



PARADIGMATIC SHIFTS IN MULTIPARADIGMATIC EDUCATION REALITY

Vincentas Lamanaukas

Vilnius University, Lithuania

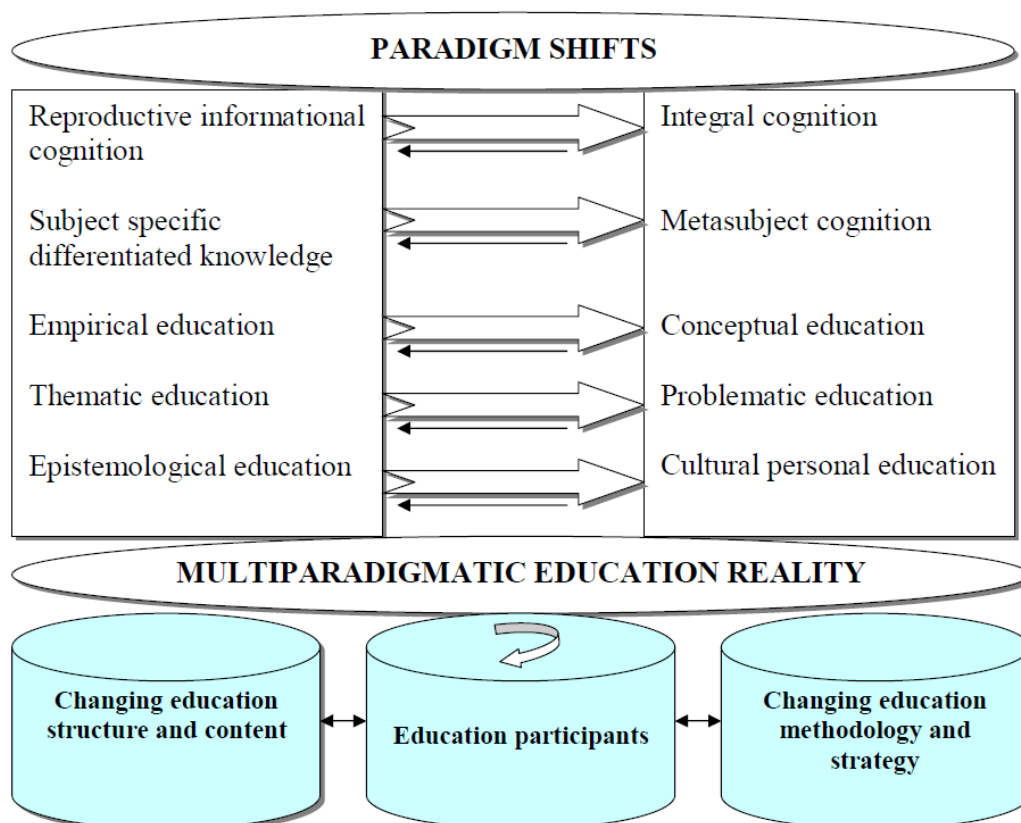
E-mail: vincentas.lamanaukas@sa.vu.lt

There is no doubt that education is changing with the times. Our reality is characterised by instability and diversity, globalization/deglobalization, cultural resilience/non-resilience, fragmentation and transformation, etc. Education, in general, is a very complex aspect of human activity; it is a constantly transforming activity. Only comprehensive knowledge of education systems (and education as a system) guarantees effective educational changes in them (Lamanaukas, 2004). It can be understood as the result of the continuous interaction of personal development and experience throughout life. Education is precisely a complex system that includes many related elements and is conditioned by even more external factors (Vaitkevičius, 1988). On the other hand, it requires quite a lot of various resources. Obviously, today's/current cognition is highly specialised. However, there is no such science that can provide answers to all questions. Systematic cognition becomes one of the most important methodological principles. According to Karosas (1989), it is relevant for all cognition to constantly combine concrete experience and special knowledge with the historical context of all cognition. Finally, even in a specific branch of science, indefeasible stereotypes and limitations are being formed, negatively affecting universal, holistic cognition. As Wiener (1958, p. 160) states, "few scientists nowadays can call themselves mathematicians, physicists or biologists, without adding a further limitation to such a description...". Identifying the paradigmatic structure of modern education remains complex and problematic because education is like a mosaic of theoretical /methodological and practical approaches. This inevitably requires a systematic approach. The fundamental aim remains clear, that is, the organisation of such education that can ensure the effective socio-cultural and material growth/improvement of the society. As soon as we try to analyse current (and future) education, obvious difficulties arise, primarily the multi-paradigm nature of education as a socio-cultural phenomenon and paradigm shifts. Therefore, multi-paradigm education seems to become even more valuable in a constantly changing and uncertain world (Ardalan, 2023), moreover, a multi-paradigm approach can provide more insights than any single approach (Peca, 2001). A multi-paradigm position in education primarily refers to an approach that includes and evaluates various theoretical systems, methodologies and educational strategies. Rather than strictly adhering to a single educational paradigm, such a perspective recognises that different paradigms provide unique insights and obvious advantages that can be useful in addressing various educational issues and in organising and implementing a complex educational process.

Thus, multiparadigm education is a process that integrates several educational paradigms and/or attitudes to education. This means that various learning theories and methods/techniques are used in the educational process to better meet the learners' needs, abilities, attitudes, and interests. This includes the use of different teaching/learning methods, individualisation/personalisation and differentiation, critical thinking and creativity, interdisciplinary functioning and position, and of course, values and social skills. Multiparadigmatic education aims to create a more flexible, efficient and dynamic teaching/learning environment that can better meet the changing needs and challenges of the modern world. Multiparadigmatic education

is inseparable from the holistic approach (comprehensiveness and harmony). It is not a static model but a constantly changing and, at the same time, adaptive process. The most significant paradigm shifts are expressed in Figure 1.

Figure 1
Multiparadigm Shifts



It is obvious that the main problem of current education is its inadequacy to the structures of modern culture and human activity. The position of a modern educator is to be (become) a mediator between the student and culture. On the other hand, culture can be perceived as polysystemic education, accumulating in itself the most diverse contradictions of different epochs, various approaches to world cognition and interpretation, etc. Such a position can indeed be considered rational. It is completely understandable that each epoch has its own educational goals, based on certain paradigms. It is commonly said that the previously prevailing paradigm does not meet the requirements of the times, and it is necessary to change it. For example, in Lithuania, the transition from education to the paradigm of education has been discussed for several years. It is also obvious that the educational process can be based on different theoretical foundations and different models. The choice of the model of the educational process depends on the orientation of the goal and content of education, the forms and methods of education (upbringing), as well as on the nature of the interaction between educators and students. Any educational model is formed in a certain paradigm. On the other hand, we are all different, so you cannot use the same criteria and standards for everyone. The abilities of students are different, and the level of thinking and receptivity to knowledge differs. Is it possible to have one exclusive paradigm rejecting all others? Is it reasonable to absolutely accept the prevailing

paradigm? After all, researchers usually seek to expand the boundaries of a specific paradigm referring to the recent studies and looking over the existing theories. According to Kuhn (1996), this results in unsolvable theoretical problems or experimental anomalies, demonstrating inadequacy or contradiction of paradigms. For example, are new technologies (artificial intelligence) really becoming an alternative to the classical educational paradigm? In former times, writing was an undisputed paradigmatic novelty in ancient Greece. If once Gutenberg swept away scholasticism and handwriting culture almost overnight (McLuhan, 1966), will artificial intelligence sweep away current paradigms even faster? The question is open.

Thus, a paradigm (gr. *paradeigma* – an example) is a set of theoretical and methodological assumptions on which a specific scientific study is based; an example from history used for proof, comparison. Currently, the educational paradigm is defined as the whole of scientific attitudes to the educational process, ideals and values of education, ways of organising education, etc., in a particular culture/society. And such a treatment is justified. It is important to understand how such fundamental issues as *ideals, values, educational goals* and *ways of their implementation* enter/integrate into a specific paradigm. One thing is clear: *you can teach as long as you are learning*. Educators can never be sure of the consequences and results of their actions. Multiparadigmatic training of educators for the future is becoming more important than ever (Cramer et al., 2023). Thus, the modern analysis of educational problems is inevitably associated with a multiparadigmatic approach and position. Knowing how the educational system changes (or would change) with the change of one or another educational paradigm, remains an essential matter.

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Vincentas Lamanauskas

PhD, (HP), Professor, Chief Researcher, Vilnius University Šiauliai Academy, Institute of Education, P. Visinskio Street 25-119, LT-76351 Šiauliai, Lithuania.
E-mail: vincentas.lamanauskas@sa.vu.lt
Website: <http://www.lamanauskas.puslapiai.lt/>;
https://www.researchgate.net/profile/Vincentas_Lamanauskas
ORCID ID: <http://orcid.org/0000-0002-4130-7899>