showed that Mortimer J. Adler's philosophical thinking emphasizes the expansion of education management in both depth and fragility by and through learners, parents, teachers and related parties in the mecca of an independent curriculum.

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1. INTRODUCTION

Mortimer J. Adler was one of the influential philosophers in education (*paidea*) and inherited thoughts on curriculum building assemblages. Curriculum building at the primary and secondary school levels is connected to learners' capabilities. Adler extended philosophical thinking into the realm of education about the extent of learners' grounding needs, what about achievement, what constitutes achievement, what are the lucky categories for the stigma of lucky and unlucky students, and to what extent the curriculum underlies the holistic development of learners, whether by acceleration or through natural systematization [1].

Based on these questions, Adler basically envisioned wholeness as educational management generally, and researchers drew it from Christian education and learning perspectives [2]. Educational constancy, according to Adler, became central as he entered the philosophy of perennialism, which upholds eternal values for the avoidance of instant achievement [3]. Fulfilling the philosophy of perennialism as a prioritization of eternal values, Adler argued that educational management, such as learning, started with the latest learning methods, essentializing knowledge based on the framework of opinion [4]. Thus, opinion is equal to philosophy in learning. The development of opinion is not a step to avoid the tradition of the learner's origin as a learning context; instead, tradition is the meaningfulness of perennialism as a continuous eternity in the search for philosophy.

Education, including post-humanist education management based on Weldon's [5] understanding, shows the periodic movement of the history of humanism (figures, philosophers, elements [culture, economics, religion, psychology, sociology] involved). This involvement, although periodically alternating,

according to Weldon and Soulard, still shows who the author is [5], [6]. We argue that, based on Weldon's understanding, there is a patriarchal metanarrative of history itself when dealing with humanities issues. However, in spite of this, the researchers see a ray of sunshine through the mouth of humanism itself, especially when connected to Christianity, namely the universalization of education or global education, although the term "global" itself does not always mean negative.

Beyond global education, there is an attempt to eliminate the supernatural through the spirit of rationalization through scientific searches. The birth of religious humanism maps the story of the pastor (John Dietrich), the philosopher Roy Wood Sellers (Pennsylvania), and Curtis Reese. Weldon [5] sees the protection of the school of unitarianism as problematic when there are traces of tribal or traditional religions. America is one example where the two poles of humanism (religious and secular) meet due to the reduction of the term "humanism" when placed in the name of the global. However, the researchers found Weldon's attitude to be the antithesis of the two faces of humanism. Weldon [5] basically favors the development of science, not in the sense that science is separate from religion, especially Christianity. Humanist ethics and its relationship with religion (including Christianity) must bring an attitude of openness (accepting different views), love science, and uphold freedom to live in peace, brotherhood and friendship, and human honor with respect.

Researchers see, based on the details of the posthumanist spirit, that this spirit has existed and has been going on for a long time in the list of values of the struggle for humanity itself. The question is, then, what is the difference with posthumanism? Researchers in the discussion of this paper do not focus on the second comparison. However, a response suggests that the spirit of both is the same spirit. The researchers try to pose a question, for example, "What is the meaning, position, and how to be human in a crisis condition in the circle of planet Earth?" According to the researchers, this question leads the reader or researcher to the deconstruction of humanity itself. The deconstruction is the deconstruction of anthropocentric supremacy and exaltation or improvement over species (animals and plants). However, the researchers see that if the narrative moves to the realm of axiology, the question is, to what extent do humans coexist with wild animals? To what extent do humans live with plants that damage the skin? Whether through sap, thorns, or liquid. Based on this question, to what extent is the existence of each human animal and plant recognized? Researchers think that the deconstruction of who and what humans are is important in posthumanist theory.

According to the researchers, the term "posthumanist" is not only new but also a confusing concept. Evans in Sorgner [7] sees the term "posthuman" as parallel to "transhuman" and even "metahuman". The sense of the locus of the term, according to Evans in Sorgner, is more about the intermediation between humans and post-humans [8]. However, the question is, "What is the form of post-human?" Is it a form of revelation that leads to or evolves a new species? If so, what new species would be expected? or perhaps a form of anxiety in the form of the threat of human existence so that it "surrenders" to machines and species that are not human. The researchers in this case are not trying to think dualistically by segregating humanity with post-transhumanity, but rather seeing something new, almost invisible, or even in a space of ambiguity.

Keeling and Lehman [8] analogizes posthumanism as a philosophical perspective that epistemologizes human participation as agents, reduced to or not fully participating in contestation that is transformative. This philosophy no longer views humans as autonomous and conscious subjects, but the definition of humans leads to dependence on the environment [9]. The researchers suspect that biology, physical existence, and anything related to chemistry are all dependent on the ecosystem or environmental circle. In contrast to Aksenov [10], Aksenov sees the individual in the concept of humanity in general as a material object, namely the body. Christianity calls it a created person [11]–[16]. Philosophical thinking from the standpoint of structuralism informs us that humans should be detached from their inherent biological boundaries [17].

The researchers believe that based on Keeling and Aksenov's thoughts, although it seems ambiguous (Keeling speaks of reductionism in humanism, Aksenov mentions structuralism that persuades humans by approving the mutation of characters, conditions, and ideals in the direction of genetic manipulation), the direction is the same, namely, the transgression of limited human limitations to the locus of technology. Technology here not only leads to mechanization but also mimicry of human nature itself [18]. For example, the creation of human robots redefines humans as duplicable, emulating, or replica entities capable of feeling and reading the body language of interlocutors. In addition, technology can seek to stimulate human characteristics (physical [brain, nerves, DNA], emotions, traits, and mental processes). For example, in Martinez's research [19], Torres y Quevedo was the first to create a playerless chess game. Playerless is a sign of human presence facing each other physically.

The researchers suppose that the emotional angle in the presence of posthumanist spirit engineering is at the level of nerves and cognitive science alone [18], [20], [21]. What about instincts/feelings as mental processes, like hunger and thirst? Does the presence of human substitutes (artificial intelligence (AI))

translate as a disturbance? A reduction? Or consensus? Then, how is the acceptance of the assumption that emotions are a variety of information formulations that are unchangeable (not dynamic)? Through a series of questions based on these suspicions, the authors see a positive response to Makri's *et al.* [22] research one of the samples that the researchers include in this paper on the synergy of metacognition with multi-modal applications (integration between visual communication and virtual agents), which leads to negotiations between parties. The positivity of the systems at work, according to Makri *et al.* [22] and according to the author's reading, is more about readiness, regulation, and self-efficacy. The light of the posthumanist spirit, here through the author's reflection, leads to the control of system mobilization and the disappearance of the mystery of technology that should be inherent in human life itself. Then, what about social interaction in the posthumanist era? Makri *et al.* [22] points to the term "self-efficacy" that emphasizes collaborative systems.

If humanism is basically about resistance to authoritarianism and alienation, while, based on Keeling's understanding and the reduction of human participation through robotic labor *robota* meaning slave (in Czech) according to Makri *et al.* [22], is there anything left for the rights of ownership of AI systems, humanoid robots in Saudi Arabia (*sophia*), implants, and biomedicine like humans fight for their rights? The discussion of this analytical question is the current challenge for philosophical thinkers who are named as posthumanists or transhumanists [10], [18], [23]–[25]. However, there is also a flaw in the form of the question: has the phenomenon and "revelation" of the future of humanity already existed since the dynamization of technology throughout the ages?

Basically, the authors do not address that question. Instead, the authors focus on how humans respond to and become immersed in technological developments (cyborgs) and their significant impact on them. Is he increasingly alienated from the development itself, or does he merge with all its consequences? Or is it not that there is room in posthumanist praxis to fight for egalitarianism over gender, religious authoritarianism, sexism, and racism, as humanists usually do? Or, perhaps, God's work, which is not only specialized in humans but also in non-humans, is increasingly fulfilled in the expanse of Christ's love for the world? Or, perhaps it is human stuttering that makes its comfort zone feel intruded upon, making it stutter even more [26]–[30].

Posthuman in the sense of theory as unfinished, according to Spanos [31], is something vulnerable or fragile. Based on posthumanist phenomena as a means of reducing ontology, sexuality, and sociopolitics, the term "posthumanist," according to Spanos [31], is not an attempt at total reductivization into something the same. Spanos [31] refers to posthumanist theory as a theory of travel, which is essentially a theory that is not really final because it depends on where it comes from (place) and in what context or time. Discussion and/or dialog in the light of the posthuman, according to Spanos, remains a passion without the need to be upset over the assumption or conclusion that theory is not final and will not be able to be full. The researchers argue that, through Spanos' view of the unfinishedness of theory, the theory should also be able to be criticized based on field facts in each place. This means that theory is an item that must be tested based on historical reality. Spanos [31] says that theory originates and aims at human interests and also has boundaries without focusing on translation and expression. According to Spanos [31], theory is a local-regional action (axiological). We see that, based on Spanos' view, theory is both resistance and struggle. The researchers are also not too surprised by the term "posthuman" itself, considering Spanos' writing appeared in 1992. This means that the discussions, talks, arguments, and imaginations that arise in the concept of posthumanism itself are not something that appears suddenly.

Education management in the family circle, especially in Christian families, according to Fruh *et al.* [32] is empowering family meals, or the family meal challenge (FMC). The context of Fruh *et al.* [32] research, namely as a form of alternative way of balancing the disparity in the phenomenon of obesity in the African American and/or non-Hispanic black race. In addition to educational management, it is based on family cohesiveness and resilience, service, faith, community, and nature. These four bases were highlighted by Fruh *et al.* [32] in their search survey. Fruh *et al.* [32] listed the Christian family-based education management program into two parts (intervention goals and activities). Both are focused on: firstly, the goal is more about intervening to increase knowledge about eating at the same table to be stronger and healthier and adding strategies, frequency, and promotion about the importance of a healthy family circle or environment. Second, establishing a variety of planning strategies in terms of purchasing ingredients (ingredient list, availability in the kitchen or fridge, identifying affordability of vegetables and fruits, and online availability of the meal program). Third, develop positive interpersonal communication in the household while being in the same room at the table and avoiding electronic impressions (smartphones and television).

In the second previous study, researchers looked at the views of Stephen [33] regarding the relationship between spirituality and body management (disease, stigma). Stephen [33] explained that the lack of knowledge and religious stigma of persons living with human immunodeficiency virus people living with HIV/AIDS (PLWHA/AIDS) and cancer led Stephen [33] to see a new gap in the form of spirituality management as something hopeful and optimistic in the form of emotions, humor, independence, self-

esteem, and social connectedness. Stephen [33] implicitly found a management contribution to the rehabilitation of chronic diseases in the body through the participation of spirituality in their writing. Spirituality here is Christian spirituality in the form of an extension of the church.

Researchers compared multi-country Christian-based education management by Espinosa and González [34] in the third previous study. Espinosa and González [34] focuses on finding data in two countries: Spain and Latin America. The research offers the extent of synthesization and/or constructive platforms, in this case the dialogue between ethics, virtues, and values. Although the attempt to compare the two has fulfilled the research element, Espinosa and González [34] says that on average, moral education, whether as a subject or as a managerial form of education by educational actors, is a central theme in all schools. This offer is of interest to the researchers because Espinosa and González [34] researched 160 schools across seventeen Christian school-based countries.

Fourth, the researchers arrived at Patra [35] view when she compared subjective and objective education. Subjectivity and objectivity in education management are important, especially when it comes to character education, which is not only Indonesia's focus but education globally. Character education, according to Patra [35], based on the results of his reflection, is education that transforms knowledge, control, and personality in the learners themselves. Patra [35] rejects the definition of character education that boils down to subjects (exact, computer, law, and engineering). According to Patra [35], these types of learning subjects and materials are the objective world. The subjective world in Patra's description is when education and education management itself are oriented towards spirituality and self-knowledge.

Fruh [32], Stephen [33], Espinosa and Gonzales [34], and Patra [35] work both talk of educational management from a variety of global perspectives. Thus, all four researchers are close to researchers regarding education management, which no longer only focuses on administrative matters, but also on global issues, especially in humanities. Differently, researchers use the philosophy of Mortimer J. Adler who sees values (education management and Christian education) consistently emphasizing perennialism as a philosophy that emphasizes the values of sustainable centuries [1].

2. METHOD

This qualitative study used primary and secondary sources. The primary sources used were books written by Mortimer J. Adler, a postmodern perennialist philosopher who works in the field of education in general [36]. In particular, Adler discusses curriculum development at all levels of education as well as the administration of Christian education on a global and multidimensional scale [36]. The search for data through Adler's thought is important because he is not only in the global educational conversation, but he also contributes philosophical critical thinking on obedience and faith [2]. Those contributions of thought become the tools and methods that researchers use to analyze Christian education and management that are infested by philosophical thinking that is embodied in posthumanism. Posthumanism that both dissects and is dissected by the life cycle of education itself, agential, ecosystem and structuralization (constructive or reductionist) of human primacy as something biological, limited, thinking and fragile body that crosses regions around the world. In addition, the researcher sought secondary sources from recently published international journals that talk about philosophy, Christian education, and Christian education management. The secondary sources in this paper serve to bridge previous research as well as to contribute to the gap, analysis and distinction as something different in the writing. Therefore, this research is a literature review.

3. RESULTS AND DISCUSSION

3.1. Mortimer Jerome Adler's perennialism

According to Akomolafe [37], perennialist philosopher Mortimer J. Adler and his colleagues Robert Maynard Hutchins and Sir Richard Livingstone focused on the continuity and consistency of ideas in education. These ideas are useful not only in the past but are also continuous, structured, and constant now and later. The continuity is at the level of self-development. For example, through reasoning over the universalization of truth. Adler not only alludes to the education of the past; he also sees the contemporary education of the future and present on the footing of culture, art, and politics [1], [3], [37].

Adler's thinking, through the view of Erb [38], was previously based on or initiated by Thomas, namely the term Thomistic in the project of learning and teaching itself. Researchers see the circulation of learning from the point of view of the philosophy of perennialism according to the birth of December 28, 1902, and Thomas leads and focuses on analysis, then the praxis of virtue (virtuous) in terms of analyzing knowledge [38]. However, according to the philosophy of perennialism, all of these eternal values are found in the student's personal principle of the existence of logic [39]–[43]. The author of the 1965 book “The Conditions of Philosophy”, speaks of thought not only in the context of liberal learning, but also in the study

of Christian scripture. The researchers found a learning process, albeit constant, in the collaboration of Thomas' thoughts with the author of the difference of man and the difference it makes in 1967 when dealing with Christian learning. The thinking is directed more towards the students. Although, the researchers have not yet found the effect of the thoughts that are grounded in the personalities of teachers or parents of students.

The author of defense of the philosophy of education says that anything related to philosophy is an opinion. The essentialization of knowledge as a science is the same as the essentialization of philosophy as an opinion [2]. In addition, in classroom management and learning, the products of perennialism are important despite the debate that the lecture method and the memorization pattern in the classroom are "outdated," especially in the name of the industrial revolution and technological acceleration. We see that both lectures and memorization methods have remained important and useful across the ages. For example, in data processing, presentation, and retrieval, up until now and possibly into the future, researchers in recent research, whether in the last 10 years or the last 5 years, will still look for gaps in the form of gaps between lecture and memorization methods. The researchers see a general understanding of the philosophy of perennialism in the world of education, namely, that every human being must see that humans are rationalist creatures with movements of thought.

3.2. Docility subjectivity as a reflection of Mortimer J. Adler's philosophy of perennialism

Adler [44] sees the terms "docility" and "pietism" as complementary. The researchers argue that docility, by its very nature, cannot be absolutized in all circumstances. For example, docility for the violation of something that is clearly an offense. However, the researchers rethink Adler's [44] view that docility itself is an enduring value that would become problematic if lost in events. For example, based on the learner's realization that he lacks skills, he should be docile to the teacher. Docility here, according to the man born on December 28, 1902, leads to postponement of judgment, perseverance that focuses on the teacher's assurance of knowledge, and submitting to the exclusion of his previous thoughts in order to gain the latest understanding and cooperate with his own mind [44]. The researchers see this form of submission to all the thoughts, feelings, and attention of the learner as a product of the belief that the teacher himself is inherently authoritative over his knowledge and experience. Adler [44] compares this form of docility toward teachers with docility toward political positions. Adler [44] saw that political office could be held by people who lacked responsibility.

Adler [44] compared obedience with submission. According to the researchers, both are eternal values that will not disappear, even though they often experience dilemmas and tensions that lead to something alienating. The 1930 lecturer in legal philosophy at the University of Chicago compared submission and obedience in the context of culture and religion. Modern culture today, according to the author of the book six great ideas, is so ambivalent toward local culture [44]. The difference is more about the resistance of actors in modern culture who do not like both the term and the impulses of docility or/and obedience itself. Obedience is interpreted as a dictatorial action. Adler [44] likens dictatorial action to Catholic education, which is more about subjugation. In fact, Adler [44] refutes this assumption that submission or docility can be a form of surrender to anarchy. However, it is rather something that already exists naturally, or it could be submitted as an appearance.

Adler offers the format of docility as virtuous morality, whether it has been immersed in culture or education, as eternal values both inside and outside the school through the multi-party interaction of learners and vice versa [44]. This perennialist philosophical thought invites learners who live in an era of accelerated technology and science to keep rethinking the eternal value of docility itself. Of course, with serious considerations. Struggling against reluctance is obedience itself. In addition, counteracting the weaknesses of the self that have consequences for wise decisions is docility itself.

Obedience or docility as a form of postponement of judgment on a trusted authority (in this case, the teacher), is not a yes to the repetition of mistakes. Judgment in this position is a later thing after the act of obedience to authority. Researchers see that it is possible that students' trust in authority is based on logical considerations and the teacher's stories during the learning process. We see that critical thinking is important, but it needs to be postponed and activated after the decision to obey. Adler [4] then argues that democracy in learners will not be alienated even if they decide to be docile to the teacher and something they believe in. Democracy among learners is an important part; not only has it happened in the past, but it runs dynamically amidst the onslaught of authority and something patriarchal.

Adler [4], a philosopher and educator, according to the researchers' understanding, emphasizes freedom in education. Adler did not reject the dualism of education and democracy. According to Adler, both run symmetrically. In Adler's understanding, democracy puts forward a model of leaders with proper leadership and educational suffrage. However, a leader without education leading an organization is likened to a mobocracy [4], [37]. Mobocracy, as far as researchers can see, is a leadership model that comes from the proletariat but is "blind" to the map of government. In other words, someone wants to lead until they are

elected, but ignoring education is the same as mobocracy. This model is not only a mobocracy, according to Adler [4], but also an illusion and/or betrayal of the ideal.

Adler [4] thoughts come from the thoughts of John Dewey, an educational philosopher who emphasizes educational democracy. Adler, in the book *Paideia Proposal* [4], rejects the idea that the purpose of children getting an education is to get a job. The understanding that a person (a child) who gets a job is a category and that the goal of becoming a full human being is a wrong. Adler rejects this idea because, according to him, the world of education should give children the full right to enjoy their curiosity, feelings, and enthusiasm [4], [37]. Adler added that educating children means educating them according to their capacity. The researchers see that the concept of democracy, according to Adler, lies in the full capacity of children without considering them as semi-adult subjects or learning to get a job as an illusory stigma of "freedom for all."

The authors nevertheless notice a flaw in Adler's understanding in that Adler does not differentiate between men and women as participants in education. The researchers argue that it is not only about the notion of being half-grown or preparing for work, but that in obtaining justice or fighting for justice, women have basically been subordinated beforehand. Their rights are deliberately removed, and they are treated unequally with men. So, according to the researchers, before women enter the world of education, although they still have the freedom to play and develop their ideas and abilities, they must first get support. Support here, according to the researchers, is support that does not come from himself but first from the closest people to direct government intervention for women receiving education.

3.3. Education management and multidimensional christianity

Education management in a global context, as far as the researchers contemplate, has orientations, definitions, strategies, access, control, and internal quality across education (primary, secondary, higher education, and universities). Adler [1] book shows and asks about the quality of education management at each institution with a variety of questions. The questions are, for example, "Where and where is the institution being taken?" What about the system and the organization that have not yet been built? How is insurance governance? Randhahn and Niedermeier [45] continue to ask questions about educational management strategies in terms of analysis, control, development, and implementation. In the context of educational management questions in higher education, Randhahn and Niedermeier [45] ask and discuss the extent of the HRD function, from teaching management to research, and how the culture is built. Researchers see that education management with the injection of these questions is important, and researchers see that the questions are still centered on education management in general.

Yu [46] examined Christianity (what, how, and who believers are) in the space of the cultural engagement of each foreign student. Yu [46] examination as important because it places education management at the locus of cross-cultural participation by students as cultural agents. In addition, the researchers' interest is that Yu [46] data search technique is not an easy job because it provides and administers questionnaires to 501 students. In addition, the number of students (as many as 15 people) in Yu's [46] interview technique, according to the researchers, means that an interview for 15 people requires accuracy, patience, and time that is not fast. Based on the researchers' understanding highlighting cross-cultural student agency as part of education management education management does not only talk about numbers and implementation but also talks about reflection. The development of reflection through qualitative research by Yu [46] shows that education management is not merely stigmatized in quantitative research, even though Yu [46] stitches data looking at quantitative research. Based on Yu's [46] touch on qualitative research with interview techniques with 15 students, researchers feel the need to raise education management in the form of reflection, or it can also be re-evaluative.

Cha and Ye [47] are still talking about the subject of education (teachers and students), just like Cha and Ye [47] compared the values of education management among teachers and students in the context of Christian schools in Bangkok. Cha and Ye [47] see the value of implementing student-oriented education management as developing communication skills with positive listening, making, deciding, and problem solving. Meanwhile, teacher demographics point to background, experience, nationality, and gender in teacher education. Values lead to evaluation, growth, and the implementation of results [47].

Sorenson and Milbrandt [48] see the business basis in the education management system in the context of religion and business in daily praxis as the social assets of the family [48]. As far as the researchers can see, the social asset here is the trust capital of the business family, which borrows family values, especially those that develop in Christian families. These values are relationships and trusting character. Sorenson and Milbrandt [48] by searching for data through the 4 families of businesspeople, all of whom come from Christian families, show that the integration of Christian values with business becomes important management, especially when dealing with the narratives of subjects in business families. We see family social assets as the basis of Sorenson and Milbrandt [48] research, not as something new in the world

of research or in business practice. We see that in Sorenson and Milbrandt presentation, family social assets themselves are an idea that has existed in the sociology literature, such as the understanding and thought of Coleman, Purnam, and Lesser. However, the uniqueness of Sorenson and Milbrandt [48] research lies in the existing Christian values that are then developed through the Christian family business process, which researchers consider a family social asset-based management process. In addition, the relationships, expectations, obligations, reputation, transactions, cognitive interactions, and competitive processes in the family company, according to the researchers, have led to what is called Christian values-based education management.

Transformation in the format of global education management, especially in the Kenyan context, the researchers looked at Amwago [49]. According to Amwago [49] dissertation, education management in Kenya defines education management as an institutional transformation. Amwago [49] elaborated that the building blocks of transformation management include: the leadership model, the transition process, efforts to maintain the uniqueness of the institution, and the diversification of the institution's curriculum. The researchers see the transformation of the leadership management model in the form of educational management in the Bible school institution into a Christian University.

Alefaio-Tugia [50] sees management in the Christian space in New Zealand through spinning positive praxis buildings for diaspora communities experiencing crisis conditions (disaster and economic/monetary), poverty with rising living costs, and building stigma from anti-immigration-diaspora. The context of disaster management on a Christian basis, according to the author's research, is the slow movement of the local government when there is a disaster. Alefaio-Tugia [50] sees an opening through not only the physical construction of churches but also the strength of the urban-diaspora (transnational) community as a social and disaster defense measure (tsunamis, typhoon threats, and earthquakes [technicolor]). Researchers found the concept of Christianity-based management in the disaster response space through the term Tama Fanau as a way for leaders to manage disaster resilience in humanitarian spaces through the participation of medical services (from nurses to doctors) in New Zealand.

Christianity-based management, through Smith *et al.* [51] research, displays identity diversity through a variety of participation (from religious to financial to social roles). Although there are three types of businesspeople, they are more directed or focused on Christian-based social roles. The mechanization of identity building for Christian businesspeople, through the view of Smith *et al.* [51], brings management space towards ethics in terms of investment and business.

4. CONCLUSION

Based on reflections on the phenomenon of education, including post-humanist Christian education, the researchers argue that a just society according to the perfect imagination of democracy-is when justice resides in empowering women, eliminating the mainset of forcing children to be able to be like adults-through a process of trial and error in terms of getting a job. If the concept of justice is violated, according to Adler, the ones who fail are teachers, parents, and the state. This failure does not need to be attached to the child as a scapegoat for the mistakes of parents, teachers, and the government, as in the case above. Scapegoating for failure in education, in practice until now, still blames children when teachers are less able to bring children to their idealization, expectations, and expectations of the stigma attached to children (children are the future of the nation, so children's education as a process towards fulfilling the subject called human is designed in the name of democracy as a successor to adult work) and in the name of good citizenship. According to the researchers, this assumption is important and a challenge for teachers, parents, and the government to reorganize the term and praxis of children's education itself.

Thus, the researchers see that the scope of the teacher's workspace is not only stopped or limited in or in the classroom but also outside the classroom, so it is necessary to pay attention one by one to the writings of primary and secondary level students on social media and in reading the latest papers. The researchers concluded that the management work of managing multiple identities has an impact on the fluidity and diversification of investor participation. The goal is to reduce if not eliminate the rigidity of relationships in investment practice. In addition, the researchers found a shared journey between the responsibilities of the division of labor of each business participant/investor.

Researchers conclude that, based on Adler's view of docility, docility is not natural slavery. Natural slavery is often translated in the context of slavery outside oneself. In fact, according to Adler, "natural slavery" comes from within. Field facts that are only here and now do not necessarily become a database to concluded that they are true data. The researchers reflect that skepticism plays an important role in decision-making in the practice of obedience. Obedience will be successful to the extent that it is considered based on intellectual enlightenment through various considerations, not based on emotions. Adler brings this view to the learners' learning life: that the error seen today, despite the various docility in it, is not a final truth.

Finality will be the end when compared with the intellect, which should be trained continuously and involve conscience as part of the eternal or ultimate value that is inherent or embodied in the learner. Post-humanism's critical examination under Adler's philosophy has brought current education management to reflect beyond the administrative space of education with all its systematization. However, it has led to the deepening of perennialist values that are timeless and inherent in the learners' selves. Sustainable development of learners' frame of mind as historical work in an educational institution should put this value above the pursuit of instant achievement. Thus, educational management, according to Adler's framework and researchers' development, places educational management further into the fragile depths of learners, teachers, parents, and related parties in the educational world. Exploring deeper issues has become essential within curricular spaces, including the curriculum currently operating in Indonesia, particularly independent curricula.




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