Information Management: Knowledge, Emancipation, and Metaphysics in the 21st Century

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This text is trying to discuss an approximation to the concept of human emancipation, as part of our well-being, in terms of Education and Knowledge. Without abandoning our metaphysical perception of wholeness, as an extension of the continuity principle which connects our conscious and unconscious world, emancipation is considered as a personal struggle against all oppressions. Some of these are grounded in our inner world. In accordance with the Enlightenment request, reasoning and knowledge can help us to structure new forms of acceptances which are shaping our own emancipatory meaning. Under the impact of social influence and personal interpretation, the perceived knowledge is considered as a mental tool containing an upgraded valid information. Taking under consideration that this validity is not able to overcome the metaphysical origins of human thought, it is suggested that when this mental tool is functioning in a self-transformative, self-constructed, and flexible form, human intelligence is structuring a compatible information management mechanism, which can enable us to formulate our personal acceptances, bridge our empirical and hyper-empirical inner world, and enlighten our request for self-criticism, self-determination, and above all emancipation.

Keywords: knowledge, metaphysics, emancipation, education, well-being, information, technology

Introduction

Well-being can be considered as one of the major requests of humanity in modern societies. But, what we call well-being involves more than access to material resources, such as income and wealth, jobs and earnings, and housing. It is also related to the quality of life, including health, civic engagement, social connections, education, security, life satisfaction, and the environment (OECD, 2018). Equitable access to all of these underpins the concept of inclusive growth (OECD, 2018). The gradual rising of this request, forces us to think about the role of education today. Following the enlightenment tradition, which is connecting reasoning and knowledge, many people—if not all of us—think that the aim of education should be the promoter of the well-being of those being educated (White, 1990). In that frame, late premises of the philosophy of education are highlighting the role of emancipation as the fundamental scope of education program (Theodoropoulou et al., 2014) and as such, it is a necessary precondition of succeeding our well-being.

In the most general sense, the concept of emancipation refers to an entity's liberation from control, dependence, restraint, confinement, restriction, repression, slavery, or domination (Susen, 2015). It incorporates the Enlightenment vision where: emancipation denotes the elimination of various forms of oppression that

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impede people from seeking and reaching values such as self-realization, happiness, sexual fulfillment, material welfare, etc. (Wright, 1994). Today is more close to the notion of "The state of being free from social or political restraint or from the inhibition of moral or social conventions." (European Environment Agency, 2023). The "reveal" of all kinds of "oppression" is a condition to our emancipation succeeding (Saverino as cited Papatheodorou et al., 2014). It begins with critique and is primarily about the act of freeing, whether from the assumptions that blind us to alternatives or from the structures of power that constrain human potential (Fierke, 2017). The avoidance of such wrong choices, misunderstood beliefs, and outdated preoccupations is a matter of choice. The freedom of choice can be considered as the ground floor of our emancipation, which can be seen more as a process rather than an end point, a direction rather than a destination (Fierke, 2017). But, are all these constraints based on structures existing in external forms of power or are there internal ones, also, which are acting simultaneously? Are the internal owns connected with pragmatic factors which may provoke a distortion to our perception? This distortion may act in an oppressive way? In that case, we shall exam what kind of oppressions are blocking all those propositions that promotes what we would like to achieve as "our state of well-being" in our thought. It is believed that the education gives us the opportunity to remove, as much as it possible, these obstacles and knowledge can be considered the most profound mental tool of this procedure. The value and the meaning of knowledge is so deeply rooted in Western tradition that it is not a matter of choice (Williams, 2013). But, the concept of knowledge itself is under constant questioning today. What if knowledge is subjected to some kind of uncertainty and it is related with some kind of hyper-empirical acceptances? How confident are we for its effectiveness regarding our scope? Moreover, in our century of technological evolution, how technology can be related to our scope in terms of education, when a growing worry regarding the role of this technology and its effect on learning have been underlined (UNESCO, 2023)? Overall, in this text, we shall discuss a system of information management, including acceptances which are enlightening beliefs emerged from our hyper-empirical world, and can affect the handling of our perceived knowledge in a way which can enhance our critical thinking regarding emancipation.

Methodology

Emancipation to be flourished requires the reducing of all kinds of oppression, the pluralism of choices, and the adoption of acceptances which promote our well-being. Emancipation here is received as a mental state, where the subject has the feeling or the belief that he/she abolishes any kind of oppression. As a matter of destination, it is an ongoing procedure, where that state hasn't become yet. In that way, there is a permanent struggle against external and internal conditions, where succeeding points are considered as feelings and beliefs regarding that scope. It is the subject who will declare, when and if that struggle will be over successfully. Where this struggle is going to take place is a matter of social and personal conditions. On the social point of view, it is Critical Theory which is aiming the most to promote human emancipation by explaining and transforming the circumstance and impede the realization of human potential (Kolasi, 2019). The critical theory continues the Enlightenment conviction that reason and knowledge can be used to pursue social and political ends for furthering human progress and good life (Wight, 2006). In addition to this, in Critical Realism, according to Bhaskar (2009), emancipation "consists in the transformation, in self-emancipation by the agents concerned, from an unwanted and unneeded to a wanted and needed source of determination" (p. 16). Critical theory presents a more three-dimensional world containing not only the powerful but others as well. Immanent critique relies on a clear link between theory and practice and, as Richard Wyn Jones (1999) argued, "critical theory stands or falls by its

ability to illuminate the possibilities for emancipatory transformation" (p. 56). If problem solving theory reinforces the position of the powers that be, critical theory and immanent critique make suffering humanity the prism through which problems are viewed. Suffering humanity may refer to those who "are always tied to and ought to remain an organic part of an ongoing experience in society: of the poor, the disadvantaged, the voiceless, the unrepresented, the powerless." (Said as cited in Firk, 2017, p. 84). In this unrevealed world, there are unrevealed reasons too. Critical theory does not abandon the reason itself but calls for the replacement of instrumental with critical reason (Kolasi, 2019). Here, part of this critical reason is considered as unrevealed and consequently, we follow the idea of most theories of emancipation which have been inextricably linked to the concept of the subject (Susen, 2015, p. 1024). We acknowledge that there are two forces affecting human emancipation: the external ones (political and social conditions) and the internal ones which may include this unrevealed reasoning (learning ability, knowledge conceived, personal acceptances, internal needs). In a lot of cases both of them can act, consciously or unconsciously, as oppressive to our personal transformation consisting of emancipation. In this perspective, it is the education which can enforce our cognitive mechanism identifying these oppressional obstacles and removing them. In addition to this, knowledge, reasoning, learning, and intellectual abilities are consisting of the human mechanism of wholeness this transformation needs. Even if we want to deliberate from external factors like inequalities, injustice, lack of opportunities, etc., we have to realize, firstly, our own condition of being and we have to be conscious of what we are looking for. Self-consciousness and knowledge are needed as preconditions of what we want to resist. Without a creative use of these mental tools, even in the case of equal opportunities provided, it is less likely for the agent to realize his/her scope effectively and, here, educational institutions have to fulfill a critical role.

In spite of different viewpoints, most theorists agree that education is about emancipation conceived in terms of something like promotion of critical (rational) open-mindness (Carr, 2014). Qakeshote (1989) argued that education could be seen, essentially, as an initiation into a world of understandings, imaginings, meanings and beliefs, while Bailey (2010 [1984]) pointed out that it has the ability to liberate students from the restrictions of the present and the particular, and involve them instead in what is most fundamental and general, worthwhile and rational. Although there are views like John White (1990), who focused more in moral autonomy of pupils, which is giving them the opportunity to integrate a life plan worked out from moral point of view, there are views which have raised questions on the limits regarding the extent of the educational aims (Hardarson, 2012). Education is part of that transformative emancipation struggle as long as it expresses the needs of the agents. Strategies, practices, skills, capabilities, knowledge, emotional and character cultivation are such tools educational institutions are obliged to provide. Therefore, we focus more on the way of using such tools, as the thinking mechanisms, considering this way as pre-existing and prioritized condition emancipation to be fulfilled.

Here, while *emancipation* will be examined as a mental *state, it is also expressed* with *acceptances seeking our relief from any kind of oppression.* This mental state, finally, is articulated as a *conceptual scheme* aiming to express our inner needs. The main one, which we are concerning here, is the articulation by a propositional form as one way to explore the connection between empirical and hyper-empirical mental states, where human intentions, unspoken desires, unknown forces are taking place. This unrevealed world is in interactive connection with our conscientious world and both of them are creating our metaphysical world, the content of our own interpretational and understanding mechanism. Through this mechanism we intent to validate and realize our aims, such as emancipation and well-being, criticizing internal and external oppressions. Beyond social and economical aims, a lot of them are unique and personal. While critical theory is more focused on social powers,

we will also try to describe how education and knowledge consist of a unique context, which can affect feelings and acceptance of an agent regarding emancipation. Following this ongoing procedure, subject can materialize the deliberative mental state of emancipation.

All these circumstances are constituting our context environment where interpretation has to take place. Part of this discussion is affected by the theory of contextualism. In epistemology, contextualism is the view that the truth-conditions of knowledge claims vary with the contexts in which those claims are made (Pynn, 2014). De Rose (1999) claims that:

> Knowledge-ascribing and knowledge-denying sentences (sentences of the form "S knows that P" and "S doesn't know that P" and related variants of such sentences) vary in certain ways according to the context in which they are uttered and there is a variation regarding the epistemic standards that S must meet, if S has a true belief and if he is in a strong epistemic position with respect to P. (De Rose, 1999, p. 1)

Our context consists of the agents of education (students, pupils, teachers, authorities), institutional programs (aims, institutional knowledge, moral and character values), the social environment and human intentionality regarding that context. We acknowledge that, although everybody talks about knowledge, there is a great possibility that this knowledge may not only be interpreted in a different way but, especially, it can be used in a different way. Subjects, as autonomous agents, have their own pre-knowledge background beyond the institutional one, where different stances might be developed across the offered knowledge like: (a) state of acceptance, (b) state of partial acceptance and doubt, (c) state of partial acceptance or doubt, or rejection. It is worthy to be explored, if oppressive factors are developing regarding that complex context. In that way, once something is characterized as Knowledge *is not conceived as simple information of something, but it is a proposition engaged with social, emotional, experiential schemas which is considered as an advance proposition worthy to live with for agent own shake. Therefore, it is quite difficult a personal stand to be changed or transformed, as long as it is considered as valuable. And that might be an obstacle.* In this sense, our aim here is not to investigate what might consist the nature of knowledge, but to describe how we handle something which is characterised as knowledge by the agents of this context.

Carriers of emancipation are generally thought to be human who have the capacity to convert themselves into protagonist of emancipation (Susen, 2015). While we are examining concepts like education, knowledge, and emancipation, we are more influenced by Wittgensteinian perception, who argued that if we want to understand the meaning of a term, we should look to its use in ordinary discourse (Wittgenstein, 1993). In this direction, Edward Craig (1990) has urged that instead of focusing directly on "know" and its cognates, we should ask "what knowledge does for us, what its role in our life might be, and then ask what a concept having that role would be like", "the core of the concept of knowledge is an outcome of certain very general facts about the human situation" (p. 10). David Henderson (2009; 2011) has also argued that, by reflecting on "the point or purpose of the concept of knowledge", a form of EC "gets a kind of principled motivation". He also claims, however, that his "gate-keeping contextualism" has the virtue of respecting the attractions and motivations of Invariantism. Like Craig, Henderson (2011) takes a central function of "knowledge" ascriptions to be the certification of agents as good sources of information. Presumably, this text could be seen as a kind of cross-tabulation of different approaches. Topics concerning educational subjects are taken as complex issues regarding human state. We cannot know exactly how much or in which way the external stimuli affect the internal ones, but we know that they do and vice versa. In the same way, we don't know exactly where the boundaries are between the atomic

efforts and the social influences and so on (example: picture 1). We accept that, the more this state remains foggy, the more the metaphysical ground of our thought is growing up as an unrevealed and oppressive factor (pragmatic enchorancemnet).

Under this light, we could say that we have been also methodologically influenced by the tradition of the maxi-theories model, a model that can combine different methodological approaches from different areas. According to this approach,

> we cannot conceive of a scientific method by focusing only on theories in the narrow sense, that is, on a set of claims, but also on extended theories, which, according to the authors, are called examples, research projects or research traditions. (Batens, 1996, p. 149)

Following that thought, we have chosen a "framable" approach as one of these research traditions which rejects relativism without reinforcing absolute certainties, as the most appropriate tool for building a theory. The certainties that will arise are limited in time, locally, historically, reviewable and justifiable, without ignoring the factual factors (as ab.173, 201). The notion of certainty itself is closely related with the notion of knowledge and it is the ground of an epistemological fight which is taking place in the field of epistemology. In this frame, the final aim of this text is the discussion on relation of these preoccupied sentences which may affect how we can handle our perceived information which are characterised as *knowledge. Essentially, all these acceptances are functioning as a mechanism of information selection*, which, eventually, help us to categorise this or that information in upgraded level as knowledge. This kind of selection operates and can operate as a factor of removing conceptual obstacles regarding our emancipatory meaning.

Table 1

The Complexity of Perceiving the Atomic Action Into the Social Environment

Empirical	Social Atomic Internal External	Education	Knowledge	Emancipation	Hyper-empirical
	Context	Institution	Mental tool	Aim of removing oppressions	
	State	Learning	Upgraded valid information	Inner state of being	
	Content	Behaviour change	Propositional acceptances	Feelings, acceptances of not being oppressed	
Metaphysics					

Education and Knowledge

Athanasoula Repa (2008) has pointed out that educational environment and its agents (teachers, students, curriculum, institution, governments, etc.) are constituting a unique context that we have to argue about. In her context, education, as understood today, is more likely to be conceived as a part of the state which institutionalized and controlled a pedagogical process. She is continuing saying, this process can take place in public and private schools at all levels. The main aim concentrates on transmitting a system of knowledge and values and acquisition of certain skills by the taught, in order to complete their personality, to integrate smoothly, and to be active in the society where they live. According to her, the school is a learning community, which contributes to its formation of human being and equips him not only by providing general and professional education training but extends its educational power to all its activities. A lot of scholars accept this educational power is compatible with our scope of emancipation. A. Hardarson (2012) summarizes some scholars' arguments

for this compatibility such as Stenhouse argument who pointed out that education enhances the freedom of man by inducting him into the knowledge of his culture as a thinking system. He concluded, this is the nature of knowledge—as distinct from information—that it is a structure to sustain creative thought and provide a frameworks for judgment. Thus, in the same reference, according to John White (2007) education is described as the ability to reflect critically on goods that contribute to human well-being. In addition to this, Carr suggested that "most theorists agree that education is about emancipation conceived in terms of something like the promotion of critical (rational) open-mindedness" (Carr, 2014, p. 100). One of these activities that we are looking for is seeking our emancipation and the issue here is how successful that kind of transmission is regarding our aim. We could say that there are two main categories of school theories regarding the functional role of school and its purposes as Repa-Athanasoula (2008) proposes: structural (Parsons, Dreeben, etc.), historical-material or materialist (Marx, Bourdieu, etc.), psychoanalytic (Freud, Zulliger, etc.), and theories of symbolic interaction (Mead, Blumer, etc.). According to her, these theories focus on two directions: one refers to the social system or society that creates and influences the school institution and the wider educational system, they are socio-centric and the other refers to the individual, they are atom-centric. In the first direction the school must meet the conditions, which develop and cultivate in the student abilities, skills, and in general the qualifications required to succeed socially. The concept and the institution of the school linked to production, economy, administration, politics, and more generally the labor market. The school institution is considered to be an institution of reproduction of its ideology dominant social class or ethnicity and of course reinforces choice and hierarchy classification of individuals/citizens. The second direction includes the theories, which claim that its main purpose institution is the creation of autonomous, independent, and self-active individuals/citizens. In addition, the most important goal of the school institution is the development of individual (Pamoutsoglou, 2001). In our point of view, we shall combine two different angles: we accept a unique personality having pre-knowledge and acceptances with abilities of learning and judging at some level and on the other side, it is institutions and programs which should provide the right tools for these educational aims to be fulfilled. It is a condition which can include contradictory results reinforcing or oppressing emanicipasinal struggle, regarding the circumstances.

Some theorists are claiming that education belongs to the conceptual entities that cannot have purposes (Kazepidis, 1994; Oakeshott, 1989). On the contrary, people, organizations, institutions can aim at education. In this sense, education as processes of influence (Polychronopoulos, 1988), the school as an institution, society itself as an institution (organizations, parties, governments, etc.), when talking about an education program, they must include as purposes the provision of those means and tools to be able to fulfill the objectives of a modern education program (Kazepidis, 1994). So, when we are talking here for *Education* we mean the general aims of educational programs which are set by governments and institutions. As a procedure, education is producing and transmitting knowledge to new generations. The educational system, in societies that we are investigating, has its own values and norms and one of these values is "knowledge as common value" (Blackledge & Hunt, 2004). Bernstein has suggested that in education the idea of "knowledge" is used as "valid", education is constructed by curriculum (valid knowledge), pedagogics (valid transmission of knowledge), and evaluation (valid realization of knowledge) (Bernstein as cited in Blackledge & Hunt, 2004).

Hardly anyone can exclude the other one and we can see both of them as interactive. Language and concepts may have a social origin but they come into being by humans. In that case, we accept the notion that because concepts like knowledge are socially constructed that doesn't mean that they are not well rationally founded (Blackledge & Hunt, 2004). "knowing something" looks like a "honor title", a "reward" and it has a regulatory

character, and the notion of knowledge means to attribute an "honor title" to somebody whose opinion has a semantic epistemic status (Williams, 2013). There isn't much difference at this point, in this paper, to talk about the propositional form of "knowing that" and "knowing how", because both of them have a positive status in the modern world and they are interdependent. The point is that in any case we express both of them in a propositional way before we have to operate anything. Profoundly, there are other perceptions which can be considered as different forms of knowledge (direct acquaintance, practical skill, familiarity. Some others talk about meditation, ecstasy, poetic inspiration, Platonic "eros", and "mania"). But in the end, these forms are not independent from the propositional expression too (Williamms, 2013). A sense of "positiveness" still exists in all forms of knowledge according to their agents' interests. But, in our context, we are not referring to this acknowledgement by all circumstances and means. We are not interested in a context where knowledge can emerge from mafia or narcotic enterprises for example, nor from lucky cart games in casinos. Or, although it is likely to discuss that we are having two hands, it is less likely to discuss why we are having two hands and far less likely to question if "do we have two hands". Above all, knowledge has the ability to reach our mental state and transform it. According to methods, which are required in this context of an educational environment, means and aims could not be used for evil scopes, which are the borders where education and knowledge are getting in touch with morality. Essentially, we seek for an internal mechanism of critical thinking where we decompress all kinds of oppressive acceptances which take place in our thinking. Although we are perceiving too much social influence from our environment, we are responsible, eventually, to create our own interpretation as rational and independent creatures that it could be the very basic condition of a mental state which is embedded in our struggle for emancipation. School, as a social institution, has to provide the right environment that is short of mechanisms to be flourished and to enable subjects to prevent or remove oppressive obstacles from their own inner state of being.

Emancipation and Learning

If there is a natural mechanism that educational programs are taking advantage of human nature to promote its own development, it is the learning ability. As in any case, man has to mobilize this natural mechanism in order to achieve his/her own self-determination too. Although there is no consensus among theorists of learning, Schunk's definition, from a cognitive point of view, incorporates criteria that, in his opinion, are considered primarily by most educators (Schunk, 2010): "Learning it is a constant change in behavior, or ability for a certain behavior, which is the result of exercise or other forms of experience" (p. 2). Emancipation is, also, a behavioral action expressed in a non-oppressive way and, as such, it requires a specific behavioral change as much as change in our way of thinking, according to our values expressing that non-oppressive behavioral action. One change, which occurred for sure, takes place when new information has to be absorbed and to replace an old one as a non-oppressive one. Of course, new information can be absorbed in an oppressive way, but then it cannot be emancipative, but rather an oppressive one. It is likely to happen in a school environment in cases where either an agent doesn't care about emancipation or he/she is pressing to do so. If there is such an oppressive way, we may think about its consequence like reasons of oppression, happiness, sadness, or violence. New information is integrated into existing information and creates not only new ones but, in parallel, the existing information has the ability of affecting new attitudes and behaviors by forming new conceptual schemes towards gender, color, ethnicity, race, religion, animals, foods, planet for example. The ability of the human mind to work with "schemes" or "cognitive schemes" has been discussed by Gagne, Piaget, and earlier by Bartlet, it aims at a semantic way of

coding a wider set of structured and complex information, a fairly extensive field of declarative and procedural knowledge (Koliadis, 2012). The challenge of old ideas can happen for any field of knowledge or type of knowledge. Man has two supplies, the creative capacity of the mind, which contributes to the structure of knowledge, and the organizational capacity that categorizes knowledge. This synthetic self-evaluation capability of man is based on his capability of using his intellect. Investigating the nature of the intellect, Piaget (1969) concluded that the intellect is man's ability to create new structures that can be transformed. That transformation is the *new knowledge where information from the broader social environment has to be integrated into the personal environment.* Profoundly, man creates personal schemes, which contain his/her values too. This procedure doesn't function in vain. Instead, new learning is forming our actions (new behavior) according to our new reconstructed acceptances. Conclusively, when we use the content of what we call *Knowledge* we attribute into its structure that transformable and reconstructive flexibility. Because of it, it is believed that by having *knowledge* we can change our own attitude, our beliefs, and our behavior for our own good. Emancipation is likely to be considered this mental state where a conceptual scheme includes a mechanism which has the ability to succeed that kind of transformation. We can conclude, also, that it is a kind *of change from one state of being to another,* which constitutes *an ongoing procedure, a direction with fluency.* In other words, we have a changing procedure from one propositional form of thinking to another one. Whatever blocking that kind of learning, it might act as oppressive to this change and it should probably be examined and removed.

The School Engagement

How much school environment, educational programmes, and the transferred knowledge are compatible with such a kind of transformative aims? If we carefully examine educational institutions, as promoters of knowledge, we can detect two different kinds of knowledge treatment. On one hand, we use knowledge as equal to information. Nobel laureate Herbert Simon argued that: "the meaning of the word 'know' has changed from being able to remember and repeat information to being able to find and use them" (Simon, as cited in the Committee on Social Sciences and Education of the US National Research Council, 2006, p. 29). On the other hand, from the Platonic *Republic* to Christian schools and from modern industrial age to our contemporary time of technological evolution, a need for a character education is declared, because knowledge is considered as having a power to transform us to better persons by involving some kind of ethical influence and as such it can contribute to our well-being (Saverino as cited in Theodoropoulou et al., 2014). Gradually, policies all over the world are considering how to reinforce moral and character values in parallel with academic subjects as a necessary condition of students' well-being. For example, the National Framework for Values Education in Australian Schools in 2005, has defined values education as "any explicit and/or implicit school based activity which promotes student understanding and knowledge of values, which develops the skills and dispositions of students so they enact particular values as individuals and as members of the wider community" and reports on 2006/2010 found that values education led to five key impacts on students' learning: values consciousness, well-being, agency, connectedness, and transformation (Australian Dep. of Ed., 2011). In the United States, more frequently we see studies which are suggesting that:

> Children need to develop internalized processes to filter messages and acquire content knowledge. Such process skills, grounded in values and character, will enable youth to benefit from technology, to manage the risks they encounter, and to make responsible choices on a lifelong basis. (Jolls, 2008, p. 2)

In the United Kingdom a "safety and wellbeing" and a "Preparation for adult life" was programmed as strategic targets of the Educational system (U.K. Department of education, 2016).

Undoubtedly, the biggest challenge educational systems have to face worldwide is the combination of these two kinds of knowledge treatment. This is getting more complex with the evolutionary engagement of technology in our life. In which way could this use be connected to our scope of emancipation? UNESCO in 2023 Global Education Monitoring Report, although admitting that the digital revolution holds immeasurable potential, also points out that just as warnings have been voiced for how it should be regulated in society, similar attention must be paid to the way it is used in education. Concerns over data privacy, safety, and well-being also underpin debates about the use of some technology in schools, especially by students at young ages (UNESCO, GEM, 2023). Earlier worries regarding the use of social media have noticed their impact not only for the knowledge integration but on the human character also. The University of Yale contacted nine experiments showing that searching information online leads to an increase in self-assessed knowledge as people mistakenly think they have more knowledge "on the head" (Fisher, Goddu, & Keil, 2015). We must take under serious considerations reports referring to negative effect of social media which are more frequently detected, even in everyday public magazines such as "false sense of connection", "cyber bullying", "decrease productivity", "privacy" (Junk, 2012), or "addiction", "sadness", "unhealthy comparison" (Walton, 2017). A request can even be found to "improve the basic principles of ICT earning for character education design which 'apply some principle: stay safe, be healthy, enjoy and achieve, well-being etc." (Astuti, 2011, p. 1).

Despite the fact that there are a number of surveys (OECD, 2018; European Union: final study Report, 2013; Burns & Gottschalk, 2019) suggesting that there is an improvement in quantitative trades (accessibility connectivity, speed, number of computers, etc.), there is a lack of qualitative evidence regarding learning, values, character education, and well-being (UNESCO, 2023). Unless there are a number of research results, we cannot argue about the relation between its use in education, values, and emancipation. On the contrary, there is a lot of evidence that we can be partially more optimistic in pedagogic validation, Bernstein argued about, beyond this calculative treatment of knowledge. Late pedagogical developments adopted theoretical schemes, which can be attributed to value and character cultivation. Not only in institutes and educational programmas, but in school practice too, we increasingly accept principles which can enrich a mental schema concerning human emancipation from the early years: (1) We accept that the student himself/herself builds the new knowledge. (2) Thus, the traditional model of the pedagogical relationship, which was based on teacher-centered memorization of quantitative measurable content, is increasingly becoming a model of relationship based on collaborative learning from a community of inquiry that positively accepts the existence of different starting states (Avgerinos et al., 2007). Learning is a result of social interaction. Cognitive development is a result of the dialectical process, where a child learns through the experiences of problems and solutions shared with someone else as, "all higher functions they begin as real relationships between individuals" (Vygotsky, 1978 as cited in Vosniadou, 2006) and readjusts his mental structures (Piaget, 1969). The constructivist view of learning suggests that people construct new knowledge and understanding based on what they already know or believe. The teacher becomes more and more an animator and guide rather than a simple relay of existing knowledge (a less oppressive director). The school environment increasingly takes into account: (1) that each student learns in his own differentiated way and has his own pre-existing knowledge; (2) takes into account team and collaborative processes. Within these groups, the self-efficacy that the student develops within the group can influence the student's perceived

self-efficacy, in the context of a triadic reciprocity (person-environment-behavior) (Bandura, 1982a; 1986; 2001; op. ref. in Schunk, 2010); (3) as well as the creation of a research community.

In that way, educational programs always have to face the difficulty of matching epistemic and non-epistemic acceptances, values and behaviors with techniques, strategies and technology. How can this promote our scope of emancipation? Socialization, cooperation, self-confidence, and self-esteem reinforcing, questioning and rebuild knowledge which are captivating in this pedagogic environment, can be considered as supplementary aspects in our struggle for emancipation, because they create an environment where different choices can take place. And the freedom of choice or in other words learning how to choose, is one of the fundamental conditions of practicing the conditions of emancipation. In that way, we are hoping that *knowledge can contribute not only to our epistemic or personal evolution but to our own morality too.* As far as the use of technology in education accommodates the described environment and decisions about technology in education prioritize the needs of the learner, making sure that any uses of technology are appropriate, equitable, scalable, and sustainable (UNESCO, 2023), we can support the idea that technology is not an oppressive obstacle to learning objectives regarding emancipation, but we have to admit that there is a lot of research that needs to be done to validate this potentiality.

Knowledge, Certainty, and Emancipation

As far as education involves some kind of techniques and mediums to achieve its own scopes, we have to face the problematization on the validity and the compatibility of these techniques and mediums. Beyond the contemporary questioning of the use of technology in education, the older problematization has been about knowledge as medium itself (valid knowledge in Bernstein). One of the earliest questions has come up from Plato, who eagerly attributed a kind of permanentativity in his ideal on knowledge. In his dialog *Theaetetus*, he is attacking every theory that defines knowledge as something non-permanent. Every argument based on experience and senses is not valid because it is not stable and can be falsifiable. In the end, in his *Republic*, he found the ultimate knowledge in "Agathon" (Bonum), the absolute goodness (not in a Christian way, though!). Once somebody sees "the Agathon", then the real world is shining and every notion, under this light, is quite clear. The interesting point is that the validation of knowledge is coming up, emerges, from man's soul (but that doesn't happen to any person, thought). Plato's theory was solid, because he had found ultimum validation of his knowledge: leading by the Gods, his selected soul has the ability and the opportunity "to see" the real Ideas. Those ideas were valid, because they were divine. Today, we don't have that kind of luxury, but we still seek for something ultimum. Aristotelian Idea gives us more chances. Although Aristoteles disagreed with his teacher in many ways, in his *Ethics Nicomachean* essay, he followed the notion of permanent knowledge with his Idea of "essence" and "edellechia", as the "ultimate goal" into each kind of living. Probably our search for well-being is his heritage. Time given, Medieval thought concluded the notion of permanentativity and certainty should be founded around the notion of God. Although in modern times the notion of certainty has been replaced from the notion of science, this tradition of permanentivity, in many ways, has survived up to our days. All we are expecting to be wiser under the light of "Knowledge", our "Agathon". Is *emancipation* our contemporary "Agathon" that we are seeking for? Has our morality been inspired by such a kind of acceptances that request a kind of more permanent character? But, if we study carefully, even this kind of morality is still subjected on change in slower rhythm, though (believes about good and evil, women, race, animals, environment, justice, punishment, civil rights, etc.).

It wasn't until the previous century, where this tradition began to break, really. In this period, two main perspectives characterized the scientific-philosophical struggle on the concept of knowledge. This old one could be described as a traditional approach and it is understood as a safe path to achieve goals, a framework of certainties within which our subjective world is built. In this context, knowledge (Batens, 1996): (a) is identified with something "true", which has a reliable basis, (b) has a transcendental language, the scientific language, (c) recognizes the existence of strict dividing lines, (d) has a Hierarchical character, e.g. sensory data-laws-theories-atoms-molecules-cells, (d) is governed by a fixed and simple structure of laws, relations, rules, (e) the definition of the concept is derived and recognizes the concept of continuity. In this sense, scientific knowledge shows continuous progress in a growing and continuous way.

Ironically, the ground place of that certain frame was gradually shrinked, as the empiricism itself looked for evidence of epistemic certainties, forming a second view of the historical approach of science. Avgelis (1998) has summed up some of the most important arguments in the field of positivism: there are no proposals that cannot be revised (Neurath), even basic observational propositions and theories are subject to constant revision (Popper), there are doubts whether we can inductively arrive at the formulation of theories (Carnap) or we should formulate theories that are contrary to the established view in a "theoretical pluralism" (Fayerambent). Quenne, also, has demonstrated the ambiguity of the criteria of analytical assumption. Thomas Kuhn's (2008; 1974) original thesis acknowledged that the developmental structure of mature science is based on the alternation of scientific examples and later on he restated this thesis including objective and subjective factors for that choice. The lack of an absolute criterion of certainty in knowledge and in scientific theories has set a new frame in the approximation of these notions and their validity: the limitation of certainty in a certain place and time. We are certain as much as our theories can explain our phenomena. That gives us a notion of plasticity and flexibility in construction and transformation procedure of these notions. If so, we should take under serious considerations what kind of consequences this knowledge structure (use) could combine with our arguments concerning our scope. What we have perceived as *Knowledge* is combined with lack of absolute certainty, it is flexible, it can be reconstructed, and it can be transformed. Nonetheless, certainty and validity still remain in that frame restricted by the time and place. If arguments on human emancipation are concluded by the use of this knowledge, probably, they have to include these characteristics, also.

Knowledge and Metaphysics

Why we are seeking knowledge? Knowledge, as far as is considered as self-value, is connected with our internal needs and one of these is the request to transform our mental condition to a better one. Using knowledge, we feel safer to face everyday challenges. In that sense, Aristoteles, in his metaphysics, was right when he argued that learning and knowing is in humans' nature. But how certain are we about its validity? Is that kind of use compatible regarding answering about internal states and values? Searching for that kind of validation, Plato (Theaetetus, Republic) talked about *epistemea (science)* for the very first time. He found his answers into the divine ideas. In this tradition, Aristoteles opens a door, where a background not seen thinking mechanism had a great role to play. Was Aristoteles right, when he stated that the most important science is the science of preconditions, upon which we ground the foundation of normal science? Later on, this argument was recorded as *metaphysics.* Although the level of importance had been much lower in modern times, a discussion of its effect is once again warmly raised. Kondeles (2012) on his *Critique of the Modern Metaphysics*, in the second half of the last century, is summing up many of these contemporary observations

on metaphysics: Metaphysics appears to be whatever overcomes all direct facts (Stegmuller), Emmet suggested that the metaphysical theory is analog to scientific one in the frame of cocherancy as a sufficient criterion (as above). Even opposed to metaphysical theory, Manhaim admitted that knowledge, *for insurmountable and organic reasons*, can not apply to work without metaphysics and ontology. In this frame, hyper-empirical propositions (decisions) are expressed either to ground principles or values or a theory (scientific or not) to be suggested requesting universal power. According to his view, without such decisions there cannot be any theoretical generalization or any interpretation of our experience. Experiences can also arise from our own needs and they can shape our hyper-empirical acceptances, which are affecting our decisions and choices. As such, these acceptances are necessarily affecting not only our epistemic status but our emanicipational sense, too. If these needs are suppressed or acceptances which are related to this condition are not expressed, then an internal oppressive condition emerges. We need a kind of knowledge to approximate this world. The use of knowledge is answering that state of being: accepting something as *knowledge, essentially, we* upgrade an internal or external information in an upper validity information, and, consequently, we strengthen our sense of security by not being in a state of *ignorance*. That could be considered as *the organic reason for why we are seeking for knowing something.* Lack of knowledge means a reduction of our self-confidence and security which is opposed to our struggle of emancipation. We need to upgrade the internal information into valid information. But, in our context, this procedure could be realized according to methods, values, strategies, and acceptances in respect to this context.

Emancipation Mechanisms in Practice

What is considered as knowledge is subjected in some kind of evaluation (Bernstein's *valid realization of Knowledge*). In our context, this could be realized from educational institutions, academics, scholars, and any man who could offer an epistemic status into his/her presentation. But, our social environment can transfer a remarkable amount of knowledge in a fundamental way. This is the social dimension of knowledge. By no means, all these acceptances are out of questioning, doubtfulness, or rejection. In the end, it is the unique person who will adopt these acceptances according to his/her state of being consisting, essentially, the other part of perceiving, *the atomic dimension of knowledge*. In our analysis we found that when a notion is perceived as *knowledge* by an agent, then the use of this notion can be combined with acceptances in parallel such as: (1) knowledge is one of the educational tools, a *medium*, a mental *tool consisting by propositional acceptances* which *contribute to succeeding* our scope, (2) it is socially constructed, but it has the potential to be personally transformed and re-contacted. Human intelligent is taking the final action of forming and using, (3) its certainty is limited in space and time, (4) it is constructed upon previous knowledge, (5) its meaning is positively charged, (6) it is a type of information which is considered by our critical thinking as an upgraded valid information, (7) it can be subjected to a method of evaluation, controlling, and management, (8) it has a key role in problem solving strategies, (9) it can be used in an instrumental way or moral one affecting human behavior and morality, (10) it seeks a universal appeal, (11) it can't be defined without reference to metaphysical grounds, (12) it gives us an opportunity to articulate our (emancipation) scope, (13) the "official" knowledge, which is transmitted through state institutions, is one "version" of knowledge. Our metaphysical position is incorporated into the "official knowledge" and creates our own final version in the use of knowledge, (14) it can remove oppressive factors, (15) it allows us to have access to our inner world.

If these acceptances are part of knowledge evaluation, this use of knowledge can have a key role in our own inner world approximation. Consciously or unconsciously, these characteristics are affecting our critical thinking. It is that kind of thinking which can question the value of knowledge and it is that kind of question which requires the emancipasional procedure to get started on. The more knowledge that we can handle, the closer we can recognize our necessities. Knowing our real needs and articulating them, we can make ourselves more confident to extract them to outside world. Our connection and understanding with other agents of community, can make ourselves more understandable and we could be part of transforming not only the external conditions but our internal world too. The above characteristics may constitute the basis of information management mechanism an institution has to enhance. Eventually, the epistemic acceptances are functioning in parallel with the empirical and hyper-empirical acceptances constituting our metaphysical world of wholeness. It is our connection with our unconscious world, also. This mechanism provides us with some criteria of choice ascribing a feeling of security and as such it reduces the level of our internal oppression. *As long as acceptances, originated in hyper-empirical grounds are not contradicted with the above characteristics, we can assume that they contribute to bias reduction regarding knowledge perceiving. These acceptances can contribute, as propositional sentences to our emancipational effort, because, although they might be ascribed as not epistemic, we know that they can cooperate with them as an organic cause of our thinking.* Having that feeling, each of us, in our personal struggle, can manage in a more appropriate manner the ascription of our own acceptances, according to our personal inner world, to expose them to public dialog, as part of criticism and self-criticism.

Consequently, it is proposed by the previous analysis that, *we can handle our upgraded information in a more appropriate manner* having accepted some pre-knowledge propositional forms such us: *Being aware of the metaphysical grounds in our thought*, as one of acceptances, which can contribute to our emancipation search. *In a way, we* "enlighten" our scope *while having a clearer view of the pragmatic factors, which can affect our thoughts. We become more rigorous in self-criticism, knowing that bias can take place anytime, by the fact that many propositional explanations reflect our personal necessities.* One of the most influential scholars in modern times, Edgar Moren talked about the "Acceptance of clarity", by referring to the errors of perception which are added the errors of the intellect that interprets the facts and these interpretations can be affected by the projections of desires, fears, disturbances of the subject (Moren, 2001a; 2001b). While we are talking about the feeling of security and certainty, as feeling coming from the idea that we "have knowledge on something", we must question at the same time about the boundaries of our certainty. The fact that the human intellect is creative and expressive means that what is understood as objective knowledge and is identified with absolute knowledge does not exist. In the same way, therefore, there can be no absolute certainty (Kogoulis, 2000). Only rationality can tolerate the existence of uncertainties (Batens, 1996). Probably, that use of knowledge, which contains an absence of the absolute certainty feeling, could motivate us to examine other forms of acceptances and information like beliefs, convictions, prejudices, dogmas claiming a kind of certainty, too. Having rejected that absolutism, the lack of absolute certainty, it left us with a *conceptual gap* which could function as *an oppression factor*. We may only feel relief, if we accept our weakness to assure such a kind of belief, and we may prepare ourselves to live in the absence of absolute certainty. We could work in a frame of certainty established in certain time and space. Because of this stand, we are more rigorous to trace our own inner world. We cannot abolish meanings coming from our unconsciousness, which is connected with the hyper-empirical necessities, but we have to be ready to work, challenge, understand, and finally express this world out. Working in such a frame, we are ready to accept a conceptual scheme which can unite two different extremes. As E. Moren (2001a) has stated, research program,

which influences for the last five hundred years Western thought, has been plagued by the divisive example that contrasts right with wrong, true with false, spirit-matter, quality-quantity, emotion-logic, existence-essence, freedom, causality. He argued that it's time to work with a more synthetic approach by uniting the two extremes in a mixed/conjunctive/disjunctive example against traditional theories. He talked about the *acceptance of feedback*, because the structure of clarity is not something that happens all at once (Moren, 2001a). Essentially, we accept that there are no radical borders between opposed positions of thinking. There are *"shifting points" in between phenomenal opposed.* Our mechanism of updating information can produce propositions which can be *sensitive towards changes*. Emancipation needs that kind of fluency because it is an ongoing procedure. The very rules of our thinking are open to discussion and change (Batens, 1996).

As long as pre-existing knowledge is the ground floor of building new knowledge, this relation should be characterized by flexibility, reconstactivity, and transformability as a condition for new knowledge to be absorbed. The *sense of positiveness*, which is coming up from the social character of knowledge, enforces the direction of this fluency procedure: the tendency to *the better.* Now, each person has to enrich this *betterness* with his/her scope. Essentially, it seems as an internal journey to our consciousness, but not *by any means. The means are defined from the educational procedure, social environment, and personal ethics.* Knowledge and all acceptances, which they are recognized as hyperempirical, are communicating vessels at this point: *Beliefs leading our purpose on how we handle the use of knowledge*. Man likes to adopt logical, moral, emotional practices that favor him and even our memory can distort memories through unconscious projections or confusions (Moren, 2001a). Beliefs are leading the use of knowledge in the background thought. For example, beliefs which are grounded to an absolute certainty, they include the possibility of an absolute falsehood simultaneously. An absolute falsehood, in some circumstances on taking decisions or moral dilemmas, would have been catastrophic. We might say that general absolutism is reducing our level of choices and it is opposed to emancipational procedure. Practicing our freedom of choices is combined with the decision of taking risks to choose and build our own way to truthness. Because of the social dimension of knowledge construction, this sense of truthness can't be absolutely personal. It will always be evaluative, cross-subjected, and falsifiable within social context. There is an ongoing procedure, a struggle, a personal practice, to upgrade our unconsciousness necessities into consciousness intentions, the unspoken world to the spoken one. Our inner world supplies the apparent one and if this world remains unrevealed, other form of knowledge can take place or not any knowledge at all. This internal cosmos is not a cosmos of sentences and propositions, but a world of feelings, emotions, necessities, desires, and instincts. All these, eventually, lead us to build our own *acceptance* of *truthness*. All these possible factors verify the acceptance why "the search for truth is now linked to a search into whether it is possible to know the truth." (Moren, 2001a, p. 13). More than anything, what we need to do consciously and methodically, reminds us: Popper is not propositional types of knowledge and possession of truth but our intention to seek the truth (Popper in Avgelis, 1998). Searching for truth and taking risks enhances the acceptance of reflectivity. This reflectivity is needed in this decision taking procedure and risks as long as we are a "computo", a living organism of which is a calculation of oneself, for oneself, on oneself (Moren, 2001b). This leads the human organism to contemplation, to the search, to the realization of the personality of him, "which expresses his spiritual and moral nature" (Tatakis in Antoniou, 2008) in his emancipation. Because of this ability, now, we can "calculate" in a profitable way how we can construct our own acceptances, which can contribute to our emancipation. Calculation, at that stage, encloses the acceptance that I am responsible for my choices and I have to be accountable, in case needed.

Conclusion

We discussed emancipation in terms of education and knowledge. In this perspective, institutions are obliged, from educational programs and constitutional laws, to provide mediums and tools for human development. If there is a human need that these tools can promote the most, emancipation can be considered one of the greatest many educational programs aimed at. As the main condition of human well-being, emancipation here is defined *as a mental state which has a direction, an ongoing fluency to betterness. It encloses a feeling, a state of "keep on going on my terms", abolishing any kind of oppressions.* That *fluency* can be prevented from different kinds of oppression, external and internal ones. Beyond human nature of learning, intelligence, and critical judgment, above all, knowledge has been considered in western tradition the fundamental tool of liberating human thought. But, knowledge itself it cannot function independently. It is suggested that critical judgment should be enhanced with a set of acceptances in order to prevent oppressive factors, which can be obstacles to our direction. These acceptances have emerged by examining the use of what is considered as knowledge itself in social context. We concluded that every treatment of the use cannot be isolated from origins of our thought which is our metaphysical perception. Being aware of this cosmos, we reduce biases and misconceptions, such as absolute thrutness or thinking boundaries, which are conditions of self-understanding, also. These acceptances are working as axons of critical thinking upgrading an information to an advanced level and they are characterized by transformability, recostractivity, and flexibility. Under this light, each agent is called to use this upgraded mental tool to examine the internal and external aspects of the perceiving reality, which can be ascribed to the condition of emancipation, formulating acceptances in a propositional form. Above all appears to be the self-consciousness that each agent has defined his/her own boundaries and weakness where absolute solutions are not available. A conceptual schema is formulated as a mechanism of axons, where different types of information: empirical, hyper-empirical, epistemic, and non-epistemic are managed. Although knowledge can function as advanced information, it still has a temporary character regarding context, time, and space, because it is affected by these preoccupied acceptances. Having understood the interconnection between these forms, self-understanding procedure incorporates this set of managing information strategy, which is capable of operating an internal procedure of transforming, reconstructing agents' own propositional form capability for their own sake. In that case, what is considered as knowledge is taken part in our emancipation concept, because it has a direction, our "Agathon", which is defined personally by each agent, nevertheless. *In fact, this procedure of lowering internal oppressive factors, caused by our own misconceptions and lack of self-criticism, provides us the opportunity to practice our own freedom of choice in terms of education and knowledge. Choosing and taking risks, under these circumstances, can change our own mental state and consequently our behavior expressing our inner struggle for emancipation.*

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