

Eurasian
Research Bulletin

Analysis of Traditional, Technological and Postmodernist Tendencies of the Modern Education System

**Kudratova Umida
Rakhmatovna**

**Tashkent State University of Economics,
Doctor of Philosophy in Philosophy (PhD)**

ABSTRACT

This article analyzes the appearance, content and essence of modern educational development in the 21st century based on traditional, technological and postmodern trends. Types of modern education, their importance in the development of society, positive and negative aspects and paradigms are described. In our country, there is a need to improve cooperation between teachers and students based on the national traditions of Eastern education, humanitarian ideas, and to introduce the possibility of ensuring the intellectual development of developed countries based on the harmony of education and training.

Keywords:

modern education, scientific and technical development, intellectual potential of society, teacher, philosophy of education, continuous education, traditional, technological, postmodernist, human.

In the Republic of Uzbekistan, 2023 was announced as the "year of attention to people and quality education". As a result, the head of our state, Sh. Mirziyoev, stated that "increasing the quality of education in schools and the prestige of the teaching profession in society, improving conditions will be one of our main tasks in 2023" [1.]. In fact, teacher activity directly forms the foundation of the country's future. For this reason, the reform of the education system, the introduction of a modern education system has become a priority in every state policy. Scientific-theoretical analysis of this process allows to find solutions to many problems facing the industry.

Certain needs in A.Maslow's pyramid are manifested differently at the stage of historical development. In the Stone Age, people's need for food was considered a priority, and in the Middle Ages, people's need for security (shelter, clothing) increased. In the 20th century, the need for energy power

increased more and more. In the 21st century, the need to obtain information and knowledge from the group of needs and requirements is becoming a priority. This is the result of the acceleration of scientific and technical progress and the growth of the intellectual potential of society.

In order to reveal the essence of modern education, it is necessary to analyze the relationship of philosophical directions of the 20th century to the educational system. Because we should note three main types of educational processes that have arisen due to the expansion of the concept of "education":

1) Free education - D. Evans [2.102]. According to his opinion, it includes unstructured educational activities, which he divided into types of incidental (accidental) and informal education. In the first case, neither the source of information nor the learner has a conscious desire to learn, that is, neither the teacher nor the student creates an

"educational situation". In the second case, the student or the source of information consciously seeks the educational process (not only twice, in this case we are talking about non-free, but informal education).

It is through free education that a person gains the most knowledge and skills during his life. In this way, he learns his native language, basic cultural-spiritual values, general moral-spiritual rules, behavioral models given by family, public organizations, mass media, museums, games and other cultural instincts present in society;

2) informal (or extracurricular) education;

3) formal (school) education.

Based on the concept and philosophical approaches of modern education, we can distinguish three main pedagogical approaches. These are the classic humanitarian approach; technological approach; postmodernist approach. They differ from each other in their own qualities. In this case, technological and postmodernist approaches are based on completely different values compared to the classical humanitarian approach.

I. Masuda analyzes the formation processes of the information society and distinguishes five main features of radical changes in the education system [6.59.]. First, under the influence of information technology, ideas of non-formal education are realized in practice, that is, education is not limited to formal, school-based education. In his opinion, "The existing closed educational system is replaced by an open educational environment consisting of knowledge networks" [6.59.].

The second feature is that education is focused on the individual, which creates conditions for taking into account the personal capabilities of each specific person. If the traditional educational system is based on collective learning, the new system provides for the selection of a specific educational process based on individual - personal abilities. This can be achieved by developing diverse educational programs that take into account the capabilities of both teachers and students. "This means that," writes I.Masuda, "the modern education system, divided into classes

according to the age of students, will be replaced by a system that gives a person the opportunity to develop his abilities, regardless of his age" [6.54.].

The third characteristic is that self-directed learning is the leading type of education as a result of the formation of a new educational system in the process of informatization of society's life. If the traditional education system is only one-sided, that is, the teacher teaches the student, in the new education system, the teacher acts as a consultant (consultant). I. Masuda stated that "... this is possible due to the development and spread of computer-aided educational systems, because students have the opportunity to learn independently, directly through the computer or by communicating with other people through the computer" [6.56.].

The fourth feature is characterized by the formation and decision-making of market mechanisms, the formation and development of the market of educational products and services.

The fifth feature of the new educational system is that the educational system is organized and improved throughout life. The traditional education system is mainly designed for education during childhood, adolescence, that is, a person studies at a young age, but in the new system, a person continues to receive education throughout his life. "In the information society," writes I.Masuda, "a lot of attention is paid to the education of older people, even the elderly, because there is a need for society to create favorable conditions and opportunities for older people to adapt to the changes that are taking place at a rapid pace in society; the number of elderly people in the population is increasing, and the issue of giving them an opportunity to develop and improve their knowledge and skills" [6.58.].

In general, the modern education system, as a full expression of globalization, shows the active interaction of integration-unification processes between countries in various spheres of social life. There are different ways of internationalization and globalization of education. The most promising of these is the creation of an educational

system based on the global information infrastructure developed during the transition to the information society.

In the world education system of the 20th century, a unique approach and views expressing a unified attitude towards different classes of people were introduced. It is the principles of equality and freedom that have expanded the possibilities of developing the scientific outlook of young people. In particular, the "game-based" education system of young children by the Italian doctor-psychologist-pedagogue M. Montessori [7.], the new "experience-based" approach to the activities of higher education students by J. Dewey [3.] system, V.A. Sukhomlinsky's system of educating schoolchildren as "thinking persons" [10.], as well as K. Khan's "experimental pedagogy" in Germany, interpreted individual behavior as a guarantee of success.

The innovative activity of M. Montessori [8.] is significant because it covers the countries of the whole world. Its pedagogical system is based on the principle of not allowing violence against children. For him, the child is an integral active person and has a strong motivation for self-development. The teacher's task is to prepare the environment for development, monitor the child's independent work, and offer help only when necessary. In the process of education, he gives the child the opportunity to show his mistakes, according to M. Montessori, this develops the child's attention, responsibility and self-confidence. Achieving freedom is the goal of his teaching, in which the phenomenon of the teacher is analyzed as an observer and manager in the innate spiritual development of the child.

This experience by M. Montessori was widely introduced in India. In 2003-2004, the world record for the number of students in one school was recorded in India. Because in the 2003-2004 school year, 28,000 students studied at M. Montessori school [11.]. As a result of the popularization of this method in India in the 40s of the 20th century, the development of the scientific and theoretical outlook of students was achieved. In general, M. Montessori initially focused on awakening the student's thinking, that is, his worldview,

on the systematic development of skills based on experience. Of course, as a result of such an approach, the achievements of Indian youth in programming are an example for all.

American philosopher, psychologist, methodist John Dewey, who worked in the late 19th century and the first half of the 20th century, founded the "Philosophy of Education" direction. He made huge reforms in the field of education system in the world. John Dewey sharply criticized the traditional education system and analyzed its main principles to form an alternative education system. J. Dewey, who paid special attention to the education of the youth, which drives the main activity of the society, called everyone to solve the conflicts that occur in social relations with the help of cooperation and pedagogical reforms. His pedagogic "experimental method" is aimed at cultivating individual dexterity, initiative, perseverance, interest in life, and efficiency in work, contrary to the acquisition of scientific knowledge.

J. Dewey, the founder of the philosophy of education, believes that "the social environment is important in the formation of the worldview of young people" [3.]. It shows that the main problem in higher education is the separation of theory from practice. In the developed countries that solved this problem in time, the progress of science advanced 50-100 years compared to ours. The main task is to increase the experience in the development of the scientific worldview, to base it on experimental scientific facts, and to develop the scientific worldview of young people through the effective use of life experiences. Increasing the intellectual level depends on thinking in the field of education, that is, learning the essence of an existing thing or phenomenon. It is strengthened by experience, and new knowledge is refined on the basis of previous experiences. It serves to open new horizons in thinking with its resulting conclusions.

I.N. Analyzing the role of the teacher in the modern education system, Kalanchina [4.6.], explains the views of F. Skinner as follows: "F. Skinner, one of the founders of neo-behaviorism and programmed teaching, tried to turn behaviorism into a unique philosophical

theory based on the creation of a new scientific concept of man and society. According to the "classical" scientific-technocratic approach, science was conceived as a tool to ensure economic, production growth and development opportunities, while Skinner interpreted science as a specially developed social-manipulative tool for controlling and programming human behavior. As a result, according to Skinner's theory, the study of man became "the science of operant-conditioned behavior (discipline, order)" [9].

Therefore, F. Skinner's theory denies the existence of spiritual-enlightenment aspects in a person that are higher than the psyche, which characterize him as a person with socially significant qualities and goals. Scientists such as A. Maslow, E. Fromm, T. Megan, K. Rodgers, N. Branden, S. L. Rubinstein, and A. V. Brushlinsky, who are supporters of the humanistic trend in psychology and philosophy, have rightly criticized it.

It should be noted that the introduction of rules of behaviorism in education only strengthens the tendency of a "controlled" person. In his article "Operational-behavioristic concept of man" (or "Operational-behavioristic concept of man"), E.V. Semenchonok states that "in Skinner's "scientific humanism" there is no man himself... With his rich and moving life experiences, man is a part of Skinner's scheme, that is, an ideal does not correspond to the mechanism of society brought to a state of control, and all characteristics and characteristics of a person are negatively evaluated as "non-standard", "non-quantifiable", which interferes with the effective mass application of control and management techniques.

Representatives of postmodernism of educational philosophy (J.F. Lyotard, J. Derrida, J. Deleuze and others) based on the recognition of the multiplicity of approaches and perspectives regarding the nature of education. Based on their views, the activity of the teacher in the educational process is of secondary importance. Because postmodernists are turning the traditions of Western educational philosophy into a problem, they are "dictator" supporters of theories and systems in

educational practice, and they are reforming school curricula as supporters of pluralism, democracy and integrity. The ideas of deconstructivist philosophy (J. Derrida) require radical dismantling of everything - subjectivity, discipline, ideas, metaphors, etc. They show a strong internal connection between culture and power. Forms of power and perfection are hidden behind ideological masks, which in turn hide racial, gender, and ethnic hierarchies.

We will be able to describe modern educational paradigms directly based on the above ideas. (Table 1.1).

Table 1.1. Modern educational paradigms.

Modern educational paradigms		
No	Name	Content and importance
1.	Traditional-conservative (knowledge) paradigm	Learning is the main goal, no matter how difficult it is.
2.	Rationalist (behavioristic) paradigm	It relies on effective methods that ensure the acquisition of various knowledge for students.
3.	Humanistic (phenomenological) paradigm	A free person who receives education will have unique opportunities as a subject of social relations.
4.	Esoteric paradigm	Truth is eternal and immutable and can only be attained through understanding.
5.	Scientific-technical, technocratic paradigm	It is to provide learners with "accurate" scientific knowledge and ensure their assimilation based on the improvement of practice. A person is recognized as a value only if he possesses certain (standardized

		average) knowledge or behavior.
6.	The non-institutional paradigm	Teaching according to educational programs (distance) with the help of Internet and computers is effective.

In fact, although each of these paradigms has a certain importance, today we see their expression in a mixed form in our country.

As I. Ergashev noted, «Every nation in the world is a unique phenomenon with its own unique intelligence. The level of its use for the purposes of world development remains different. The philosophy of favoring mutual opinions, without denying their own characteristics, is one-sided. It is important that they enrich each other, serve each other and the development of world civilization through mutual solidarity and cooperation. In this way, for example, the East and the West do not lose their individuality, on the contrary, while preserving it, they enrich the culture of the world.» [12.].

In our opinion, the traditional, technological and postmodern tendencies of modern educational systems form various ideas and theories in the educational system. Although the dominance of technological traditions demands priority, we still rely on traditional pedagogical values. Because any technology cannot replace the human factor working with a living person. Although the impersonal image of the subject of the teacher in the traditions of postmodernism is not yet reflected in us, it leads us to conclude that its expression in the information society is inevitable. Japan, Korea, which consists of perfecting the modern education system in cooperation between teacher and student based on the national traditions of Eastern education, humanitarian ideas [5.16.].

List of used literature

1. Ўзбекистон Республикаси Президентининг Парламентга ва

- Ўзбек халқига мурожаатномаси 2022 йил 20 декабрь. *_Xalq so'zi_gazetasi-272-2022-12-21.pdf*
2. Evans, D.R. The planning of Nonformal Education . – UNESCO, Paris, 1981.- pp. 102.
3. Дьюи Дж. Демократия и образование // Пер.с англ. – М.: Педагогика-Пресс. 2000. – 384 с.
4. Каланчина И.Н. Социально-философский анализ роли личности учителя в современном образовании: Автореф. дис. ... канд. филос. наук. – Барнаул, 2004. -48 с.
5. Кудратова У.Р. замонавий таълим тизимида ўқитувчи феноменининг ижтимоий фалсафий таҳлили: Фалс. фан. бўй. фал. док. (PhD)... дис. автореф. – Тошкент, 2022. – 54 б.
6. Masuda Y., 1990. Managing in the Information Society: Releasing synergy Japanese style. – Oxford, 1990. -p. 59.
7. Монтесорри М. Монтесорри педагогика. По материалам сайта: <http://www.kid.ru>
8. Монтесорри М. Мой метод. Руководство по воспитанию детей от 3 до 6 лет. – М.: Центрполиграф, 2011.
9. Скиннер Б.Ф. Оперантное поведение // История зарубежной психологии (30-60 гг. XX в.) // Под ред. Г.П. Барковой. – М.: Изд-во МГУ, 1986. – 343 с.
10. Сухомленский В.А. Сто советов учителю. – Удмуртия (Ижевск): Педагогическая библиотека, 1981. – 296 с. <https://t.me/joinchat/AAAAAEbYZBSWnagOrSLtUg>
11. <https://t.me/joinchat/AAAAAEbYZBSWnagOrSLtUg>
12. Эргашев И. Тараққиёт фалсафаси. – Т.: Академия, 2000. – Б. 42-43.