

Abstract

Anti-intellectualism, firmly strengthened in the frames of neoliberal paradigm (as its integral, structurally exigent aspect), is by no means a new phenomenon; it has been known for quite a long time that anti-intellectualism with its more or less subtle and deeply naturalized practices reaches into all areas of life, imperceptibly but decisively designating them with its imperative of normative knowledge and with its persistence on the spontaneous un-thought. In spite of all that its structural qualities and its generic characteristics remain relatively weakly exposed. Since the basic study of Richard Hofstadter (*Anti-intellectualism in American Life*, New York, 1963), which designates the relationship between anti-intellectualism and democracy, and at a later time the texts of some other researchers (such as Lindenberg, Bourdieu, Sapiro, Duclert, Balmand), which tackle the phenomenon in different ways, an interest in anti-intellectual mechanisms and procedures has risen on the international level in recent years. However, in the Slovenian social space there are still no visible or penetrating studies on anti-intellectualism which would hull the phenomenon and present its agency in the particular Central-European and socio-historical context. In the article, the birth circumstances of a modern »intellectual« in the relationship with an »anti-intellectual« will firstly be presented, followed by a short history of the research on anti-intellectualism and an indication of its narrow alliance with neoliberalism. And finally, it will be shown in what way critical pedagogy with its stress on reflexivity and with its consideration in non-formally and especially in informally acquired knowledge, but also with insistence on mutual conditioning between praxis and theory, efficiently undermines the anti-intellectual procedures. Key words: education, formal, non-formal and informal knowledge, anti-intellectualism, critical pedagogy

»The strain of anti-intellectualism has been a constant thread winding its way through our political and cultural life, nurtured by the false notion that democracy means that 'my ignorance is just as good as your knowledge.'«

»Pritisk antiintelektualizma je nenehna grožnja, ki se vije skozi naše politično in kulturno življenje, hraneč se z zmotnim pojmovanjem, da demokracija pomeni 'moja nevednost je enako dobra kakor tvoje znanje.'«

Isaac Asimov. *A Cult of Ignorance*. V: *Newsweek*, 21. januar 1980, 19.

Kratka misel Isaaca Asimova (1920–1992), ki uvaja pričujoči članek, je vpeta v širši okvir post-razsvetljske racionalistične misli, nanašajoče se na kognitivno (spoznavno) pridobivanje znanj in na državljanske razsežnosti izobraževanja. V zadnjem desetletju so si debate o metodah in učinkih izobraževanja v širšem družbenem okviru