CHAPTER 3

REVIEW OF RELATED LITERATURE

3.0 INTRODUCTION

The review of the related literature helps researcher to eliminate the duplicacy of what was already done and guides towards proper direction of new investigation and to formulate approximate methods of research.

It is necessary for any research work because it helps us to know what sources are available in the field of enquiry. The researcher find out which of them she is likely to use and where and how to find them. In the field of education, also the research worker need to acquire up-to-date information about what has been thought and done in the particular area from which she intends to take up a problem of research.

The review also helps the researcher to find out the gap of the researches which have been carried out in the field. Further it helps to formulate the present research and of its process and methodology.

The present study has been made and the related studies in this area are examined to make the foundation of the present study. It helps to develop the appropriate research methodologies and the techniques for carrying out the present research. It is also a background and context of the research and the operational explanation of the concept and ideas on the basis of which the work is carried to make the foundation of the present study.

3.1 REVIEW OF THE PRESENT STUDY

The researcher in this present study has carried out the review work in a very intensive way, where the literature has been classified into books, journals, monographs and research studies related to modernism, postmodernism and philosophy of education in India and abroad. This has helped the researcher to develop the appropriate research methodology for the present study. The review has been carried out basically on the primary and secondary sources.

The present study aimed at finding the context to which modernism and post modernism have influenced contemporary philosophy of Education. And to critically
examine the contribution of some Western and Indian thinkers to philosophy of education as indicative of a perspective of modernism, post modernism and beyond post modernism. The researcher has identified some of the studies that have been carried out in the field of philosophy of education in relation to modernism and post modernism. The review also helps the researcher to find out the gap of the researches which have been carried out in the field. Further it helps to formulate the present study. The review has been presented in the following manner.

i. Studies conducted in the field of modernism, and postmodernism and their relation to philosophy of education.

ii. Studies conducted in the field of modernist and post modernist interpretation of philosophy of education with special reference to Nietzsche, Habermes, Lyotard, Foucault and Derrida.

iii. Studies conducted to examine contribution of Indian thinkers like Tagore Gandhi, Vivekananda as indicative of a perspective of modernism, post modernism and beyond post modernism.

3.2 STUDIES CONDUCTED IN THE FIELD OF MODERNISM AND POSTMODERNISM AND THEIR RELATION TO PHILOSOPHY OF EDUCATION

Ramaekers (2002) in his study ‘Post modernism: A ‘skeptical challenge in Education Theory’ pointed out the difference between skepticism associated with postmodernism which is distinguished from traditional philosophical skepticism. He, in this paper has argued that the interest of post modernist skepticism lies not in a quest for ever more certainty but rather in the way it moves beyond both foundationalism and philosophical skepticism. The place of skepticism in theoretical enquiry has been analyzed precisely with special reference to Rene Descartes, Socrates to highlight the role of skepticism as a constituent of a good theoretical enquiry and turns around the matter of certainty of knowledge.

Cho (1990) in his doctoral dissertation entitled Post modern philosophy, relativism and a renewed vision of Education found out that contemporary post modern philosophy has been characterized by its radical rejection of the epistemic foundation and meta narratives of modern philosophy. By dithering the ultimate Archimedean
point for grounding truth, objectively and rationality, post modern philosophy invokes relativism in which the contingent hermeneutical and historical nature of human knowledge and rationality is emphasized. The purpose of the study was to examine the implication of contemporary post modern philosophy in order to explore the possibility of reaffirming the role of education in establishing the conditions of social unity. The thesis of the study is that a post modern understating of moral practical dialogical nature of human knowledge and rationality provides a vision of education for a democratic society. Chapter two provides an account of how postmodern philosophy gives support to relativisms by denying foundation list faith chapter three provides an account of how postmodern philosophy is moving towards a renewed vision of human society and conversation by providing a deeper understanding of the moral practical historical nature of human society and rationality and emphasizing the primary and importance of human agency, value, tradition and communal dialogical efforts. Chapter four explores the educational implication of the post modern understanding of moral-practical dialogical nature of human knowledge, rationality, conversation and community presents a challenge to educators to recast their vision of education without depending on the certainty of platonic transcendental conceptions of truth and reason.

**Long (2013)** in his celebrated work ‘Educating the post modern child, the struggle for learning in a world of virtual Realities’, traced the philosophical challenge, Posed by children living in an information age explored the difficult construction of childhood in today’s society, looking at issues including child’s space and child empowerment, globality, feasibility, talent and visibility. Arguing that a key danger for young people is the eclipse of the public arena and their withdrawal into a private world, he asks whether philosophy can offer an antidote to the uncertain landscape of children to locate themselves within post modern culture. Chapter take a phenomenological approach, beginning with a case study and draw on historical sources to critique the situation providing a rich combination of educational and philosophical theory and incorporating, some relatively new speculative concepts.

**Zima (2010)** in the book Modern / Post modern society, Philosophy, Literature offers a new definition of modernism and post modernism by presenting an original theatrical system of thought that explains the differences between two key concepts
movements. Taking a contrastive approach, Zima identifies three key concepts in the relationship between modernism and post modernism: ambiguity, ambivalence and indifference. Zima defines modernism and postmodernism as problematic, as opposed to aesthetics, stylistics or ideologies. Unlike modernism which is grounded in an increasing ambivalence towards social norms and values, post modernity is presented as an era of indifference, i.e., of interchangeable norms, values and perspectives.

Taking an historical, interdisciplinary and intercultural approach that engages with Anglo-American and European debates, the book describes the transition from late modernist ambivalent to post modern indifference in the content of philosophy, literature and sociology.

Mitra (1988) in his book, History of Philosophy, inhibited a coherent picture of philosophy. A good history of philosophy according to him will give the reader a perspective on philosophy. His book provides a detailed analysis of various phases of philosophy as ancient, mediaval period and the modern period. He elaborated the different characteristics of modern period, as awakening of reflections, a revolt against authority and tradition. In this book Renaissance has been characterized as a period of revolt against authority, a new humanism, a serious start to study of Plato and Aristotle, the pantheism of Nicolas of Cusa (1401-1464), reform of science, philosophy and logic, social and political philosophy of Campanella and Machiavelli 1469-1527. The term renaissance here has been used as a label for the multifaceted period between medieval universalism and sweeping transformation of 17th century Europe. This sets the spirit of modern philosophy as an awakening of the reflective spirit, a quickening of criticism, a protest against authority and tradition, a protest against absolutism and collectivism and a demand for freedom in thought, feeling and action.

Milovanovic (1997), in his paper entitled Dwelling paradigms: Modernist V. Post modernize Thought, started with an introduction that post modernist analysis is an important area of social sciences and least effort has been made to consider as its primary goal a comparison of the two perspectives. Accordingly this essay is more didactic and pedagogical in orientation. In tune with these, eight dimensions have been identified as a basis of comparison. Most of the literature in modernist approach is of defensive sort when confronted with the epistemological directions advocated by
post modernist analysis. The author ranges towards the modernist notion by incorporating the post modernist’s concepts within the discourse of modernist thought. And thus in this way postmodernist premise are revoked by way of discursive re-orientation at the conclusion where modernist thinkers contend the concept of post modernism as old Wine in new bottles. That means post modernism is nothing but modernism in its avant-garde. But this postulation is often challenged by the post modernist analysis which is indeed premised on radically new concepts, and discursive redefinitions. Therefore the author preffered these two abstraction as dwelling paradigms, the modernist verses the post modernist. This essay lays out the differences between the modernist and post modernist paradigm and in tune with that eight areas are selected for comparing the modernist and post modernist paradigm. These are:

i. Society and social structure
ii. Social roles
iii. Subjectivity / agency.
iv. Discourse
v. Knowledge
vi. Space/ time
vii. Causality and
viii. Social change.

Through all these dimensions the author has identified whereas modernist assumptions seem more descriptive, the post modernist adds a prescriptive dimension. Another important aspect of this essay is that contrary to modernist critics, post modernism is not fatalistic, cynical and non-visionary on the other hand it provides more intense critique of what is and transformative visions of what could be.

Dennix (2002) in his paper entitled “Quality Education Through a post- modern curriculum”, attempted to present a frame work for the school curriculum in the twenty–first century. It first describes and appraises critically the Tyler rationale which has been influential for many decades. And this rational forms the basis of school curriculum in many western and eastern countries. The concept and features of modernism which underpin the rationale are described leading to a discussion of its major strength and weaknesses. The paper goes on to present an alternative view of
the curriculum –Doll’s model, which better meets the challenges of the fast changing world. The model with its prominent nature of post modernism is discussed. Strengths and weaknesses of the model are also analyzed. The authors also make a comparison of the two models, explaining why the latter is preferable to the first in laying the foundation of school curriculum in the coming country. In concluding section, recent curriculum initiatives in Hongkong are described. There is a discussion on the merits and limitations of the Target oriented curriculum. Then the new curriculum framework and its features are described leading to a discussion on the implications for the Hongkong curriculum. It is stressed that the key concepts of post modernism need to be taken into consideration so that the quality of education can be improved.

**Carr (2003)** in his book Theory and Research in Education stated that it is hard to see any coherent theorizing about education might proceed in the absence of some answerer to the question of what education means, recent educational philosophy seems to be a source of some skepticism about the possibility of such an answer, given the alleged inherently ambiguous and / or contested character of education. This article dismisses the idea that instabilities of ordinary usage constitute serious obstacles, to useful theoretical refinement of the term ‘education’ and then precedes by exploring and rejecting philosophical objectives to one ambitions modern account of the nature of education on the grounds that it relies upon an untenable objectivist conception of knowledge and truth. Still despite upholdin the possibility of theoretically coherent general answer to the question of meaning of education, the paper concludes with some reservations about its practical consequence for curriculum policy and planning.

In the Death of Truth, **McCallum (1996)** argued that how postmodernism has affected various aspects of life like education, science, law, history, religion. Reason and rationality has been seen as mere cultural biases and concludes that truth as historically understood does not exist. In chapter seven, **THE POST MODERN METHOD: EDUCATION**, the state of knowledge in the modern postmodern perspective has been discussed. A renewed aspect of education namely Muticultural Education as part of postmodern revolution has been discussed.

**Warrick** in his paper Constructivism: Prehistorical to Postmodern, states that constructivism whether as a mode of instruction or a school of thought on how the
world is known by the observer, has a long and diverse history. It has existed in various forms through centuries (Oxford 1997) and employed as an educational tool in numerous different ways. The purpose of this paper is to trace the history of constructivism from its pre history to the present, illuminate the myriad varieties of constructivist thought exposed by a number of highly regarded cognitive and social psychologists and educators and attempt to peer into the future to discover the possible manifestations of a constructivist approach to teaching in a world increasing linked via telecommunications.

**Kerka (1997)** in Postmodernism and Adult Education describes the multidimensional aspects of the term post modernism. Thereafter he highlights that adult education is firmly embedded in modernism much of its research is grounded in technical, rational, scientific methods and self directed learning that assumes individuals have autonomy which postmodernism claims. According to the author, to others post modernism adult education collaborates in what Breton (1996) calls a post modernism of reaction which uses the rejection of absolutes to free the market of all social obligations, liberate individuals of their collective responsibility, subjugate social justice to fee market will.

**Qun-ming and Yao-min Jin (2008)** in their work Educational ideas in the context of Postmodern Philosophy stated that education is facing a lot of opportunities in the context of post modern philosophy with different theories. The banishment of subject from post structuralism establishes the educational concept of inter subjectivity the uncertainty posed by philosophical hermeneutics inspires the concept of ambiguity in education the difference proposed by post philosophical culture gives birth to the concept of pluralism of education the concern for the life world by the constructive postmodernism develops the concept of life of education.

**Luminita (2006)** conducted a study on Teaching of English in Postmodern Romanian Education with the purpose to explore what happened in Romanian education in the post modern context. The paper discusses the reactions to the changes in Romanian Education. It was found that Post modernism means innovation communication; team work, adaptability flexibility, and problem solving are key skills for the post modernist workforce and have major implications in the field of education.
Cahoone (2003) in the book from modernism to post modernism: An Anthology provides an unparalleled explanation of modernism and post modernism. The anthology puts contemporary debate in the context of the criticism of modernity since the seventeenth century thus allowing the reader to appreciate post modernism by first understanding the development of modernity.

Giroux (2004) in Critical pedagogy and the post modern/modern Divide: Towards pedagogy of Democratization highlighted that the impact of neo-liberalism forces all over the world are dismantling the historically guaranteed social provisions, considering profit making, market freedoms as the essence of democracy while civil liberties are cut out in the name of war against terrorism. Therefore, the author emphasizes that the Educators and other cultural workers need a new political and pedagogical language for addressing the changing contexts and issues facing a world in which capital draws upon an unprecedented convergence of resources-cultural, political, economics, scientific, military, and technological to increase powerful and diverse forms of hegemony. If educators are to counter global capitalism’s increased power to both depoliticize and disempower, it is crucial to develop educational approaches that reject a collapse of the distinction between market liberties, civil liberties, market economy and market society. It renews and reestablishes various forms of critical pedagogy capable of appropriating from a variety of radical theories feminism, postmodernism, critical theory, Post structuralism, neo Marxism, etc. and those progressive elements, that might be useful in both challenging neo-liberalism while resurrecting a militant democratic socialism that provides the basis for imagining a life beyond “the dream world” of capitalism. Moreover, it implicates living through blemished traditions of Enlightenment thought that affirmed issues of freedom, equality liberty, self-determination and civic agency. On the other hand critical theories engagement with Enlightenment thought must be expanded through those postmodern discourse that problematize modernity’s universal project of citizenship, etc.
Schostak (2004) in the book Enquiring into Research, Action and Postmodernism opines that Research is both a personal and public act. The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Enlightenment is man’s emergence from his self-imposed immaturity which is the inability to use one’s understanding without guidance from another. According to the author the reliance on reason went hand in hand with advances in Science and the development of industry and market based economies that were fundamental features of modernism. Allied to these developments, scientific management or managerealism, division of labour, mass production techniques, whether in capitalism or state-socialism, led to what weber aptly called the iron age of reason. Reason reduced to a set of techniques became the engineer of social conformity rather than the principle of freedom. However the conception of reason in Descartes method of systematic doubt was born with that critical edge that the reduction of reason to technical recipes repressed. Perhaps some dimensions of post modernist thought can be read as a return of the repressed that is the kind of skepticism that modernism excluded in its optimistic rush towards mastery of nature and of social organization through the use of technical reason. Post modernism can be read as modernism taken to its extremes – that is, its extremes of individuality in relation to market choice underpinned by the ever quickening pace of technological change. Post modernism may be a term to describe contemporary social, economic, cultural, political conditions. A post modernist perspective seeks to formulate approaches that are appropriate in some way to such conditions. As a mirror image of capitalism, Marxism is attacked for its modernist assumptions of rationality, social co-herence and productism i.e it’s over reliance on the model of production and the labour process as an explanatory basis of social life as well as for its macro-theoretical, universalizing and totalizing method. The post modern world can be experienced as confusing, increasingly complex and dangerous. Central to understanding action in the post modern scene is a re conceptualisation of the curriculum. A curriculum it is argued in modernism and post modernism. The curriculum of surface is not a rigid body of information to be transmitted but rather a set of enquiry, reflection, expression and action. Curricula are like the tracks left behind and can be known more in retrospect than in anticipation. Under education the curriculum is an exploration of possibilities. The argument that are present do not
suggest that education does not take place in schools but the organization of schooling inhibits teachers and children, lecturers and students, people throughout all walks of life from engaging in the kinds of practice that would facilitate the free play of education – the drawing out of possibilities for creative, productive, enjoyable, free and democratic forms of self and social expression and action. Given all these, it is an age where many if not all, of the certainties that were accepted in previous epochs are being challenged, then it makes sense that education becomes a fundamental process for drawing out the implications of alternative world views of societies, organizations and cultures that are under constant change whether due to the impact of technological change or the challenges of new system of belief and understanding the world(s) about. The post modern curriculum then is one that addresses the issues that are raised.

**Cheek and Gough (2005)** in Postmodernist Perspectives starts with the thesis that areas of complex human understanding cannot be reduced to unambiguous definitions. The concept of modern and post modern recur through fields as diverse as art, architecture, advertising economics, literature, music, politics, popular media, science, social philosophy and theology. The term post modernism has been used to describe conceptual movements in many of these fields for more than a century.

Post modernist perspective in social enquiry are not uniform set of shared assumption but rather a loose collection of ways of thinking about how to go beyond modernist perspectives without producing alternative meta-narratives.

Implications for Research Design:- Post modern approaches are about challenging, interrupting and interrogating aspects of reality that are so central or entrenched in our understanding of what is normal that we can come to take them for granted.

**Featherstone (2007)** Consumer culture and post modernism A number of chapters in this volume illustrates the perplexing set of problems posed by the rise of postmodern. It attempts to investigate the postmodern not only as a cultural movement produced by artists, intellectuals and other cultural specialists but also inquire into how these restricted sense, of post modernism relate to alleged broader cultural shifts in everyday experience and practices which can be deemed as post modern. A central intention in this volume is to understand how post modernism has arisen and become such a powerful and influential cultural image. Postmodernism is not merely a
deliberate artificial construct of disaffected intellectuals out to increase their own power potential. Rather it is to raise question about the production transmission and dissemination of knowledge and culture. The various chapters also take the experience and practices designated as post modernism seriously and seek to investigate and comprehend the range of phenomena associated with this category. These alleged post modern experiences and practices, it is clear that there are similarities between these alleged postmodern experiences and practices and many of these designated as modern and even pre-modern. This trichotomies suggested by the term ‘tradition, modern ad post modern lead once to consider similarities and continuities in experiences and practices which can effectively be regarded as trans modern. According to the author it is such theoretical issue, that the problems of conceptualization and definition necessary to comprehend the alleged salience or expansion of the role of culture within contemporary societies which make the question of the post modern so intriguing.

Quigley (2006) From Modernism to Postmodernism, Visual and Cultural Studies started with the distinction between modernism and post modernism. He discussed three key concepts. 1. Modernism: - It is generally used as a way of referring to an aesthetic approach dominant in European and American Art and literature in the 20th century. The project of modernity can be thought of as the development of science, philosophy and art each according to its own inner logic. The concept of the avant-garde is that of a loosely organized oppositional force and challenge to the dominant artistic culture. The avant-garde is often thought of as part of the “Inner logic of modernism the built in source of contradiction or critique that moves forward. Postmodernism is often characterized as critique of modernism and the project of modernity. It is best understood as part of a cultural shift which has been felt in science, philosophy and the arts.

Pearse (1992) in Modernist Aesthetics and Criticism draws distinction among pre-modern, modern and post modern tendencies.by dispossessing itself from the pre modern tendency to repress human creativity to avoid usurping the supremacy of a divine creator, and the modern tendency to over emphasize the originative power of the autonomous individual. The post modern imagination can explore alternative modes of inventing diverse modes of insistence.
Wouter et al. (2005) in Bauman’s (Post) modernism and globalization, Geographical Approaches stated that the subject of this paper is the view on modernism, post modernism and globalization according to a prominent thinker Bauman. The authors opined that Bauman’s Modernism is a way of thinking in which society is based on rational knowledge. Other important issues of modernism are aesthetic, self consciousness, simultaneity and juxtaposition and the demise of the central subject. Post modernism is a way of thinking contrasting modernism. From that perspective there is no universal truth hence the world is socially constructed. In this paper Bauman is seen as a post modernist. In his opinion the most visible characteristic of this modernity are institutionalized pluralism, variety, contingency and ambivalence.

Bauman’s ideas were applied to the concept of globalization and referred to his conception about Harvey’s time space compression ‘decreasing distances in time and space.

The subject of this paper is Zygmunt Bauman’s approaches to modernism, postmodernism and globalization the main goal is to relate postmodernism, modernism and Bauman’s interpretation of these issues to have a better insight in the way with which development in these terms came into existent.

In the first paragraph both modernism and postmodernism are exposed. The second paragraph assesses the differences between the two ideologies and the approach of Bauman concerning these ways of thinking. The effect of globalization are mentioned and investigated in the third paragraph.

Bauman’s approaches to globalization are examined in the fourth paragraph. The results of this examination are poured in a practical application of the concept ‘globalization’ in the fifth paragraph. The application gives insights in nation state and its aspects like pressures from above and below.

In this part the modernist ideology is exposed. The modern movement emerged in the late 19th century and was rooted in the idea of ‘traditional’ forms of social organization, art, literature and daily life had become outdated and that it was therefore essential to reinvent culture. It encouraged the idea of reexamination of every aspect of instance. The power of science, rationality and industry promised to
transform the world for the better. As a reaction on modernism, post modernism emerged in academic studies in the mid 80’s of last century. It can be seen as a world view that emphasizes the instance of different worldviews and concepts of reality rather than one correct or true one, whereas modernism emphasized a trust in the empirical scientific method, and a distrust and lack of faith in ideological and religious beliefs that could not be tested using scientific methods. Post modernism emphasizes that a particular reality is a social construction by a specific group, community or class of persons. Zygmunt Bauman is described variously as one of the foremost sociologist of post modernism. He was a leading contributor to the post modernism debate.

For Bauman modernity is a ‘movement with a direction, a direction driven by universalisation, systematization and rationalization. This is to say modernity is a way of organizing society which is guarded towards resolving the problem of order. He says that modernity is a form of society which has ‘disqualified any uncertified agency. Every attempt is made to preclude any activities which may destabilize society in its struggle for survival. For Bauman post modernity is viewed as ‘modernity conscious of its true nature According to him post modernism is a kind of reflexive experience of intellectuals in the historical / social context of global structures of domination, the redundancy of intellectual legitimation, in the presence of seduction and repression and loss of control over culture.

At the conclusion, it has been described that modernism tends to order the social world by rational, calculable and adherent decisions. In modernistic views science, rationality and industrialization promised improvement and change for the better. The enlightenment was supposed to lead the truth. Eventually this process turned into totality, a so called ‘universal truth for all people at all times” postmodernism is partly seen as a reaction against modernism and emphasizes a varying world views as well as truth.

Blake (1996) in the paper Between Postmodernism and Anti Modernism: The Predicament of Educational Studies. The paper highlights the urgent and radical questions and problems which post modernism poses for educational studies in general and the philosophy of education in particular. First it outlines and interrelates the legacies of modernism in social and cultural theory. Next it describes the
reactionary anti-modernism of the right, and contrasts this with traditionalism. It is argued that the current political and economic context of education is largely anti modernist, not traditionalist. The stirrings of radical doubts about modernism are described and contrasted with the anti modernism of the Right. A salient theme to this point is the variety of conceptions of the relationship between knowledge and power. Mature postmodernism is characterized centrally in terms of a re-conceptualization of that relationship. The metamorphosis of the concept of the self in postmodernism is described and related to new problems about ethics and a newly emerging importance for the aesthetic. Finally the paper argues that while the fundamental issues for philosophy of education are unchanged. Problems about instrumentalism and various issues of autonomy these are radically recast in post modernism and present new difficulties.

**Kirby (2006)** in the paper the Death of Post modernism and beyond says post modernism is dead and buried. In its place comes a new paradigm of authority and knowledge formed under the pressure of new technologies and contemporary social forces. Postmodern philosophy emphasizes the elusiveness of meaning and knowledge. This is often expressed in post modern art as a concern with representation and an ironic self-awareness.

**Hill et al. (1999)** in Postmodernism in Educational Theory: Education and the Politics of Human Resistance have stressed the significance of education for constructing a future based on the struggle against capital, the social forms and institutions it engenders and the social inequalities that arise from its market mechanisms. In recent years postmodernism has assumed an educational form as educational theory, postmodernist modes of reflective teacher practice, postmodern educational research methods and so on. Hence it poses a particular challenge to those viewing education as a resource for social equality and democracy. Thereafter the authors have focused into the incursion of postmodernism into U.K. educational circles which is of recent origin.

**Adcroft and Wills (2001)** through the paper Postmodernism, Deprofessionalisation and commodification: The outcomes of performance Measurement in Higher Education argued that current regimes of performance measurement in the UK’S higher education sector are unlikely to deliver any real outcome and initiate any
further improvements in performance. Rather the paper argues, the most likely outcomes will be the further increase in the deprofessionalisation of academic staff and commodification of the work they carry out. The paper reaches this conclusion for three main reasons. First the regimes of measurement reflect the triumph of a flawed postmodern philosophy which privileges and emphasizes system deconstruction and economic functionality. Second the regimes reflect a further installment in the two decade old story of New public Management and transformation of the public sector through the importation of private sector practices and philosophies. Finally the regimes will not deliver on their objectives because they are fundamentally flawed in terms of management process.

The central assumption that the authors made is that one of the contrasts between modernism and postmodernism is how they view and treat systems. Modernism has a specific focus on systems where the emphasis is placed on the discovery of underlying meaning and coherence whereas postmodernism suggests that they are inherently unstable as they will always contain contradiction. The value of knowledge is in its utility. The next section provides some further context by considering the broad rationale for performance measurement as a primarily private sector endeavor imposed on the public sector through the vehicle of NPM. The weaknesses of these approaches are then considered in the paper’s penultimate section before a final consideration of the deprofessionalisation and commodification outcomes are discussed.

Stork (2011) in Postmodernism: catastrophe or opportunity or both? Begins by explaining the modern age which he regards as that great edifice which like a colossus bestrode first the western world and then the entire globe and thus the world has entered the postmodern era. The author referred to some of the thinkers of premodern period like Aristotle and Saint Thomas. Such philosophers did not generally attempt to build philosophical systems; rather they strove to provide a philosophical description of reality. But in contrast the modern age has been marked by the proliferation of philosophical system. Thus a long parade of individual geniuses strode over the western world, Descartes, Spinoza, Leibniz, Newton, Locke, Rousseau, Adam Smith, Kant, Hegel, Marx, Freud who created their own philosophical systems. Grand myths were created such as progress, science,
democracy, emancipation of mankind from ignorance by modern enlightenment and education. According to Stork postmodernism emerged as an ex post facto attempt to justify the literary movement. And the hallmark of this new mood in literature was an attack on humanism. Postmodernism has attacked modernism’s grand schemes or metanarratives because postmodernism has called into question the idea that man is capable of seeking the truth enough to construct such intellectual edifices.

At this juncture, the authors arrives at the conclusion that pre-modern, modern and post-modern were not the best to describe the great cultural shifts that occurred in our civilization. In pre-modern times the catholic faith approached man according to his entire nature. With, Descartes and his successors all this changed, so perhaps and could call modernity and all that has followed simply the post human. For modernism and post modernism both basically have refused to look at man as he is and persist in distorting both man and all of reality in one way or other. Post modernism as a reaction against modernism was bound to discover some truths rejected by modernism but also embraces many new errors that all assertions of truth are attempt to dominate and the accompanying deconstruction of meaning and even of man himself. Finally Stork explained the two opportunities. First post modernism gives us the opportunity of looking at our thoughts and seeing to what extent we have compromised with modernism in our own understanding of things. The second opportunity is that post modernism demands that we take a look at our methods of apostolate and see to what extent the postmodern world view needs a different approach. It is the approach that includes the creation of atmosphere which approaches man in his essential nature, not just as a thinker but on every level of being, as a rational animal, in fact with body and soul, senses, affection, loves and hates.

Gregor (2003) in postmodernism, consumerism and A culture of peace fleshes out modernism, five different strands of post modernism (and what elements of modernism they refute or revise) and then explores how ones appreciation for building a culture of peace in a consumer society is dependent upon which on or combination of five strands of post modernism is used to make ones argument. Then, after briefly describing the character of a consumer society and suggesting that family and consumer sciences has been complicit in its proliferation, the paper discusses peace and human security. Consumerism and human and social development (a recent
concept of sustainability), and suggests a new direction – participatory consumerism. The paper culminates in an examination of the emergency concept of human responsibilities which holds us accountable to respect solidarity, justice, peace, intergenerational equity, fairness, and equality, non-violence, truth, security, diversity, dignity, sustainable development, community and the plight of the vulnerable in society especially in our role as a consumer. The paper concludes with the challenge to our profession to perceive that it is within its purview to contribute to the development of peace in a consumer society.

Zima (2010) in Modern / postmodern society, Philosophy, Literature offers new definition of modernism and post modernism by presenting an original theoretical system of thought that explains the difference between these two key movements. Taking a contrastive approach Zima identifies three key concepts in the relationship between modernism and post modernism – ambiguity, ambivalence and indifference. Zima defines modernism and post modernism as problematic as opposed to aesthetic, stylistics or ideologies. Unlike modernism which is grounded in an increasing ambivalence towards social norms, values and perspectives. Taking a historical, interdisciplinary and intercultural approach that engages with Anglo-American and European debates, the book describe the transition from late modernist ambivalence to postmodern indifference in the context of philosophy, literature and sociology.

Nel and Kroeze (2006) in Information Technology As an Agent of Post-modernism explain that Society is in a tumultuous state. Today’s western society is characterized by disillusionment, doubt, irony, fragmentation and plurality. With the failure of post modernism and the rise to prominence of Nihilism, post humanism, post-structuralism and individualism, society has thoroughly entered a post-modern era. Over the past couple of decades humanity has increasingly turned to Information Technology as the great enabler. Through the capabilities that Information Technology offers, undreamed heights of scientific and technological progress have been reached in a amazingly short span of time. However rather than uplifting and emancipating society, the whole sale implementation of Information and Communication Technology has brought with it a host of unintended and unforeseen consequences. As with the promises of modernism Information Technology has not brought society the
utopia that it imagined. Information Technology rather has acted to create a universe characterized by virtuality, constant change, indeterminancy and an information oriented perspective on the world. Technological progress has not been accompanied by social progress. Through a comprehensive literature review and an examination of both post modernism and Information Technology, it is proposed that the influences of Information Technology have acted and continued to act to promote post modernism. These influences amongst others include its displacement of space and time, its promotion of the Information Society, its ability to create digital hyper realities its destructive influence on tradition and culture and most of all its catastrophic / revolutionary impact on the identity. Through these influences this paper seeks to prove that information technology acts as an agent of post-modernism.

**Koertge (2000)** in New Age Philosophies of Science: Constructivism, Feminism and post modernism surveys three controversial new directions in research about the nature of science and briefly summarises both the intellectual and sociological impact of this work. A bibliographic introduction to the major literature is provided and some fruitful directions for future research are proposed. Philosophers of science are also exhorted to perform “Community Science” by correcting misunderstanding of the methods of science fostered by these new approaches.

**Reichenbach (1999)** in after post modernism: Education is an exhausted modernity starts with a brief sketch of the mood of late modernity. The debate between the communitarians and liberals during the last two decades can be viewed as a symptom of the increasing insight into the price of modern uprootedness. It is during this period that a radical and aggressive economic liberalism has demonstrated to the world that the homo politicos have become a clownseque self-interpretation of the modern subject. As economic rationality continues to colonise (Habermas) the Leben Swelt (Life world), the old modern project of moral betterment of humankind is barred in the graveyard of great human ideas. The author has used the term dramaturgy of the modern – post modern educational discourse has made education interesting again. In the centre of the dramaturgy of the modern – post modern discourse in education lies what can be called an architectural metaphor. Society on the one hand is understood to have a moral foundation, a ground work of shared values that form the basis of social interaction and legitimate practice and theory on the other hand is viewed as
being founded on shared concepts of rationality or truth. The role of post modernism in this dramaturgy then was to deligitimate or deconstructs this foundation.

Such a perspective seemed to be the beginning of the end of modern education and pedagogy. Societies are not structural like buildings and modern education does not primarily focus on the training of constructive workers who are able to repair the cracks of societies presumed foundations. The author states that educational philosophy neither refer to decontextualized truths nor to arbitrary moods of thinking but rather to context bound modes of talking about and reflecting on a phenomenon which can be regarded as an anthropological context and which has been the subject of reflection long before the term modernity or post modernism were introduced into these specific language games. In short, the debate on post modernism can be interpreted as an expression of a modernity which is fully aware of its vulnerability and ambiguity, a modernity that has lost its vigor, moral impetus and a zeal to have modernity with an open future.

Schultz (2001) in the ambivalence of our post modern condition Lyotard’s diagnosis and prognosis states that in Lyotard’s philosophy postmodernism is ambivalent in three main ways. First it is ambivalent in so far as its products bring us both good and evil technology of nuclear power is not possible without that of nuclear bombs. Secondly it is ambivalent so far as Lyotard understands the word post modern to apply to the whole range of contemporary culture from every day social life to science and art. Thirdly the term seems ambivalent in the sense of confusion. Lyotard intends to use it the prefix “post” in a way different from the way it is usually used. Post modernism signifies not the end of modernism it is a type of a new thinking in relation to modernism. The author further opines that Lyotard’s most general and most quoted definition of postmodernism is the “incredulity” to meta-narratives or grand narratives and the rewriting of modernity. Post modern thinking is a part of the modern, its self-correction and in this respect Lyotard’s views reveal their origin in Derrida’s deconstruction. Modernism begins as christianity develops and diversifies into various grand narratives up to the enlightenment of the eighteenth century, partially into the nineteenth century and still occurs today. Lyotard divides them into two categories the grand speculative narrative and the grand narrative of emancipation. Lyotard was convinced to divide modernist thinking into these two
categories so that they might parallel the two extremes of post modern culture the realm of actual society where the unity of people and their freedom is an issue of scientific ideas and high culture where the unity and criteria of knowledge are at stake. This conviction was implicit in the original task set by Lyotard for the discussion of knowledge in advanced societies. According to Lyotard’s dictum modernity began to decline or loses its creditability when there is increased communication between different cultures of the world during the 19th century. Lyotard seems to be thinking that even though the weaker and less advanced cultures were always essentially assimilated, the numerous and worldwide struggles with the European grand narratives made them suspect and pointed to their deficiencies. The modern way of thinking declines when people no longer believe they must merely project their lives toward a future ideal that always seems just as far away. Instead they must “programme” exactly what this future is going to be. In the transformation of everyday life “Lyotard discusses these changes in work and in everyday life as the conditions for the end of modern outlook on life and the rise of post modern in the form of a general deculturation and depoliticisation. The modern ideal of emancipation becomes the post modern technological ideal of performativity getting the best possible result the rule of performance that enquiries the endless optimization of the cost-benefit ratio. Here the author points out that the crisis of modernism which is probably termed as the rise of post modernism partially occurs because of the level of the material technological development. In the post modern condition computers and other technology change the definition of knowledge. As a sub system within society, science or even the whole of education must adapt to the new social form. By materializing ideas and redirecting aims, scientific ideas are turned into commodity for exchange in post modern era. Here the role of capitalism has been highlighted which cooperates with technology in the limitations of the aims of modernist science to produce a new post modernist science. For these reasons Lyotard redefines knowledge as “a form of an informational commodity indispensable to productive power. The author stresses the point that there are political implications of the new definition of knowledge. Information will have an increasing economic, social and strategic role in international relation. In summary post modern describes both a new type of society and a new type of knowing.
Kumar (2009) in the essay Social studies in the post modern world aimed at providing post structural foundations to social studies research and teaching. The author is seriously concerned with the present status of social studies research that is rooted in the principle of modernity which sees truth and knowledge as ‘Objective’, ‘unperspectival’, ‘hard’, ‘attainable’ and ‘transmissible’. The main objective of this volume according to the editors is to broaden the imagination within social studies education by highlightening current, cutting edge scholarship incorporating critical discourse. The volume brings together the works of those social studies scholars who have been influenced by post discourse and inturn incorporating diverse themes, methodologies and theoretical frame works. The contributors intend to explain the need for problematizing the assumptions of modernity regarding “knowledge” and “truth” and the already established notions of nation, state, sovereignty, citizenship and several other key concepts in social studies. According to the authors none of these categories are fixed and stable and all of them need to be critically examined, with reference to those dominant discursive practices and regimes of truth that give rise to and perpetuate them.

Jameson (1991) in Postmodernism or The Cultural Logic of Late Capitalism starts his analysis with the view that last few years have been marked by an inverted millenarianism in which premonitions of the future, catastrophic or redemptive have been replaced by senses of the end of this or that (end of ideology, art or social class, the crisis of Leninism, Social democracy or the welfare state etc.) taken together all these concepts constitute what is increasingly called post modernism. The case for its existence depends on the hypothesis of some radical break or coupure, generally traced back to the end of the 1950s or the early 1960s. As the world itself suggests this break is most often related to motions of the waning or extinction of the hundred year old modern movement (or to its ideological or aesthetic repudiation). Thus abstract expressionism in painting, existentialism is philosophy, the final form of representation in the novel, the films. Or the modernist school of poetry all is now seen as the final intra-ordinary flowering of a high modernist impulse which is spent and exhausted with them.

Jameson in his master piece has tried to put forward the transitional phase of culture in the era of post modernism or in the postindustrial society. He has also tried to bring
into focus the discourse of Marx and especially Althuser with regard to the concept of ideology.

Jameson also coined the statement a pedagogical political culture which seeks to endow the individual subject with some new heightened sense of its place in the global system.

Elkind (2012) in Schooling the post modern child opines that the child is a gift of nature, but childhood is a social invention. It was epitomized in the identification of children and adolescents as students and the central importance of age difference was institutionalized in our age graded schools. And as we have moved into post modern era, we have re-invented childhood in keeping with our new modes of thought whereas modern childhood was defined in terms of differences between age groups post modern childhood is identified with differences within age groups. This metamorphosis of our conception of childhood has radically transformed educational practice quite independently of any reform movement or agenda.

Elkind in this particular work has tried. To describe a number of educational domains in which the major emphasis one age differences has brought about major changes in curriculum and instruction. Five domains have been identified where conceptualization has shifted from between, to within age group differences. These domains are language, socialism, intelligence, giftedness, personality and special needs.

In each case the author has tried to demonstrate how the shift in emphasis is mirrored in curriculum and instruction. In addition it has been highlighted that while many of the post modern reinventions of childhood have been positive in the sense of benefitting children .Thus, Elkind Opines that the best approach to reading instruction is to combine what is best of the modern and post modern ideas about language learning.

At the concluding part, the author has given an elaboration of the five domains in which educational practice has been transformed as a result of our movement into postmodernism and our reinvention of childhood. As opposed to modern era in which childhood was defined in terms of age differences, in the post modern era, we have become more concerned with within age group differences, in the post modern era we
have become much more concerned with within age group variations. This new concern for within age group differences has transformed curriculum and instruction.

The author speaks about various issues like the introduction of bilingual classes that illustrates our concern for within age group differences in language. Attention to multicultural differences reflects a new appreciation of within group differences in socialization. The modification of text books to eliminate gender biasness is another way in which our teaching practice and curriculum have become post modern. Thus accommodating children with different learning styles and domain specific learning has moved away from being modern universality towards post modern particularity.

Post modern spirit is best inhibited in our main streaming and inclusion of children with special needs, a group included in modern era. The author at last summed up by saying that there is an urgent need of integration of both the best in both modern and post modern educational curriculum and instruction.

**Mahlpachr (2008)** in Social Determinants of Education In the postmodern Society starts with the thesis that the main problem of postmodern society is how to deal with plurality, heterogeneity and different life styles, values, experiences, specialization of sciences and worldwide social developments so that it would contribute to human dignity in a society. It is necessary to innovate teacher training and teacher readiness to help the young generation to deal with the choices and current social problems. The author has given a list of social determinants in this direction for all educational activities.

1. **Freedom of speech**, enormous flaw of information, mass advertising of all kinds of goods creating unrealistic vision of reality.

2. **Economic growth** is seen as the main priority of present society, justifying all means of reaching prosperity.

3. **Atrophy of emotionality** and repression of emotions in favour of desired performance.

4. **New concepts of family** co-existence where parental roles constantly change which lead to distorted socialization.
5. **Recent school activities** concentrate on efficiency of educational processes, performance and reaching the required level of knowledge but don’t effectively manage social deviations of an individual.

In the introductory part, the author discusses that the situation of humans at the beginning of the 21st century is considered to be postmodern.

As a paradigm post modernism postulates the plurality of attitudes, opinions, approaches, contemplation, the plurality of rational treatment of the social reality in its development and changes.

**Cobern (1996)** in Constructivism and Non-western Science Education Research.

In this paper the author has argued that science education research and curriculum development efforts in Non-western countries can benefit by adopting a constructivist view of science and science learning. The past efforts at transferring curricula from the west and local development projects that results in curricula only marginally differ from western curricula stem from an actual view of science. These efforts also ground science learning in concepts of logical thinking rather than understanding constructivism according to the author offer a very different view of science learning. It assumes that logical thinking is an inherently human quality regardless of culture and instead focuses attention on the processes of interpretation that lead to understanding constructivism leads one to expect that students in different cultures will have somewhat different perspectives on science. Science education research should inform curriculum projects that incorporate this point thus making science curriculum authentically sensitive to culture and authentically scientific.

### 3.3 STUDIES CONDUCTED IN THE FIELD OF MODERNIST AND POST MODERNIST INTERPRETATION OF PHILOSOPHY OF EDUCATION WITH SPECIAL REFERENCE TO NIETZSCHE, HABERMES, LYOTARD, FOUCAULT AND DERRIDA

**Race (2000)** reviewed the work of Nigel et al., Thinking again: Education after post modernism, where it has been analyzed that both cultural relationship and social pluralism threatens culture and society and must be resisted through education. They employ Derridian deconstruction to apply to school roles and identities the notion of difference in order to challenge their static nature. The authors applied the ideas of
Foucault and Derrida in the understanding of curriculum role of parents and teachers. The book highlights the educational system of U.K.

**Cooper (1988)** in his work *Modernism, post modernism and organizational Analysis*: An introduction presented the current debate in the human sciences between the opposing conceptual position of modernism and postmodernism and discusses its implication for organizational analysis. The debate focuses on the nature of discourse (information knowledge, communication) and its role in social system. The discourse of modernism rests on transcendent yet anthropocentric criteria such as ‘progress’ and ‘reason’ which are varyingly exemplified in the work of Bell, Lehmann and Habermas. In contrast, postmodern discourse (represented here mainly by the work of Lyotard, Derrida, Foucault, Deleuze and Guattari) analyzes social life in terms of paradox and indeterminacy, thus rejecting the human agents as the centre of rational control and understanding. The paper than considers two contrasting views of the organizing process which follow from these opposing approaches to discourse. In the modernist model, organization is viewed as a social tool and an extension of human rationality. In the postmodern view, organization is less the expression of planned thought and calculative action and a more defensive reaction to force intrinsic to the social bodies which constantly threaten the stability of organized life. The implications of the latter view for orthodox organizational analysis are discussed in some detail.

**Philie (2011)** in his book ‘Rationality in the 20th century philosophy’ establishes a conceptual narrative of 20th century accounts of rationality, the capacity to formulate and understand meaningful thoughts. Philie connects right key thinkers from both the analytic and continental traditions: Frege, Husserl, Wittgenstein, Heidegger, Davidson, Gadamer, Habermas and Rawls. In, elucidating the nature of rationality. Philie shows that the two traditions as not as far apart as it is generally assumed.

Rationality in 20th century argues that the best place to begin an investigation into human nature is with the nature of rationality. The book investigates key thinkers of 20th century philosophy in relation to their views on the nature of understanding as it relates to rationality and establishes a historical thread connecting them tighter. Philie reviews their common pre-occupation with language, understanding, meaning and
interpretation and shows that analytical and continental traditions might not be as far apart as they appear to be.

Zemmels (2004) in his paper post modernism and the university, Survey of organizational communication started with the proposition that modernism occupies a very important position virtually in every discourse of western ideology. And he stressed its roots in the 16th century enlightenment. The term post modern according to him can be somewhat misleading as the post prefix implies that it is a perspective or era which follows or replaces modernism.

According to his suggestion a thorough understanding of these two epistemological concepts that is modernism and post modernism is essential for analyzing and critiquing organization in our society.

This essay examines in detail the defining characteristics of these two perspectives and then focuses to what post modernism means in the context of organizational communication research. Then he looked at the university in Higher Education as an organization and applied the postmodern lens. This is challenging because the university is an explicitly modernist social institutions particularly in terms of its role in western society as a ‘normalizing’ institution and as perpetuating the division of power through discipline (Foucault, 1979). How can higher education be viewed in the 21st century from the critical postmodern perspectives? How can doing so help an exemplar on how the university can develop strategies to break down the disciplinary barriers by examining cross disciplinary research practices, as well as Informal case study.

In this paper modernity has been defined as a global historical epoch begining in the 16th century and continuing until the mid 20th century. On the other hand modernism has been defined as that moment when man invented himself. This appropriation of enlightenment philosophy for managing the rapidly growing industrialized society led to a schism in modernism referred to as critical modernism and systematic modernism. And this split is very relevant in understanding the postmodern organizational issues.Here the term modernism has been analysed under three broad heads i.e. 1) Critical modernism 2) systematic modernism 3) Late modernism.
Besides that the term post modernity has been used as an epoch in human history and post modernism as an epistemological perspective. A review of literature offers the key post modern theorists like Foucault (1972, 1973a, 1973b, 1979) Lyotard (1984), Baudrillard (1994) Derrida (1976, 1978). Each of these thinkers contribution has been analyzed in the organizational context. Section IV of this paper is on post modernism in the context of organizational communication a chart has been prepared in support of his argument that a dialogical perspective is useful even in the era of post modernity. A post modern lens must be used as a critical stance on the modernist characteristic of organization. The author has highlighted some of the characteristics of post modern organization like decentralized authority, lateral relations and localized autonomy, fragmented markets, evolving goals democratic process based on consensus, empowerment enabling employees to be proactive, cultivating dedication, reflexivity and creativity, diversity and difference, Diversity and difference, sensitive, interactive technologies, agile cultures dynamically reacting to pardon and uncertainty etc. Moreover in this context he also has elaborated specific theorists in postmodern organizational analysis like Lyotarel, Baudrillard and Derrida. While Lyotard, Baudrillard and Derrida’s post modern perspectives lend themselves well to studies in organizational communications since they directly address the role of communication and language in western Discourse, it is Michel Foucault, that directly implicates educational institutions the primary institutions perpetuating modernist assumptions of unity, reason, truth in western society. Educational organization has been defined as centers of Disciplinary power which has been signified as unity => universal => university. Classification, Separation and categorization, as Foucault, have shown are the essential element in the development of disciplines and this indeed is accompanied by the formation of academic disciplines. From Zemmel’s perspective there are two aspects that constitute the current organization of disciplines in education in western society modern complexity of knowledge and knowledge’s relationship to power. Oliver (1999) in her paper accredited Post modern Thought and Adventist Education started with an introduction by defining the meaning of post modernism as a condition of relativity with no rules to guide us in our quest for understanding reality and truth. She also explained the philosophical post modern position. This paper also examines four philosophers who are recognized across discipline as influential in the post modern movement. They include Lyotard, Foucault, Derrida and Richard
Rorty. Oliver also highlighted specifically on Educational post modern philosophers like Henry Giroux, an American Educational theorist Paulo Friere has also been enlisted for his emphasis on pedagogical practice within post modernity. Foucault is another celebrated theorist who has been given a prominent seat in this aspect for his contribution to accentuate how power relations have emerged in educations. The next important part of this paper deals with educators who are skeptical about the postmodern ascendancy on education. The tenets of post modernism are also discussed in detail such as Truth, constructivism, and self esteem. Post modernisms effect on education has also been portrayed in trivia. The concluding part deals with the implications of post modernism for Adventists Higher Education which is related with Christian theology.

Ghiraldelli (2000) in his book Educational Theory: Herbert, Dewey, Freire and Postmodernists, a Perspective from philosophy of education, starts with John Herbert’s supposition that motivation depends on our intellectual apparatus. Then we built a teaching of thinking into a lesson that started with a scientific or moral issue. There was the notion that the mind was a logical thing and the matter of the lesson should be shown in a logical or historical way. Then Dewey portrayed his theory, which according to the author brought a great revolution in teaching by the end of the 19th century Dewey said that the intellectual apparatus depended on motivation. With logical/historical construction of Lessons, it should be put in a psychological way. He also highlighted that lessons should start with the problems of the world that brought interest and motivation for the students. Thus it was established that logical and historical ways of teaching should be under the control of psychological and sociological way of teaching. Dewey and Kil Patrick brought the child as the central point of the school and teaching. Thus it was stated that as Herbart epitomizes the nineteenth century as a century of collective education, Dewey epitomizes the twentieth century as a century of pedagogy (Philosophy of education and Social of education together). The twentieth century after the Second World War watched the emergency in the scene of the third world close colonial type relation with the metropolitan country came to an end and in the democratic world order welfare state appeared like an ideal. The author has visualized in this period the appearance of poor and odd children inside schools and a third epoch in educational theory began with the pedagogy of Paulo Freire. Freire agreed with Herbert about teaching done in
a collective fashion and of Dewey about motivation, psychology and sociology. But the new ingredient inserted by Freire in educational theory was political component. The dichotomy between. Dewey and Freire was that Dewey believed that the concept of education only made sense in a democracy. Freire on the other side thought of education without democracy. He thought of education as motor to achieve social democracy. Thus the author perceives that Freire’s educational theory finished a cycle the modern age in educational theory. Therefore the author showed that there were three revolutions in educational theory in the nineteenth and twentieth century’s. In the first phase pedagogy became a science of education with Herbart; in the second phase pedagogy should be linked to psychological and sociological life problems with Dewey. Finally the third phase pedagogy would depend on political perspective in order to help the poor people. Before the end of the twentieth century, the twenty first century had already started. A new and fourth revolution in pedagogy is in course, the post modern educational theory.

Dickens and Fontana (1994) in their edited version on Postmodernism and Social Enquiry represents the amalgamation of the ideas of various authors who have explained the various interpretation of modernism, postmodernism and its development. The authors start with the proposition that Discourse on post modernism today occupies a preeminent place in a variety of intellectual disciplines within the contemporary arts, humanities and social sciences obtaining a clear cut, common definition of the term has proven to be extremely difficult however not because of its interdisciplinary applications but also due to its diverse origin In a somewhat different content, postmodernism was used as a socio-historical concept in a number of books and essays published from 1917 to the 1960s to describe a new era of western civilization Although authors differed in terms of their evaluation of the new post modern epoch, that all agreed that its emergence would have profound consequences for contemporary social life.

On the other hand by most accounts ‘modernity’ emerged in Europe over the course of the 15th 16th and 17th centuries. Its fullest intellectual expression however was embodied in the project of the 18th century Enlightenment philosophers ‘to develop objective science, universal morality and law and autonomous art, according to their inner logic’. The unifying tread of modernity was a belief in the idea of progress,
attained by a radical breach with history and tradition, to bring about the liberation of human being from the bonds of ignorance and superstition. Yet as Habermas and others point out twentieth century experiences of world wars, death camps and the nuclear devastation of Hiroshima and Nagasaki shattered this optimism. The advent of post modern society is thus located by most observers sometime after World War II in the advanced capitalist countries. Jean Baudrillard described postmodernism as a “second revolution signaling the destruction of meaning and thereby rendering all previous social theories. Daniel Bell See post modernism as the continuation of debilitating cultural trends originating in modernism. Fredric Jameson describes postmodernism as a trend beginning in the early 1960s but situates it as the cultural superstructure of a purer, more abstract phase of capitalism. Michel Foucault resists any characterization of his intellectual project as postmodernist but in his early archaeological studies he describes the modern era as intending from 1800 to 1950s and suggest that, today, Something new is about to begin. Baudrillard in his work developed the post modern view of advanced capitalist countries as mass mediated consumer societies characterized by proliferation of signs. He describes modernity as an era dominated by production and industrial capitalism based on mechanization, commoditization and universal exchange. In contrast, post modern society is post industrial defined by new technologies that feature the unlimited reproducibility of objects and images. The result is a hyper-real society where the distinction between the real and the unreal is obliterated. In outlining the theory of post modern society, Lyotard emphasized the revolutionary role of computers and other forms of information technology in transforming the social order. Post modern society is thus defined in terms of radical heterogeneity characterized by proliferation of creative discoveries in the arts and sciences and a corresponding decline of ideological hegemony in politics and social life. For Jameson, post modernism is the cultural logic of late capitalism He agrees with Lyotard that advanced capitalist societies are today marked by axomic heterogeneity in both culture and society.In reviewing the debates concerning the implications of postmodernism for social theory and politics, there is a temptation to describe them in terms of two general alternatives, chaos or liberation.Lyotard most clearly holds the most positive view of postmodern trends. He celebrates the decline of traditional standards in contemporary societies, for this decline releases the previously unimaginable possibilities for freedom and creativity
in all spheres of life. The author states the multiple ways in which the term is employed make it possible to single out post modernism as an exemplar in sociology. These issues raised by the postmodern challenge for social enquiry include those concerning the nature and intent of large scale structural transformation in western societies, their corresponding effect on the nature of social interaction and on the construction of social identities and the need for new theoretical and methodological strategies. Foremost among the structural changes emphasized in postmodern approaches are a decline in political efficacy of the modern nation state, economic transformation in production processes and workplace organization and a shift in culture towards mass medicated consumerism all of which radically alter the nature of conventional sociological categories such as class, status, gender and party. At the intellectual level, post modernist faces on what they see as an increasing superficiality in social relationship and its deconstructive consequences for self formation. In chapter two Steven Best discusses the relevance of Michel Foucault’s work for contemporary sociology. Best specifies, Foucault as a post modernist, despite his explicit denial of the label, by describing his criticisms of Enlightenment rationality, totalizing approaches to history and society and humanistic theories of the subject. All of these charges are standards themes in post structuralist theory. In chapter three David Ashley examines the theories of Lyotard and Baudrillard. Lyotard’s dramatic claim that the Sources of legitimation philosophy and science in the west since enlightenment are no longer viable and Baudrillard’s provocative statement that sociology and its object “the social ‘ are absolute, are two of most widely cited claims in the post modern literature. In chapter four David R. Dickens examines the theories of Bell and Jameson emphasizing their common focus on postmodern culture and their divergent views concerning the role of culture in fostering the disintegration of normative consensus in contemporary societies. Bell locates the origin of postmodern culture in the spread of adversial trends in modern aesthetics that according to him were formerly limited solely to the work and lives of a select group of artists and writers with the rise of the 1960s counter culture now define as the everyday behaviour of the masses. Jameson also describes postmodern culture in terms of a normative breakdown in advanced capitalist mode of production. In chapter five Sondra Farganis examines the relationship between postmodernism and feminist theory some of the detailed encounters with post modernism in
contemporary social theory are found in feminist theory. In chapter Six, Robert J. Antonio and Douglas kellner discusses a range of inconsistencies and aporia in post modern social theories. They begin by identifying three components of the post modernist critique of modern social theory, its realist theory of representation, its totalizing approach and its defective theory of subject. Antonio and kellner accept the validity of much of the post modern critique but they argue that its presents an overly one sided portrayal of the theories of thinkers such as Marx, Weber, Durkhiem, simmel and Mead. These theorists also acknowledged the limitations of representing the social world, viewed societal coherence as the precarious outcome of integrating and fragmenting forces and recognized subjects as possessing limited rationality and being partially integrated depending on always changing historical conditions. In chapter seven M. Gottdiener describes the significance of semiotics in post modern analysis. In chapter eight Norman K. Denzin demonstrates how deconstructivism can be employed as an interpretative research strategy. Chapter 9 describes the impact of post modernism on ethnographic approaches in anthropology and sociology.

Barrett (1997) in Modernism and Postmodernism: An overview with Art Examples explains that modernism and postmodernism in art are best understood in relation to modernity and post modernity in general cultural history. This piece of work offers cursory explanation of central theme in modernity and modernist art and post modernist art with description of art works, that make the themes more understandable. Barrett states that modernity is influenced by the rationalism of Newton, Descartes, kant and others, post modernity is influenced by philosophers such as Nietzsche, Martin Heidegger, Ludwig Wittgenstein, John Dewey and more recently Jacques Derrida and Richard Rorty who are skeptical about the modernist belief that theory can mirror reality. Karl Marx and sigmund Freud also undermined the modernist belief that reason is the source of truth by identifying economic forces above the surface of society and psychological forces below it that are not bound by reason, yet are powerful shapers of society and individuals. Post modernist embraces a more cautious and limited perspective on truth out knowledge than modernists. Postmodernists stress that facts are simply interpretation, that truth is not absolute, but merely the construct of individual groups and that all knowledge is mediated by cultures and language. Structuralism and post structuralism are two competing intellectual movements formative of postmodern thought. Structuralism emerged in
France after World War II heavily influenced by the earlier semiotic theory of linguistic. Ferdinand de Saussure. De Saussure identified language as a system of signs consisting of signifiers (words) and signified (concepts) that are arbitrarily linked to each other in a way that is designated by a culture. Structuralists in various disciplines including literature attempted to explain phenomena by identifying hidden systems. They sought to discover unconscious codes or rates that underline phenomena and to make visible systems that were invisible. They especially differed from previous scholars who explained things through historical sequences of events rather than the structuralist method of explaining phenomena in relation to other synchronous phenomena. Structuralists like modernists believed they could with rigor attain coherence and objectivity and they claimed scientific status for their theories which they believed purged mere subjective understandings. Post structuralists, most influentially Jacques Derrida, criticize structuralists for their scientific pretensions, their search for universal truth and their belief in an unchanging human nature. Both structuralists and post structuralists reject the idea of the autonomous subject, insisting that no one can live outside history. Postmodernists stress that language; culture and society are arbitrary and conventionally agreed upon and should not be considered natural. Whereas modernists believe they can discover unified and co-herent foundations of truth that are universally true and applicable, post modernists accept the limitations of multiple views, fragmentation and indeterminacy.

Jackson (2007) in his phenomenal work on Nietzsche and the paradox of postmodern Education has discussed about the dichotomy between modern and postmodern perspective as the latter responds to the dilemmas posed by the modern education on the ways it impinge upon minority communities in society and seeking out and sustaining their particular conception of knowledge and truth using Nietzschean critique of enlightenment. This essay considers the potential merit of a Nietzschean postmodern education in light of his criticality towards modern projects like schooling and the morality of individuals serving each other in society in the name of progress, development, enlightenment and so on. Nietzsche’s education emphasizes that learners must engage in critical self reflection begin the search for new habits, new thoughts and new modes of action and initiate process of self transformation. The author highlights that Nietzschean postmodernism can help shape one’s philosophy of education in two major ways. First at the level of knowledge production, second
postmodern perspective has contributed much to developing less prejudiced understanding of these modern conventions. A truly postmodern education dedicating itself to the flourishing of the individual in the face of hegemonic, conformist, cultural and social forces would be precluded by the educator’s authoritative relation to his or her pupil.

**Jameson (2011)** in *Modernism / postmodernism* some representative analysis has been made from Marxian tradition. Marxism has complex relationship with modernism and post modernism. It is both a product of the epoch of modernity and a systematic critique of some of the most fundamental features of modernity such as capitalism and individualism. It has influenced postmodern critique but many Marxists criticize postmodern theories for being nihilistic or self-defeating because they offer no clear basis for distinguishing between possible values or paths of action.

**Taylor (2005)** in *Postmodern Theory, Engaging Organizational Communication Theory and Research: Multiple Perspectives* starts with a simple proposition that post modernism is an umbrella term which is used in varied ways. Speakers who invoke the term “post modernism” are committed to exploring the complex relationships of power, knowledge and discourse created in the struggle between social groups. Additionally post modernisms is intertwined with several other perspectives that challenge the conduct of business as usual. These traditions include feminism, neo-Marxism, post structuralism and post colonialism. These are exhibited in the form of rhetorical theory, critical theory and feminist theory. In this part, the author has tried to put some amount of emphasis on the relationship of post modernism and organizational communications. The author further referred to the Survey of Best and Lellner (2001) in their Survey where they argued that “the transition to a post modern society is bound up with fundamental changes that are transforming pivotal phenomena from ware fare to education to politics while reshaping the modes of work, communication, entertainment, everyday life, social relations, identities and even bodily existence and life-forms. In the subsequent section the author explains the ways through which contemporary organizations have shaped and are being shaped by postmodernism. Where modern organizations favor unity and similarity, postmodern organizations favor diversity and difference as resources for increasing useful knowledge and effective performance. Thus Taylor concludes with the
assumptions that modern thought emphasizes direction, order, coherence, stability, simplicity, control, autonomy and universality, postmodern thought emphasizes fragmentation, diversity, discontinuity, contingency, pragmatism, multiplicity and connections. This has major implications for social theory, political thought and education in the 21st century.

Finch (2010) in the post modern Language Teacher: The future of Task-based Teaching examines contemporary Teaching English as a Foreign Language (TEFL) theory and practice and relates the post-modern features of these to parallel developments in other fields, showing that they are representatives of trends in post modern thinking. In particular Task Based Language Teaching (TBLT) is recommended as a suitable alternative to pedagogic “modes and categories inherited from the past which no longer seem to fit the reality experienced by a new generation (Hutcheon 1989: VII). In view of the lack of sources dealing with post modernism and TEFL, it has not been possible to perform a review of literature, though there are a number of related tents that could be described as post modern (Penny Cook 1998).

The author points out that very little has been debated and discussed about post modernism and TEFL. Therefore this paper examines post modernism per Se, before discussing its implications for the TEFL profession. Post modern’s initial concern is to de-naturalise some of the dominant features of our way of life, to point out that those entities that we unthinking experience as natural (they might even include capitalism, patriarchy and liberal humanism), are in fact cultural-made by us not given to us. Ward further suggests that post modernism is a set of concepts and debates about that it means to live in our present times. The role and nature of education has further been complicated by its social purpose – helping individuals to become fit for society. The author has cited the example of Korea. The Korea Institute of Curriculum and Evaluation which is the heart of Korean educational policy has highlighted that the goals of education has involved the imposition and acceptance of well-regulated liberty with the pedagogues enerting their authority in the best interest of the students. The strict application of nurturing and protective attitude towards children has created a paradoxical situation in which protection has come to mean excluding the young from meaningful involvement in their own communities. A further commercialization of education in Korea can be found in the proliferation of private language institutes. These institutes help students to pass CSAT, TOEFL, TOEIC, TEPS. The Korean
Educational Development Institute has reported that 7 out of 10 students are receiving tutoring with private education expenses (Soh 2004). The grand “post modern metanarrative” in this situation is the urge to make money and obtain secure employment. Education in the post modern era has no longer see itself as independent of historical, economic and cultural factors and schools must come to terms with the demands of a post modern society. In the last segment the author describes about the plight of English language teaching in the post modern world.

Giroux (2002) in the essay The Break of post-modernism has tried to put forward his views on the various complexities related with the term post modernism. The author first began the analysis by describing the etymological meaning of the term post modernism that reveals the complexities associated with the term which seems to be both linked and separated from modernism. A typology of the concept of “modernism”, “avant garade” and “post modernism” would help us to understand the main characteristics of these movements. After setting the scene, the relationship between modernism and post modernism will be evaluated in order to point out the similarities, the differences and the implications. Post modernism in the context of this essay has been considered as a break with the past and sometimes as the last phase of modernism. Post modernism rejects the idea that truth is universal. Post modernism appearing in the 1930s and becoming important in the 1950s has probably emerged in reaction to the academic institutionalization of modern aspects of life. Throughout this essay the author tries to analyse the point that post modernism is an even witnessed after modernism. And it does not dither the overall ethos of modernism. This it is not a break from modernism on the other hand it is a step like the avant-garde was between modernism and post modernism.

Stewart et al. (n. d.) in Post modernism and its critics. The authors start with the presumption that post modernism is highly debated even among the post modernists themselves. The authors give reference of one of the anthropological critic Mel ford Spiro’s synopsis of the basic tenets of post modernism. The post modernist critique of science consists of two interrelated arguments epistemological and ideological. Both are based on subjectivity. First, because of the subjectivity of the human object, anthropology, according to the epistemological argument cannot be a science and in any event the subjectivity of the human subject precludes the possibility of science.
discovering objective truth. Second, science objectivity is an illusion, science according to the ideological argument, subverts oppressed groups, females, ethics, and third world people. According to the authors Post modernity concentrates on the tensions of difference and similarity erupting from processes of globalization the accelerating circulation of people, the increasingly dense and frequent cross-cultural interactions and the unavoidable intersections of the local and global knowledge. They have bifurcated postmodernism into two camps. Skeptical post modernists: They are extremely critical of the modern subject. They consider the subject to be “linguistic” convention. They also reject any understanding of time is oppressive in that it controls and measures individuals. They reject Theory because theories are abundant and no theory is considered more correct than any other. They feel that “theory conceals, distorts and obfuscates, it is alienated, desperate, and dissonant, it means to exclude, order, and control rival powers. Affirmative post modernists: Affirmatives reject theory by denying claims of truth. They don’t however feel that theory needs to be abolished but merely transformed. Affirmatives are less rigid than Skeptics. They support movements organized around peace, environment and feminism.

Hums and Bryce (2003) in Post-structuralism and Policy Research in education critically examines some of the challenges to policy research in education posed by post-modernist and postructuralist thinking. It starts by characterizing those modernist and structuralist assumptions which have been subject to attack but suggests that they are still very much in the ascendancy in the official discourse of educational research. Thereafter key features of the assault represented by the work of Foucault, Derrida and Lyotard are outlined and an account of their destabilising effect on intellectual work, for individuals and institutions is offered. It is argued that policy research poses particular problems because notwithstanding the messiness of the policy process, there must always cum a point of closure on options, decisions cannot be delayed until the epistemological status of educational research between research policy and practice. The author draws the proposition from writers like Peters (1999) who acknowledges that there are historical overlaps and family resemblance between post modernism and post structuralism, none the less maintains that it is possible to distinguish the two movements in terms of their respective genealogies and proceeds to examine the philosophical antecedents of both concepts. At the same time he
concedes that both terms are highly contested and that the term post-structuralism should not be used to convey a sense of homogeneity,, singularity and unity. It might also be argued that when major intellectual shifts occur, the effects of which spread far beyond the disciplines in which they originated it becomes progressively more difficult to separate particular strands as they impact on ever widening fields of knowledge. In the case of educational studies, which are in any case a loose amalgam of many different forms of enquiry, the possibility of disentangling the various threads of influence becomes especially problematic. According to the author postmodernist and poststructuralist writers have sought to address all of these problems but resolved none of them. They have demonstrated the serious limitations of narrow empirical approaches to educational enquiry and have reconstructed / reconnected educational research with broad sociological and philosophical debates about knowledge and power. They have also opened up new territory in discourse analysis and narrative forms of reporting and have raised disturbing questions about the intellectual, ethical and political stance of the researcher.

**Irwin (2009)** in Re-politicising Education: Interpreting J.F. Lyotard’s Text The post modern condition in contemporary Educational Context has tried to re-situate Lyotard’s seminal text in the current Irwin educational debate re-ethics and instrumentalisation. The author speaks about the negative impacts of various developments that have endangered the more humanistic forms of pedagogy through league tables for schools, performance and competence based approaches to teaching evaluation increased privatization of the universities etc. The author further opines that Lyotard’s text gives much credence to such views while emphasizing on a new technical regime of understanding and a radically fragmented conception of self and society. Irwin stated that Lyotard’s work provide a fascinating example of a life-long philosophical skepticism which involves conflicts with Marxism, psycho analysis deconstruction and post modernism itself. Lyotards work according to the author provides us with a critical perspective on the gap between ethics and instrumentalisation in education and beyond. At the end of author upholds that Lyodard’s work pointed out for a re-politicisation of both philosophy and education.

**Sajjadi (2007)** in Explanation and critique of the principles of post modern moral education states that moral education is an important and complicated issue facing the
educational institutions, specifically in religious societies in the modern world. The existing flaws and shortcomings in moral education arise in the first place is affected by changes and transformation that might include in the elements enumerated above. In the modern world be it in religious or irreligious societies, post modern teachings, principles and foundations are in the process of development and spreading, bringing about contradictions with the specific religious teachings of a society. As a result, ambiguity in principles of moral education is one of the problems of moral education. This paper provides an explanation and critique of the principles of moral education from the post modern point of view. In the introductory part, the author starts with the notion that as the continuation of modernity, post modernism dates back to the middle of the twentieth century. Thinkers and philosophers like Foucault (1980), (1989), Derrida (2004), Lyotard 1988 and Rorty (1982) are the originators of post modernism in this sense. On the other hand some consider post modernism a knowledge crises since all philosophers following plato have claimed to be searching for and to recognize reality with post modern thinkers consider reality neither achievable nor desirable. A constant, permanent and stagnant reality is meaningless to them. According to post modernists, all and everything that exist in our surrounding world is relative and conventional. Realities are diverse, multiple, divergent and are the product of temporary conventions. In the concluding part the author depicts that considering the discussion of moral education principles in post modern view and of the view of critics, the post modern moral education principles are not completely deniable. Some of the principles are useable in all educational systems be it religious or irreligious such as conversation, tolerance and respect to diversities and varieties. He also pointed out certain inadequacies of post modern moral education such as negation of meta-narratives, rejecting metaphysics emphasizing language and linguistic signs as base of moral education. At the end, the author summed up with the notion that post modern moral education like the other moral education paradigms (as transcendentalism, idealism) has some useful and some negative aspects that should be considered to moral education planning and curriculum development.

Ritzier and Goodman (2010) in the book Sociological Theory gave a detailed description on Theories of modernity and post modernity especially to the aspect of preachers of modernity and on the proponents of post modernity. At the outset the authors explain that the 21st century social theorists are concerned with a duality of
ideas as far as social theories are concerned. At one hand, there is a group of thinkers like Habermas and Giddens who propound that the society is still modern in nature. On the other extent there is a group of philosophers like Baudrellard, Lyotard and Jameson who uphold that society has changed drastically and we live in a qualitatively different post modern world. In the next segment, the authors gave a description of the defenders of modernity. Anthony Giddens is one such theorist who has been referred here as the “high priest of modernity”. Giddens used the term “radical, high or late” modernity to denote the society of today and to indicate that though it is not the same society as the one described by the classical theorists still it is the same society in continuation. Then the authors turn their focus on the proponents of post modernity which according to them is a new historical epoch that has succeeded modernity. Second there is a rejection of the tendency of put boundaries between disciplines to engage in something called sociological that is for example distinct from philosophical thinking. Instead of looking for the core of society post modernists are more inclined to focus on more peripheral aspects of society.

Ken and William (n. d.) in Four Models of Adult Education Engaging Experience and Wisdom, Post modernism and the Challenges facing 21st Century Educators. The author of this particular script starts with the post modernist’s direct attack on modernists for its reliance on the development and maintenance of academic hierarchies. Hierarchies also exist in the relationship of higher education disciplines (Science being higher than arts). According to the post modernists higher educational institutions must find an alternative root from which to grow the post modern organization. This is a need to create a balance between the modernists perspective of education with the emerging needs of the digital aged post modern student who may be in need of transformation at every point. Lyotard and many other post modernists proclaim that the grand narrative of modernism is failing to accommodate new conceptions of the 21st century. According to the post modernists, modernists offer solution to such problems which does not exist in the world any more.

The paper further proceeds with certain questions which are as follows:

(i) if there is such a thing as post modernism how does it affect education
(ii) how might education incorporate post modern ways into the methods that are now deployed in education

(iii) if post modernism is developing in our society and the youth today are carrying this perspective forward to their adulthood what might they demand from the educational system relative to their post modern views.

In this paper it has been proposed that there is scope for post modern view of learning in higher education and specific instructional approaches can be applied in this direction. Post modern learners are required to know the difference among data, information and knowledge. Students must develop information literacy skills and the awareness of their selection bias. The post modern instructors must be able to get involved with their students through the data and information to the knowledge that is both involved with the purpose of the course of studies and with the meaning relative to the life of each individual student. Post modern learning is a creative act. It involves ever changing environments and learning arrangements. The learner is an active participant. The post-modern teacher and students are perhaps involved in learning a body of knowledge within a contemporary content. Other methods are n’t discarded but they are used, modified and re-created to suit the content. The post modern instructor is a guide whose role is to facilitate learning experiences towards meaningful aims. Ideas are brought together through a holistic approach to form new ways of knowing the world.

**Stocker (2007)** in his book, Derrida on Deconstruction, reviewed by Simon Lumsden, provides the extraordinary complexity of Derrida’s thought his style and the nature of his philosophical project makes writing an introductory guidebook to his thought exceptionally challenging. Stocker’s work provides the extraordinary diverse, prolific and difficult nature of Derrida’s text his ideas, his criticisms of the philosophical traditions and some of the key influences on his thought. Derrida on Deconstruction is a welcome attempt to present his thought clearly and systematically.

**Woermann (2012)** in his article, Interpreting Foucault: an evaluation of a Foucauldian critique of education, explains the potential strength and weaknesses of a Foucauldian critique of education. The article focuses specifically on the value of Foucault’s work for critiquing social and political ideologies prevalent in education which is understood as a social institution, and hence as a modern regime of
institutional power. In terms of strengths the ability to raise issues of knowledge, power and contestation that are traditionally ignored in educational theory is addressed. In terms of weaknesses, Foucault’s problematic use and understanding of power and his apparent rejection of objective truth are investigated. The critique develops at the hand of influential but competing interpretations of Foucault’s contributions to the field of education in particular and philosophy in general. It is argued that these influential readings of Foucault within specific discourses such as education should thus be subjected to critical scrutiny.

Deacon (2006) in Michel Foucault on Education: a preliminary theoretical overview Michel Foucault’s oeuvre is a vast resource not only for social and political theorists but for educators too. It deserves to be mined and exploited more thoroughly, in a manner not unlike the way Foucault approached Nietzsche’s work: The only valid tribute to thought such as Nietzsche is precisely to use it, to deform it, to make it groan and protest. The research project to which this preliminary theoretical overview refers is an attempt to develop the implications of Foucault’s work for education in all its facets. From a Foucauldian perspective, it seeks to show not what education is but how it operates in concrete and historical frameworks, in the sense of the actual processes, techniques and effects which come into play when some individual teach or are taught by others. What kind of power relations governs the process. What bodies of knowledge are called into being, which different institutions are involved, what forms do the interactions take, and what effects do they have? Questions such as these as well as the initial findings of this project will help in addressing more concrete future applications of Foucault’s work to education.

Bloland (1995) in his article Postmodernism and Higher Education examines postmodern perspectives terms and assumptions that have penetrated the core of American culture over the past thirty years. Postmodernism’s primary significance is its power to account for and reflect vast changes in society, culture, polity and economy as we move from a production based society to a consumption based society, shift from national to local and international politics, intermingling of high and low culture and generate new social movements. Postmodernism has captured our attention because it involves a stunning critique of modernism, the foundations upon which our thinking and institutions have rested. Today modernist values and
institutions are increasingly viewed as inadequate, pernicious and costly. Postmodernists attack the validity and legitimacy of the most basic assumptions of modernism. Because higher education is quintessentially a modern institution, attacks on modernism are attacks on the higher education system as it is now constituted.

**Biesta (1998)** in his article, *Pedagogy without Humanism: Foucault and the Subject of Education*, Education is commonly understood as an interaction between subjects, an interaction between the educator who is already a subject and the child who has to become a subject by means of the pedagogical activities of the educator. Postmodernism has seriously challenged the modern understanding of human subjectivity. The question therefore is what challenges the processes of education. In this paper this question is taken up in the context of a distinction between two conception of education, education as manipulation and education as communication. It is argued that the manipulative conception is closely related to the modern understanding of human subjectivity as is the critique leveled against the communicative conception. In order to find out whether postmodern deconstruction of modern understanding of human subjectivity opens up new possibilities for a communicative understanding of education, Foucault’s analysis of the emergence and subversion of the modern conception of man is presented and discussed. Although Foucault’s work points into the direction of the recognition of the primacy of the inter subjectivity – and in this sense supports a communicative understanding of education – his deconstruction also makes it clear that inter subjectivity cannot be understood as a new deep truth about man. This means that pedagogy has to do without humanism. The paper concludes with some reflections on such pedagogy without humanism.

**3.4 STUDIES CONDUCTED TO EXAMINE THE CONTRIBUTIONS OF INDIAN THINKERS (GANDHI, VIVEKANANDA AND TAGORE)**

**Madan** in his book *An Introductory Guide to Post- structuralism and Postmodernism* has revised his accessible and popular introduction to poststructuralist and postmodern theory. A new introductory section concept such as modernity, postmodernity, modernization, modernism and postmodernism has been mentioned. The chapter on Postmodernism has been significantly expanded to include a discussion of Lyotard on language games and on the sublimes it ends with a discussion on the relationship between feminism and postmodernism.
Kuzhandavelu (1965) conducted a case study of the Educational philosophies of John Dewey and Mahatma Gandhi with the aim that a comparative study of Gandhi’s philosophy with John Dewey’s educational philosophy might help to find out new horizons in education. Comparisons were made between the two philosophies of education concerning i) changing the old order, ii) educational experimentation, iii) education through activity, iv) school as a miniature and v) education to build up a democratic society and in that context the role of teacher, curriculum, discipline and higher education. The method adopted for the study was primarily library research but experience survey and trend analysis were also partly used. The following were some of the major conclusions from the study:

1) Dewey’s laboratory school was a model school which drew attention of many educators and popularized his ideas where as Gandhi’s scheme had no such model school.

2) A good number of literatures on Basic education were very much needed. The psychological and pedagogical aspects of basic education should be given more emphasis. Research and experimentation should find an important place in basic education.

Kaur (1992) conducted a Comparative Study of the educational philosophy of Sri Aurobindo and Mahatma Gandhi and their relevance to modern educational system with the following objectives- i) to study the general philosophy of Sri Aurobindo and Mahatma Gandhi, ii) to compare the philosophies of Sri Aurobindo and Mahatma Gandhi in respect of metaphysics, epistemology, axiology, logic and aesthetics, iii) to compare the educational philosophies of Sri Aurobindo and Mahatma Gandhi in respect of aims, curriculum and methods of teaching. Major findings are i) both Sri Aurobindo and Mahatma Gandhi aimed at all round development of the individual, ii) both stressed lifelong education and self realization as the highest aims of education, iii) both emphasized that the society and education should help in the transformation of human being.

A Comparative study of the Educational Thoughts of Swami Vivekananda and Mahatma Gandhi was conducted by Rema (1993). The study was an attempt to analyze and compare the educational thoughts of Vivekananda and Gandhi with reference to educational aims, curriculum, methods and role of teacher. There have
been several earlier studies done on these two thinkers, individually and in a comparative frame.

**Bharathy (1999)** conducted a comparative study of the educational philosophies of Swami Vivekananda and John Dewey. The objective of the study are to analyze and compare the educational philosophies of Vivekananda and Dewey with reference to philosophy of life, concept and aims of education, methods of teaching and learning etc. The major outcomes of the study are- the two philosophies are most relevant to present day requirements. Vivekananda vision of life is a blend of oriental and western culture, spiritual and material values, science and democracy are the most suitable components of our education.

**Dutta (1978)** in a Study of the Philosophy of Vivekananda with reference to Advaita- Vedanta and Great Universal Heart of Buddha aimed to highlight the philosophy of Vivekananda with reference to Advaita- Vedanta of Sankara and Buddhism of Lord Buddha. The findings were as such Swami Vivekananda stood for expansion, growth, progress and all round perfection.

**Bakhe (1983)** conducted a study on Educational Philosophy of Lokamanya and Swami Vivekananda- a comparative study. The present study was undertaken to make a careful study of the works and activities of Tilak and Vivekananda and to extract relevant material from available sources and to present it all in an organized form as a formal statement of their educational philosophy. The main sources of the data were complete works of Lokmanaya Tilak in seven volumes published by Kesari Prakashan, Pune, and complete works of Swami Vivekananda, in eight volumes published by Advaita Ashrama, Calcutta. The authorized biographies of Tilak and Vivekananda were consulted alongwith the studies on their life and philosophy and their contribution to Indian renaissance. The aim of education according Tilak and Swamiji was to enable man to realize the highest capacity within himself. The child was a self entity, dwelling in the physical body and possessing the mind. These faculties were capable of being developed to the tune of perfection.

**Dhal (1990)** conducted a comparative study of the educational philosophies of rabindranath Tagore and Sri Aurobindo. The study was conducted to compare the educational aims, curriculam, teaching methods, teacher–pupil relationship and school organization proposed by Tagore and Aurobindo. The objectives of the study were i)
To discuss the merits and demerits of the educational philosophies of Tagore and Aurobindo, ii) To suggest educational implications of the philosophical thought of Tagore and Aurobindo in the present day context. Analytical and comparative study of the literary works of Tagore and Aurobindo as also of certain other thinkers was undertaken in the present study. The major findings were i) both Tagore and Aurobindo emphasized truth, beauty and goodness as the ideals of education, ii) both advocated that the medium of education must be the mother tongue iii) education must be based on Indian culture, literature and fine arts and due importance be given to co-curricular activities.

Dutta (1991) conducted a study on Upanishadic Philosophy of Education and Vivekananda’s Philosophy of Education. The present study was undertaken i) to present an account of the upanishadics metaphysics, epistemology and axiology, ii) to present an account of the metaphysics, epistemology and axiology of Vivekananda’s philosophy iii) to give an account of Vivekananda’s educational philosophy its aims, discipline, curriculum, methods, moral education and mass education. Comparative and analytical study of literature on philosophy with particular emphasis on the educational philosophy of Upanishads and that of Vivekananda is discussed.

Rao (1988) conducted a study on the concept of Gandhiji’s basic education its theory and practice with the following objectives- i) to examine the origin, historical background and fundamental principles of basic education, ii) to find out the extent to which the principles of basic education were adopted in the Kothari Education Commission Report. The major findings were i) unsuitability of the schools selected for implementing the programme, ii) opposition by public because of fear of low standards of achievements etc.

Dev (1981) conducted a study on The Spiritual Element in the Educational Philosophy of Mahatma Gandhi. He tried to investigate the spiritual foundations of the activities of Mahatma, to prove that the actual purpose of all education was self realization, a purpose which was impossible to attain without sadhana or spiritual discipline.

Purandare (1982) conducted a Critical Study of Rabindranath Tagore’s Educational philosophy. His main objectives of the study were to make a critical analysis of the ideological contribution of Rabindranath Tagore to the educational practice in India.
The methodology consisted of library study of his writings and the educational innovations in Santiniketan. The major findings were, according to Tagore education was not only imparting information but formation of character and personality. With all advancement of science and technology, what education everywhere lacked was its main purpose of molding the man. Tagore was the first thinker in recent times who tried to revive the ideals of ancient Indian culture.

Pnthiyath (1978) conducted a study on Educational Philosophy of Swami Vivekananda. The main objectives of the study were i) the place of religion in education ii) the role of religion in the ancient system of education as well as in recent philosophies in India, iii) the reconstruction of Indian education on the basis of Vivekananda’s Philosophy. A study of various philosophical systems and philosophies and writings of eminent scholars and authors was undertaken. In this study: i) education was defined as physical development for youth and religion was established as related to other interests like science and morality. ii) Democracy was identified as the best form of government implying freedom which was inseparable from responsibility the source of which was morality, philosophy, law and the like.

Rani (1979) conducted a study on the impact of Idealistic Thought on Indian Education with special reference to the contribution of Tagore, Gandhi and Aurobindo. The study was designed to know the impact of idealistic thought of three Indians namely Tagore, Gandhi and Aurobindo on Indian Education. In the investigation, first of all origin of idealism has been mentioned then various important elements of idealism and its historical background have been given. After that the idealism in western tradition has been discussed.

Singh (1980) conducted a critical study of Rabindranath Tagore as an educationist. The study using the primary and secondary sources of literature on Tagore critically evaluated his life and works and then tried to build up his educational philosophy. The study revealed that Tagore’s contribution to education was immense and it was perceptible in all the fields of education in India and abroad. Tagore as an educationist was a blend of idealism and humanism.

Mahalingam (1992) conducted a Study on the Educational Thoughts of Gandhiji and their relevance to Contemporary education. The main objectives are i) to study the educational principles of Gandhi and their relation to the philosophies of naturalism,
idealism and pragmatism, ii) to study the impact of the Gandhian Seducational
principles on reports of the various Indian Education Commission. Critical analytical
study of Gandhi’s publication on Education, Gandhi’s views on education described
in the books by various authors and several publications on Indian and Western
educational philosophies in the present study. The major findings are i) Gandhi’s
educational views reflect idealism, ii) Gandhi’s educational philosophy is consistent
with biological naturalism, iii) Gandhi advocated a pragmatic approach towards the
education of Indian thoughts basic craft as the centre of education.

3.5 IMPLICATIONS TO THE PRESENT STUDY

After reviewing the related piece of works, it is being observed that there are very less
number of research work in the field of philosophy of education, keeping this point in
view the present study has been undertaken. Although in western countries, these
types of studies has been done in the field as has been mentioned in the above section
like “Postmodernism : A skeptical challenge in Educational Theory by Ramaekers
(2002), “Postmodern Philosophy , Relativism and a Renewed Vision of Education
Cho (1990),” Educating the Postmodern Child , the struggle for learning in a world of
virtual realities”, Denix’s work on Quality Education through a post-modern
curriculum Giroux work work Critical Pedagogy Modern/Postmodern Divide :
Towards a Pedagogy of Democratization , Between Postmodernism and Modernism :
The predicament of Educational studies by Blake (1996), Jackson’s work Nietzsche
and the Pradox of Postmodern Education, Irwin’s work Re-policizing Education :
Interpreting Lyotard’s text The Postmodern Condition in contemporary educational
context, Deacon’s work on Michel Foucault on Education has been accomplished
which establishes the inherent relationship between philosophy of education in the
context of modernism, postmodernism and its beyond.In India this type of research is
less in number. Philosophy of education is used in India to refer either to
undifferentiated discourse about aims, curriculum, methodology and other aspects of
education or in its not so articulated form to the application of the speculative thesis
(metaphysical, epistemological, axiological) to draw implications for educational
theory and practice. For a long time philosophy of education had come to mean only
the study of individual thinkers / systems/schools. This restrictive paradigm has
spelled doom for the growth of the field. Philosophy of education in India presents a
sorry spectacle, as an area of scholarly research and a perspective for intellectual dialogue and debate it has suffered neglect. Most of the works have highlighted that philosophy should never be looked upon as a body of knowledge but as a method of activity and analysis, clarification, reliability and coherence. Plethora of studies have been undertaken to analyse the contribution of modern Indian thinkers like Gandhi, Vivekananda, Aurobindo, Krishnamurti and comparative studies on Dewey and Indian philosophers. But in very few cases attempts have been made to find out the modern, postmodern implications in the ideas of Indian philosophers like Tagore, Gandhi and Vivekananda. Besides that there is also a need to analyse the thoughts of western thinkers like Foucault, Derrida and Lyotard and others because of their immense contribution in the field of philosophy of education. It is still pertinent to state that the above studies have extended great deal of help for the formulation of the procedure and methodology of the present study. Such tasks as elucidiation of concepts, logical appraisal of different kinds of statements and arguments, validation of theories, logical appraisal of different kinds of statements, justification of prescriptive conclusions of the theory could be conceptualized properly. The studies have also provided the needful introspection and insight for carrying out the present research.

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