

Changing the Paradigm of Education in Postmodern Times

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Abstract: Education as a respectable social institution reflects the processes of changing the classical scientific paradigm in the modern world and forms a new, postmodern educational space, which leads to the construction of a postmodern paradigm of a decentralized pedagogical process, which provides for the coexistence of various autonomous "centers", paradigms, methods, approaches, etc., competing, complement each other and among which there are no dominant ones. Under these conditions, the pedagogical process acts as an open, temporal, indeterministic, pluralistic, emergent entity, forms an "environment of a free position" in which something constantly disappears and then appears, and is sensitive to minor influences.

The philosophical analysis of education should be consistent with postmodern socio-cultural processes of a public, state and global nature and their reflection in the sphere of postmodern society. At the present stage of education, new philosophical and ideological prerequisites are needed.

The purpose of our article is a philosophical analysis of the concepts of education in the postmodern era and the importance of education on the transformation of the worldview.

Keywords: *education, postmodern times, education system, paradigm, socio-cultural processes, students.*

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1. Introduction

In the culture of the XX-XXI centuries, two characteristic processes are taking place simultaneously: the differentiation of philosophy, its further specialization, and the pluralism of philosophical trends and ideas. Differentiation of philosophy led to the emergence of philosophy of science, culture, education and other areas, which led to its fragmentation and loss of integrity. Therefore, solving a philosophical problem requires mastering the philosophical heritage, reinterpretation, metaphilosophical reflection (Farmahini, 2010).

The problem of creating a new post-non-classical education and worldview with a new picture of the world requires covering the entire field of modern philosophy, the productive communication of its various currents, as well as the creation of new fields of transdisciplinary research and the development of productive communication of various sciences, enter into communication on the basis of one problem. Postmodern philosophy cannot be regarded as the philosophical basis of education due to the "anti-moral" and "anti-modern" intentions (Wolhuter, 2015).

The features of postmodern culture, its aesthetics (radical pluralism of values and meanings, constructivist approach to the concept of truth, coherent attitude to communicative networks), should not only be taken into account by the philosophical educational paradigm, but also lead to postmodern education, currently it is drawn only in black -white colors. But with any attitude to postmodernism, one of the first tasks of summing up the philosophical results of the twentieth century is to overcome the difficult postmodern, to develop a kind of spiritual antibodies that can cope with the viruses of nihilism. It seems that this task can be solved on the basis of increasing the meaning-forming aspects of philosophy, its return to the practical layer of individual and social consciousness. What is happening in today's science and culture is associated with attempts to create the elements and structures of a new worldview (Ozmen & Crower, 2006).

A modern society is a society where information and knowledge are the determining factor of development. And if knowledge becomes the organizing principle of the whole society, then it is appropriate to call such a form of life a "knowledge society". The information sphere, being a backbone factor in modern society. It actively influences the state of the political, economic, defense and other functional components of the modern state. And, without a doubt, with the development of progress, this

dependence will only grow. Higher education in the information society is an environment for information exchange, assimilation, transmission and generation of new information, as well as the generation of knowledge. In this context, a clear distinction is made between knowledge and information (Keksela, Skvortsova, Sukhushina, Rudneva, Spichenko, 2016).

Knowledge is the result of cognition of reality, has a systemic and consistent design and is objective in nature (independent of the will of a person). Information is information that often expresses the subjective opinion of the speaker, may be unreliable and contradictory. The relativity of knowledge, due to rapid aging, leads to "the displacement of knowledge by information as the main element of the educational process, transforms knowledge into information about the world" (Ulger, 2020).

The need to change the paradigm of education is emphasized by the fact that the crisis of education is significantly affected by the civilization crisis, and the technocratic imbalance of knowledge in the educational system is also reflected in the educational system to the detriment of its humanistic component. Overcoming this "bias", at least within the framework of education, is impossible without a deep philosophical analysis of the causes of the crisis and the development of new worldview guidelines, more "culture-centric" and "humanistic" than the dominant technocratic, utilitarian and higher-functional "values" that determine the normative context of educational process and adversely affect the development of a person (Sali, 2020).

It is also no coincidence that most researchers of the problems of modern philosophy of education in the postmodern era proceed from the general principle that the main goal of educational activity should be based on the principle of forming such a comprehensively developed person who more or less harmoniously combined their interests and their high professionalism with general values and interests (national, universal, environmental, etc.). This ideal, and we will consider as the most important in the philosophy of education. But, like every ideal, it does not coincide with the real processes of educational activity, that is, the ratio of the latter is one of the most important problems of modern philosophy of education (Forghani, Keshtiaray, & Yousefy, 2015).

2. Features of changing the paradigm of education in postmodern times

Education is not only a system for the transfer and assimilation of knowledge, but also a mechanism for the socialization of an individual, the formation of a person and a citizen: "It is unnecessary to say that a person appears in such a hypostasis only when his activity consciously and purposefully asserts universal human priorities and values, the main of which is the category of "good" (the proper and morally positive in the actions and motives of human activity, in the phenomena of social reality) counteracts anti-values, the generalized characteristic of which is the category of "evil" (moral negative). The boundaries between opposing values are transparent and shaky. It can be difficult to define them. And only discourse makes it possible to take into account the conditions under which the possibility of charity turns into reality and which determine the freedom of the individual in choosing values "(Arthur, Davies, & Hahn, 2008).

But the point is not only that it is necessary to add norms, values, etc. to the assimilation of knowledge, and it is necessary to understand well what knowledge in essence is provided to a person: either knowledge-messages or knowledge-information or knowledge-laws, or worldview knowledge landmarks.

This is a big problem of education, the most important function of which is teaching and upbringing in their continuous interaction. Thus, the goal of any educational system is to form such a practical worldview of a person who would better combine her professional activities with those general worldview values that are laid down in the basis of this system. Since philosophy, since its inception, has always played the function of a theoretical and reflexive analysis of the worldview and its further development, it has acquired great importance in the formation of new educational systems (Ancess, Barnett, & Allen, 2007).

It is known that education is a complex, multidimensional phenomenon of human culture. It is an object of study in various disciplines - pedagogy, history, sociology, psychology, law, linguistics, philology, mathematics, cybernetics, statistics, and the like. Philosophy occupies a special place among them. The specificity of the philosophical approach is due to the fact that within its limits the consideration of education is not realized from one side or the other - the latter is the prerogative of specific disciplines - but as a kind of integrity. Philosophy forms an integral view of education. From a multitude of constituent elements, each of which is

comprehended at the level of a specific subject area, philosophy singles out the essential concept of education (Lykhina, 2019).

Education in the philosophical dimension appears in the form of such complementary characteristics as the forms of human activity in the transfer and development of scientific knowledge, culture, information, experience; as a specific subsystem of social life in which this function is carried out; as a set of relationships that develop between people within a special social institution; as a system of values and norms by which a personality is formed; as a mechanism for educating a personality; as a network of organizations, institutions through which knowledge is transferred from one generation to another, and the like. Moreover, no matter how we approach “education,” it is always illuminated as a system of functioning of values transferred from one subject to another on the basis of discourse.

That is why the formation of a new paradigm in the philosophy of education was quite logical for solving acute problems of modern mankind, for overcoming one-sided previous approaches, for the whole-pluralistic, universally unique nature of historical events, in particular, aimed at optimizing the resolution of contradictions (Robotova, 2008).

At the same time, some researchers point to the limitations and even negative aspects of postmodern educational developments (Volchik, 2019):

- if we understand, as the ideal of education, classical university philosophical education, traditionally aimed at cultivating in an individual sovereign, systemic, fundamental, highly reflective creative thinking, coupled with an orientation towards moral and spiritual values, in demand to the extent that culture and social life encourages a person striving for this type of thinking, then in this case philosophy and, accordingly, philosophical education find impulses for their development;

- meanwhile, the realities of modern culture, called postmodernism, seriously impede the preservation of these abilities in human thinking: under the influence of large-scale manipulative practice in public and individual consciousness on the part of the media, advertising agencies, centers for the study of public opinion, commercial expert services, etc. the sovereignty of thought turns into an illusion;

- a totally technological, "button-instrumental" way of modern life of a stranger of any reflexivity, since it orientates a person to predetermined schemes for solving situational problems;

- the rapidly growing influence on the personality of such a powerful telecommunication multi-information tool as the Internet leaves the

individual with the remnants of his creative abilities (the so-called "knowledge clipping");

- the clearly expressed game essence of postmodernism forms in the minds of people the idea of invalidity, convention, the relative nature of the surrounding-superfluous world, discredits any attempts of a person to find in this world any boundaries of stability, fundamentality, objectivity;

- consistency as a principle of explaining the world does not stand up to competition with the idea of its (the world) fragmentation and "fragmentary" components;

- so to speak, "the conceptual pathos of the postmodern state of consciousness";

- moral relativism and nihilism of the modern mass man, who is indifferent to the attitude to highly spiritual values, the general aestheticization of the primitive and vulgar, the renaissance of parascientific and occult knowledge, and the like.

3. Problems and prospects of the introduction and implementation of distance learning

The material presented above allows us to assert that at the present stage of the development of education, it needs new philosophical and worldview foundations. Analysis of the literature shows that the philosophical concept of postmodern education, its nonlinear explications and the laws of existence and development, have not yet been created either in the philosophical tradition. The existing individual fragments of the future concept require their own synthesis, their own integrators, who would generalize the existing developments in philosophical, natural science, sociological, psychological, pedagogical teachings, from ancient times to the present. Such integration of knowledge and approaches should be carried out, first of all, by philosophy at the level of ontological and methodological concepts and concepts. And, first of all, the advancement should concern evolutionary ideas about natural-educational dynamic phenomena around the concept of dynamic instability.

The study of education as a system should be carried out taking into account (Korotkova, Romanyuk, Vysochan, Shkleda, & Kozlova, 2020):

- the peculiarities of the education system as a complex system in which self-organization processes are seen;

- the evolution of the education system together with the crisis state of the entire civilization in general and the science of education in particular;

- high status of relational problems - problems of structure and systemic relations of the scientific education system, interaction of processes of integration and differentiation, diversification and convergence, interdisciplinarity, polydisciplinarity and transdisciplinarity of knowledge and education;

- the final praxeological results of the study of the philosophical and managerial aspects of education and its reflection in social status, in the educational process in close correlation with other forms of suspension culture;

- the network model of education as the most effective, which allows the development of knowledge with publicly available “revolutionary wealth”.

The philosophical analysis of education should be consistent with modern social and cultural processes of a state and global nature and their reflection on the sphere of modern society. Moreover, it is necessary to analyze these processes from the side of philosophical explication. The twentieth century destructed the old life guidelines, the old naturalistic, metaphysical and subjectivist attitudes of philosophy. This gave a creative impulse to the emancipation of philosophical thought and the development of new directions outside of classical philosophy. The formation of a new socio-cultural type of education - postmodernist - is characterized by a situation in which the contradictions between the need for practice in models of educational activity, adequate to the new reality, and the unpreparedness of philosophical knowledge for their system theoretical development (Chuzhikova, 2019).

In this regard, an urgent task for philosophical knowledge, addressed to education, is the creation of conceptualization of education as a kind of dynamic process in the context of post-nonclassics at a level of generalization that allows integrating philosophical speculative theorizing, various theories of education and empiricism in their orientation to realities and objective trends in the development of world (Rikowski & McLaren, 2002).

The fragmentation and redistribution of philosophical knowledge in the last ten years has led to the fragmentation of scientific and philosophical knowledge, which carries the border of creating an integral worldview with a modern generalized picture of the world. Therefore, in the context of the transition to a new educational society with a new post-non-classical intellect, the importance of post-non-classical approaches, post-non-classical science and post-non-classicalism in general, which will allow a new interpretation and a new synthesis of philosophy, education, management

and culture to reproduce a new civilization of the third millennium, increase (Overton, Stupples, Murray, Gamlen, & Palomino-Schalscha, 2020).

The complex conceptual task of comprehending, philosophical reflection, reinterpretation of education as a process of self-development of an individual and as a worldview is especially acute for mankind in connection with the awareness of the complexity and nonlinearity of the modern developing world. The acuteness of the problem is also due to the crisis of modern Ukrainian culture associated with the collapse of the Soviet cultural space, the uncertainty of the further vectors of development of Ukrainian society with its institutions, including education. The problem of post-non-classical education has been formed in recent decades under the influence of fundamental changes that have taken place in the social status of the entire education system and its role in the socio-economic development in the world (Cynarski, 2014).

The study of education acquired particular urgency at the end of the 20th, at the beginning of the 21st century in connection with its crisis, which is associated with the crisis of the philosophical foundations of education. The need for a new philosophical concept of education was realized especially strongly by the world and Ukrainian philosophical and pedagogical community in the last period, from 1990 to the present. At this stage, the philosophy of education is singled out as a special branch of knowledge, a systematic study of its methodological, theoretical and design problems is carried out.

4. The key approaches to defining the essence of the philosophy of education.

Considering all of the above, there are several key approaches to defining the essence of the philosophy of education.

The first approach is related to theory, philosophy of education is a specific section of philosophy, the subject of which is general issues of education, considered from a philosophical point of view. Philosophy of education with such an approach as a branch of scientific knowledge does not exist; actual philosophical problems of theoretical pedagogy and the entire field of education are subject to research (Cynarski, 2011).

The second approach views the philosophy of education as synonymous with general pedagogy. According to this approach, scientific pedagogy will always be a philosophy of education.

According to the third approach, the philosophy of education is an independent branch of science. The subject of the philosophy of education

is the most general, fundamental foundations of the functioning and development of education.

The intersection of the philosophy of education with disciplines ascending for it - philosophy, pedagogy, sociology, psychology, management, logic, history, cultural studies and others - allows us to talk about the interdisciplinary nature of the philosophy of education, but at the same time pushes to an intensive search for its own niche in the knowledge system. And this opens up a search for non-traditional ways, an opportunity for scientific creativity (Wilber, 2001).

According to the fourth approach, the philosophy of education can be interpreted as a general theory of the universe and the individual. This theory interprets the term "philosophy of education" as a system of ideas about the world and a person's place in it.

Philosophy of education assimilates the knowledge of other sciences that consider problems in their own logic, in their specific perspective, in their most general, conceptual form. In this form, the philosophy of education represents a scientifically grounded and socially recognized scientific paradigm, which means, "scientific achievements are recognized by all, which, for a certain time, provide a model for posing problems and their solutions to the scientific community"

This approach to the paradigm of philosophy of education defines the following points in its composition (Welch, 2001; Shturba, 2019):

- determination of the scientific nature of the knowledge collected in the philosophy of education;
- a unified integral object - education in all its characteristics;
- a variety of subject areas of study of the object - education. (Welch, 2001).

5. Conclusions

Thus, the analysis of one of the most popular philosophical directions of philosophy - postmodernism - encourages us to move from the strategy of choosing one approach and one philosophical direction, and go along the path of a broad discussion of various worldview approaches and philosophical directions on education, identifying the existing agreements and disagreements between them. Education, having critically perceived postmodernist theories, must enter postmodernity, experience postmodern metamorphosis and move further into the field of interdisciplinary discourses on the third strategy of constructing the philosophy of scientific education. This version of the strategy is based on post-non-classical science,

primarily on the theory of self-organization, the theory of dissipative structures, synergetics, and autopoiesis. The result of such a movement should be the formation of a kind of scientific philosophy, corresponding to the spirit and challenges of the modern nonlinear world and the modern requirements of a society of "an economy of values without money."

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