

Philosophical And Methodological Aspects Of Postmodernism As An Indicator Of The Transformation Of Socio-Cultural Reality

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Abstract: The scientific article analyzes the transformation of the philosophical paradigm from modernism to postmodernism. The features of modernism and postmodernism from the perspective of a philosophical and methodological approach are revealed. The influence of the postmodernism paradigm on the evolution of ideas about human thinking, culture, science, education, creative activity, and the socio-anthropological existence of the subject of activity is shown. The thesis is put forward about the need to move from the knowledge paradigm of education to a personality-oriented model, from it to the existential-anthropological concept of education. The philosophical and methodological role of postmodernism as a driver of transformation of social reality is substantiated.

Keywords: social reality, modernism, postmodernism, creativity, science, culture, education, critical thinking, outrageousness, pluralism, multiculturalism, knowledge paradigm of education, personality-oriented model of education, existential-personal paradigm of education, existential-anthropological parameter

Socio-cultural reality is a confirmation of the fact that a modern person lives and operates in a postmodern space. The appeal to the analysis of the philosophical foundations of postmodernism in the context of the socio-cultural problems of the modern world is determined by a number of reasons. Firstly, the status of postmodernism in modern culture is regarded not only as established and significant, but also as largely determining the trends of its development. Secondly, postmodernism is an anti-dogmatic way of understanding reality, which opens up previously unknown positive prospects for the study of innovative processes in life, science, and art culture of the late 20th century. Thirdly, the postmodern era challenges logical thinking, generally accepted traditions, standards, and laws, and changes the prevailing understanding of science, truth, culture, education, and ways of forming a personality. Fourthly, it destroys the generally accepted traditions of the humanitarian perception of rationality, abolishes the idea of universality and hierarchy of the world, strengthens pluralistic ideas that emphasize the differences between cultural groups and individuals.

In order to understand the essence of postmodernism, it is necessary to turn to its prehistory, which is associated with modernist culture. The very understanding of the phenomenon of "modernism" is ambiguous. Researchers use this term to denote the spiritual situation that developed in the twentieth and twenty-first centuries: firstly, it is associated with the Modern era, which is based on "boundless faith in the power of the human mind" and the Cartesian "I think, therefore I exist"; secondly, the phase of "modernity" is associated "with the achievements of the Enlightenment, the leitmotif of which was science, reason and social progress" [1, p. 120].

The philosophy of modernity, despite the variety of interpretations of this phenomenon, has common characteristics. In particular, we are talking about such parameters: a) the assertion of rationalism as a way of cognition and the basis of the organization of socio-cultural reality. The confidence that existence in its diverse manifestations is accessible to thought and can be expressed in a system of logical categories and concepts; b) the development of objective science and objective knowledge. The intention of consciousness to obtain unambiguous answers to any question, uniformity and unification of scientific cognition methods; c) classical culture, philosophy, and science are characterized by a desire to free themselves from the irrationality of mythology, religion, and prejudice; d) recognition of the dominant role of the idea of progress in cognitive activity and social reality; e) focus on systemic organization and centralization of all spheres of human and social life; f) recognition of universal norms of morality, law, and There is also a desire to construct common criteria and aesthetic norms not only in art, but also in science, education, and culture. In summary, the era of "modernism" focused on identifying universal scientific laws of the evolution of nature, society, and human thinking in order to use them in human life and for the progressive development of civilization.

Postmodernism is a complex, rather eclectic and heterogeneous phenomenon that arose in the Western European culture of the last quarter of the 20th century. Such thinkers as K. Marx, F. Nietzsche, and Z. Freud stood at the origins of the formation of postmodernism. The first postmodernist ideas were actualized in the late 60s and were associated with a critical reflection of the socio-cultural and philosophical contexts of modern civilization. In the literal sense of the word, "postmodernism" is something that follows the modern era, modernism, and is associated with an understanding of stylistic changes in European artistic culture. It was only by the end of the twentieth century that the term "postmodernism" acquired the status of a commonly used concept and acquired the status of a methodological toolkit in socio-cultural and cognitive activities. The most prominent figures of this trend are: J. F. Lyotard, F. de Saussure, L. Wittgenstein, M. Foucault, J. Baudrillard, J. Deleuze, J. Derrida, F. Guattari, and others. "All of them are united by a style of thinking in which preference is given not to the permanence of knowledge, but to its instability; concrete results of experience are valued, not abstract ones; it is argued that reality in itself, i.e. Kant's "thing-in-itself", is inaccessible to our knowledge; emphasis is placed not on the absoluteness of truth, but on its relativity" [1].

The prerequisite for the emergence of the philosophy of postmodernism is the scientific and technological revolution and the formation of a post-industrial society with its ideology of mass consumption. "We are at the stage where 'consumption' covers the whole of life" [2]. The inclusion of information and computer technologies in all spheres of human activity has led to the substitution of objective reality for virtual reality. Postmodernism claims to change philosophical paradigms, which is coupled with a deep and diverse criticism of panlogism, rationalism, objectivism and historicism, characteristic of the previous Western European tradition.

In modern humanitarian knowledge, the most noticeable changes are associated with the replacement of previous philosophical priorities, which is reflected in such indicators as: a) consciousness gives way to the unconscious; b) totality to pluralism, considered as a manifestation of eclecticism [3, p. 73]; c) it is argued that there is no true universal method of cognition. there is; d) the center of culture is shifting: from verballity to visuality; e) interest in the culture of everyday life is increasing [4]; f) the role of aestheticization and outrageousness is intensifying; g) there is a tendency to mix high and low cultures; h) stylistics and polystylistics, deconstruction are becoming particularly popular. Postmodernism is characterized by the rejection of the concept of "progress" both in knowledge and in social life. The position of postmodernism is expressed in the motto - everything is relative. The nature of knowledge is that it is the result of historically determined linguistic and social practice. "These linguistic structures are not connected with any independent reality, and social practice is always limited to local forms of being" [5, p.327].

Comparative analysis indicates the opposite of attitudes in the evolution of culture and philosophical thinking in the context of modernism and postmodernism. What is it really expressed in? Modernism puts forward and implements the idea of creation, demands a break with tradition and tries to construct an innovative unprecedented world. The position of postmodernism follows from the recognition of the fact that the potentially possible has long been created. Therefore, there is basically nothing left to generate. Renovation consists only in reinterpreting, relaying, and reconstructing what has been created through human creativity. Thus, what was created earlier is the basis of what is being created today, which consists in deconstruction as a mechanism of "cultural creation" in the postmodern era [3, p.73]. E.N. Yarkova considers the practice of deconstruction as the most important component of the culture of postmodernism. Because "within its framework, not only the dismantling of the value-semantic

framework of the outgoing modernist culture is carried out, but also the mechanisms of assembly are activated – that is, Attempts are being made to create a new frame of this kind by rearranging the elements of the old one" [6, p. 1503]. So it follows from this that the foundation of postmodernism is built on switching cultural activity and philosophical reflection from the process of real creation to collage, construction, compilation. This trend permeates all spheres of material and spiritual activity of modern man: economics, production, culture, philosophy, science, education.

The foundation of the methodology of postmodernism is the denial of the unity of being, which appears to be amorphous, fluid, homogeneous. This leads to the emergence of a new style of reflection and analysis of reality, in which the privilege is given not to the constancy of processes, but to their instability, variability, and uncertainty. Social significance is acquired not by abstractly general, but specifically by individual experimental data, the knowledge of which is not amenable to rational generalizations, isolation of a common essence, repeatability, and, consequently, identification of patterns [7]. Verbal culture is destroyed and the value of visual culture increases.

In the era of postmodernism, the status of science and scientific knowledge is being transformed. In this context, scientific knowledge appears as a kind of discourse. The problem of science is increasingly associated with various aspects of language learning, communication theories, and various linguistic concepts. The changes taking place in science are related to two functions: research and the transfer of information and knowledge.

The structure of modern scientific knowledge has turned out to be extremely dependent on the socio-cultural situation: its forms and ways of existence become identical to the forms and ways of organizing the social system. In this context, the dominant structure and form of organization of scientific knowledge is a dialogue that actualizes the orientation of scientists towards the development of author's self-awareness, the search for an independent research position, and specific ways of representing scientific achievements.

From the point of view of modern philosophy, postmodernity reflects changes in the consciousness and collective unconscious of humanity, disappointed by the results of the implementation of global projects of "legislative reason", which came to the brink of self-destruction in the twentieth century, which survived two world wars. In order to survive, the human community today must "develop and master a mentality adequate to instrumental power and assuming an extremely high degree of tolerance, readiness for self-criticism and compromise" [8]. M. Foucault manifests that, first of all, it is necessary to stop talking about the power of modern man. Today, he is not only not free, he is "disappearing": "Man, as the archeology of our thought easily shows, is a recent invention. And his end, perhaps, is not far away. If these dispositions disappear in the same way they once appeared, if some event, the possibility of which we can only anticipate, not yet knowing either its appearance or what it conceals, destroys them, as the soil of classical thinking was destroyed at the end of the XVIII century, then we can guarantee that a person will disappear, just as a face inscribed on the coastal sand disappears" [9, p.401]. The postmodern idea of the tendency of depersonalization and annihilation of man in history received a powerful resonance because, based on specific historical and sociological research, it was presented in artistic language from the standpoint of an "aesthetic worldview" that blurs the lines between philosophy and literature. The postmodern man is a being far from perfect. He is not at all an instance of free decision-making, driven by desires, and needs a community of others due to the endless lack of individual identity [10].

In the era of postmodernism, there is an increasing awareness of the fact that science, in a number of its socio-cultural consequences, is not a phenomenon that should be evaluated only positively. Moreover, the attitude that only rational principles underlie human activity is being questioned. It turns out that the non-rational components of human existence are no less important for understanding human life and creativity, acting as a necessary factor in human existence.

By examining the postmodern concepts of scientific knowledge, one can discover their effective influence on modern higher education. According to O.V. Stukalova, there are several vectors that determine the prospects for the development of the education system. There is no doubt that postmodernism directly affects the process of acquiring knowledge. The postmodern view is based on the fact that the world is a text where the main thing is the exchange of information. Technological capabilities allow you to get any information very quickly: digital technologies, artificial intelligence, CHATGPT, neural networks. However, at the same time, it becomes impersonal and untested, it is not known how reliable [4].

In the space of postmodernism, there is a transformation of the types of communication between people. Familiarization with high-speed information flows, understanding the world as a space of play and life as a process of generating imaginary (simulacra) can cause the destruction of consciousness, giving rise to clippiness, fragmented thinking. The consequence is the rapid destruction of the culture of rational – theoretical, systemic-structural knowledge. This trend is associated with frontal dehumanization - the dehumanization of education and the advent of the era of mass culture. The facts show that students do not know how to separate the main from the secondary, mentally concentrate, they have extremely weakened abilities of imagination, reflection, understanding, critical, systemic thinking, they suffer from social phobia, social amnesia, infantilism, etc. Intellectual indifference is characteristic of the modern generation of students. The networked generation is perhaps the least diligent in the history of student life. Students do not want to study or at least observe discipline, spend extremely little time on textbooks, get bored in class and are more often late.

In order to reverse the situation of the negative impact of postmodern culture, it is necessary to connect the latest information and digital technologies to the educational process. This creates favorable conditions for the individualization of learning and the development of individual projects that promote the active and fuller disclosure of the creative potential of the individual. The knowledge-based paradigm of education is being replaced by the personality-oriented paradigm of education. Researchers A.N.Gulevataya, Kirilenko V. G. It is noted that "in a situation of global challenges" [11, p.6] "it is necessary to significantly update the idea of education towards an existential-personal approach rather than a professional-personnel approach" [12, p.13]. For example, A.N.Gulevataya expresses the idea that the existentials of anxiety, boredom and longing are activated in the being of a modern person, which determine the existential-anthropological dimensions of the educational landscape. We agree with the position of this scientist, who has included existential and anthropological parameters in the model of modern education. "Currently, the existential-anthropological approach in understanding human education performs semantic and axiological functions. In the language of existential anthropology, a person can be "defined" as freedom and responsibility in independently shaping his being.... Responsibility is the key existential of education as being-in-becoming" [11, p.11, 12].

The focus on pluralism and multiculturalism is a positive aspect of the postmodern concept of peace and education. A young person who is a representative of the Next generation will have to immerse himself not only in the world of information, but also in the universal culture, in which there are many open problems and "eternal" questions waiting to be solved. In this perspective, education (education, upbringing) is an activity process that not only introduces new theories, concepts, terms and concepts, but also creates conditions for continuous self-development and self-actualization of the individual. Global challenges require a modern person in the educational space to actively respond to diverse threats in order to adapt to the rapidly changing social reality.

A short summary. In the realities of the 21st century, the education system should be aimed at training multidisciplinary, highly intelligent, well-informed, highly mobile specialists with flexible thinking, the ability to make independent decisions, ready to acquire new knowledge, able to work in a team, sociable, competitive. It is very important for the education system to focus on the formation of a student's critical thinking. The new generation of specialists should have such qualities as: a) the ability to filter the flow of reverse information; b) have the ability to scan the environment, notice details, redundant and missing elements; c) identify logical errors, contradictions, cognitive distortions, manipulative techniques; d) design non-standard and ergonomic solutions; e) have the ability to compare, analyze, draw their own conclusions, and also be able to protect yourself from the unnecessary opinions of others (the human factor).

By its nature and characteristics, the paradigm of postmodernism consists in opposition to the ideological attitudes of modernity. The genesis and evolution of postmodernism falls on the historical periods of Modern times and the Enlightenment. The followers of modernity had a deep belief in the unlimited possibilities of reason, science, and socio-ethical progress. While representatives of the philosophy of postmodernism (J. Baudrillard, F. Lyotard, J. Deleuze, F. Guattari, F. Foucault et al.) do not recognize the unity of social existence, the laws of human history, since the world is in a state of chaos and defies rational explanation. Postmodernism, which claims to be the quintessence of the philosophical thought of modern civilization, has integrated the ideas of existentialism, pragmatism, hermeneutics, psychoanalysis, empirical relativism and epistemological subjectivism into its space. From this point of view, the philosophy of postmodernism is eclectic and does not appear as a holistic monistic teaching.

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