

Rethinking the Role of Education in the Digital Age: Philosophical Perspectives on Technology in Modern Pedagogy

Ufuk Özen Baykent

ORCID iD: <https://orcid.org/0000-0001-9496-7922>

e-mail: ufukozen@uludag.edu.tr

Bursa Uludag University, Turkey

Abstract: This article examines the changes taking place in education in accordance with the digital age, with specific emphasis on incorporating technology into contemporary pedagogy from a philosophical point of view. It discusses how technological changes influence educational decisions and also pose questions relating to conventional beliefs about acquisition of knowledge, pedagogy, and learner involvement. Technology's pedagogical promise to encourage adaptive learning and instructional strategies is stressed by philosophical views such as constructivism, critical pedagogy, and postmodernism. The purpose of this article is to provide teachers with an inclusive model for addressing complexities associated with digital union, while maintaining student-centred pedagogical practices in the twenty-first century.

Keywords: Digital Transformation in Education, Educational Philosophy, Critical Pedagogy Postmodernism in Education, Learner-Centred Pedagogy.

Received: 29-04-2025

Accepted: 06-06-2025

1. Introduction

The widespread unification of technology with teaching, learning, and administrative tasks is known as the “digital transformation of education.” This change has affected how education is experienced by both students and teachers. It has increased by the development of digital tools and the widespread availability of internet access. The use of artificial intelligence (AI), educational apps, and online learning platforms are examples of this change. In the late 20th century, computers first appeared in classrooms for administrative purposes. But the introduction of the internet increased access to knowledge and educational materials. Learning was expanded beyond the traditional classroom with the coming of e-learning platforms, which allowed teachers to announce resources, homework, and lectures online.

One of the most significant consequences of digitalization has been the transition from conventional face-to-face education to online and hybrid models of education. The transition has been improved by the COVID-19 pandemic in 2020, because the

pandemic forced the schools and educational institutions to carry out remote learning tools in a very limited time. Thus, video conferencing and virtual collaboration platforms have become essential elements of modern education.

One of the most important strengths of digital transformation is that it provides the means for personalized learning. AI and machine learning technologies can now personalize learning experience based on students' specific needs, learning style, and development. The technologies have also opened education to globally. Open educational resources and online learning platforms give students access to quality content irrespective of their economic background or geographical location. This helps to make education more inclusive and create lifelong learning opportunities.

Looking to the future, the field of education will more and more involve sophisticated technologies such as artificial intelligence or virtual reality. However, these technologies, require careful examination of ethical, pedagogical, and policy issues so that changes in technology support the main aim of education like cultivating critical thinking, creativity, and social responsibility. The digital revolution in education has also brought immense potential and very serious challenges. While it can radically transform the way we learn and pass on knowledge, fairness, quality, and values in education must be carefully considered.

This paper seeks to investigate philosophical understandings of the changing purpose of education in the age of the digitalism, with particular reference to how technological advancement is adapting pedagogical practice and aims. Through the use of philosophical discussions, the paper assesses the incorporation of digital technology into educational environments, specifically in the ones that are ever more determined by technology. This study will present a detailed examination of how instructors can balance the benefits of technological advancement, and the intellectual and ethical challenges associated with teaching. We aim to offer a better understanding of the potential and intrinsic limitations of technology in moulding the future of teaching and learning.

2. Methodology

The present study is qualitative philosophical research, based on the critical analysis of interpretive and critical educational research traditions. The objective is to critically analyse, compare, and synthesize philosophical theories that shape our conception of the digital shift in education. Conceptual analysis, literature-based synthesis, and interpretive critique are the methods used in this study. The study will initially deal with the philosophical basis of education with reference to the traditional philosophies of perennialism, essentialism, and progressivism. This will be followed by a focus on modern philosophies of constructivism, critical pedagogy, and postmodernism. The research will conclude with comparative philosophical analysis, where major education philosophies were contrasted according to their conception of knowledge, the learner, the role of the teacher, and the purpose of education.

3. Philosophical Foundations of Education

3.1. *Perennialism, Essentialism, Progressivism*

Traditional education philosophies argue that the main function of education is the

transmission of accepted knowledge, values, and cultural heritage from one generation to the next. They focus on formal, teacher-centred teaching, and knowledge is considered objective and universal. The most influential traditional educational philosophies include perennialism, essentialism, and progressivism. Perennialism proposes that education should focus on absolute truths and main principles that do not change over time. Perennialists presume that human nature does not change, therefore the wisdom that is transmitted through these works is relevant to every generation. The perennialist classroom is teacher-directed with a focus on lecture and discussion of the classic works. The teacher is seen as the authority figure who instructs and guides students through the intellectual heritage of the past. Critics argue that perennialism is too inflexible and out of fashion, with too much focus on the past. It is not sufficient on immediate problems, diversity, and creativity in education.

Perennialism emphasizes the importance of eternal ideas and universal truths in the educational process. In accordance with this view education, should be centred on the literature, philosophy, and science that are still relevant in contemporary society. The simplest assumption of perennialism is that the purpose of education is to develop the intellectual and moral growth of the learners so that they can live an examined life and participate intelligently in the world (Pratiwi, 2023). Among the basic principles of perennialism is its emphasis on the growth of critical thinking and reasoning. Such an approach promotes students' involvement in basic inquiries into existence, morality, and knowledge, developing a profound insight into human life (Ghaleb, 2024).

Literature suggests that perennialism is usually linked with a teacher-centred educational philosophy, in which the teacher is the main figure who leads the students in the study of great books and ideas. This is opposed to student-centred philosophies like progressivism, which focus on experiential learning and learners' interest (Kunjumammed et al., 2020). Studies have shown that teachers have more tendency towards traditional educational philosophies, including perennialism, particularly when they hold the belief that a strong knowledge base is of utmost importance in effective teaching (Er, 2020). In summary, perennialism remains a significant educational philosophy that demands the cultivation of intellectual and moral virtues through the acquisition of eternal ideas. Its emphasis on critical thinking, teacher-led instruction, and the importance of basic knowledge continues to influence education policies and curriculum globally. As educators handle the complexities of modern education, perennialism's ideals offer a guide for fostering deep understanding and enthusiasm for questions related to human existence.

Essentialism presupposes that there is a fundamental body of knowledge and skill which the students have to acquire in order to become useful citizens. It is based on the belief that the aim of education is to develop intellectual discipline and fundamental competence. The essentialist classroom is very structured and teacher-centred. It emphasizes drills, repetition, and testing to attain mastery of fundamental subjects. Teachers are supposed to be figures of discipline and authority, while students are passive learners who receive knowledge. Essentialism is usually criticized as being too limited in scope, overlooking students' individuality, and failing to deal with the more social and affective dimensions of education.

Essentialism is a dominant philosophy in education that focuses on fundamental knowledge and skills that students must learn in order to become useful members of society. The philosophy supports a well-structured curriculum with focus on major

subjects like reading, writing, mathematics, and science that are considered fundamental to intellectual growth and contribution to society (Null, 2007). Essentialist theory relies on the belief that the major function of education is the transmission of cultural heritage and time-tested basic knowledge in order to prepare students for the challenges of life (Worku, 2023). Historically, essentialism emerged as a reaction to progressive educational philosophies, which focus on students' interests and experiences rather than a predetermined body of knowledge as the centre of the curriculum. Essentialists believed that education ought to be an orderly process whose purpose was to instil requisite knowledge and values in students (Null, 2007).

This is a teacher-centred philosophy, and the instructors are the ones to take centre stage to lead the students through a genuine, well-developed curriculum and focus on mastery of fundamentals (Er, 2020). The literature shows that essentialism will be more popular in schools where accountability and scholarship are prime values, an indication that the schools require a more conventional methodology of learning (Megawati & Zuchdy, 2020). The application of essentialism to modern education can be witnessed in most education reforms and curricula that focus on basic knowledge. For example, research has indicated that essentialist ideals are evident in education policies promoting standardized testing alongside an emphasis on fundamental subjects (Megawati & Zuchdy, 2020). This commitment to essentialist philosophy is expressed in curricula that are intended to provide students with the foundational knowledge and skills necessary to survive in a rapidly changing world. Studies have shown that pre-service teachers have been found to conform to essentialist principles, particularly where they believe there is necessity for a strong foundation of knowledge (Er, 2020). This means that essentialism continues to have significant power in shaping teacher preparation programs and educational practice in general. Thus, the belief in basic knowledge as being central to student success continues. Essentialism remains a traditional philosophy of education that values basic knowledge and skills. Its structured approach to curriculum design and teacher-centred focus show an insistence on academic rigor and moral growth.

Although progressivism is more modern, its origins in the early 20th century qualify it as a bridge philosophy. Progressivism departs from traditional educational methods in that it focuses on experiential learning, critical thinking, and the significance of the learner's experience. Dominated by John Dewey, this philosophy argues against memorization and abstract reasoning and instead proposes that interactivity and student-centeredness in education should be increased. Insulander and Thorsén point to this shift, explaining that progressive pedagogy encourages "self-activity" and the use of concrete objects in learning, leading to increased interaction with the subject of study (Insulander & Thorsén, 2023). Early progressivism focused on learning by experience and encouraged student-centred, experiential learning.

Progressivism's fundamental values demand that education should change with the evolving needs of the individual and society. Roxas elaborates that progressivism focuses on learning through experience and rational thinking, an idea that supports Dewey's view of basing education on the experiences of students (Roxas, 2023). The use of technology in education has shown how digitalization can render new educational methodologies more feasible, with the potential to make learning more interactive (Budiwan & Malikah, 2022).

Dewey's vision of education as a means of promoting democracy and social justice continues to remain in contemporary educational theory. Clarke et al. argue that Dewey's philosophy had an impact on teaching practice well into the latter part of the 20th century (Clarke et al., 2022). The points argued today on the role of education in society, especially in neoliberalism, prove that progressive philosophy can offer solutions to current issues in education (Skerrett, 2011).

In summary, the educational philosophy of progressivism underpins a radical approach to teaching and learning that prioritizes students' interests and needs. Its emphasis on critical thinking, experiential learning, and adaptability continues to influence educational practices in the world. It renders a fundamental basis for understanding and improving education in diverse contexts. Unlike perennialism or essentialism, progressivism focused on the individual student's needs, interests, and abilities. In the progressive classroom, teachers act as facilitators rather than in their traditional role as authority figures. Students are encouraged to investigate, ask questions, and engage in problem-solving activities that promote critical thinking and active learning. Traditionalists argue that progressivism has the potential to dilute academic rigor by putting personal interests first before basic knowledge and skill development.

3.2. Contemporary Educational Philosophy: Constructivism, Critical Pedagogy, Postmodernism

Modern educational philosophies depict the rapidly changing and highly dynamic quality of contemporary society that is shaped by technological changes, multiculturalism, and new understandings of the function of education. Modern philosophies such as constructivism, critical pedagogy, and postmodernism are concerned with diversity, flexibility, and the fostering of critical thinking and social responsibility.

Constructivism argues that students build their own knowledge and understanding actively through experience instead of being passive learners who receive information. Constructivism is grounded on the theories of psychologists like Jean Piaget and Lev Vygotsky, who focused on the social interaction and individual experience aspect of learning. The student-centred classroom, led by the teacher as facilitator, is the ideal classroom according to constructivist view. Students are encouraged to discover and try the things that are taught, to learn cooperatively on projects and to think about real-life situations. According to some researchers, constructivism can lead to a lack of structure. They claim that it may not even be efficient in delivering basic knowledge because it depends largely on students' personal explorations.

Constructivism is a learning theory that focuses on the learner's active role in developing their own knowledge and understanding based on experience and communication. Constructivism is ever more accepted in educational theory, especially in relation to the development of critical thinking and problem-solving skills among students. The literature suggests that constructivist approaches have a strong impact on student motivation, engagement, and higher-order thinking. Constructivist learning positively affects the cognitive interaction and engagement of students and so it results in better learning outcomes across different subjects, such as mathematics and engineering (Eliza et al., 2024; Minarni & Napitupulu, 2020). Constructivism takes many forms, such as cognitive and social constructivism, which emphasize the application of social interaction and cultural background in the process of learning (Loyens, Rikers, & Schmidt, 2008; Shi, 2013). This multidimensional aspect of constructivism enables

varied applications in different learning environments, ranging from the face-to-face classroom to the online classroom, such as during the COVID-19 pandemic, which necessitated the application of distance learning (Pacala & Obiedo, 2023).

Constructivism has also been associated with the proposition of pedagogical methods that promote active learning and critical thinking. Problem-based learning and experiential learning, for instance, are pedagogical methods that are based on constructivist ideals that force students to learn by doing. Incorporation of technology and social media into learning has also enhanced the promise of constructivist methods through the support of group learning and information exchange between students (Schrader, 2015).

Teachers can expect to face conceptual, pedagogical, and cultural issues while teaching according to the constructivist methods. These issues may be due to the incongruence between the education philosophies of different stakeholders, such as teachers, students, and institutional policies (Porcaro, 2011; Windschitl, 2002). Finally, constructivism is a contemporary pedagogical paradigm that emphasizes active learning and the construction of knowledge through experience and social interaction. Its theoretical foundation and practice continue to develop, reflecting the dynamic nature of learning environments and the varied needs of learners.

Formulated by theorists such as Paulo Freire, critical pedagogy confronts existing power relations within education on the grounds that education is political. It aims to enable students to question and critique social norms, seeing education as a means of promoting social justice. It is a philosophy that emphasizes the need to confront such concerns as inequality, oppression, and marginalization in the classroom. In a critical pedagogy, teachers and students collaborate in dialogue to construct knowledge together. The curriculum is established to address social and political issues so that the students become critically aware of the power relations and are encouraged to act towards change. Issues related to race, gender, class, and privilege are usually argued. Some argue that critical pedagogy is political and can undermine academic rigor and objective educational goals.

Critical pedagogy is a philosophy of education that aims to empower students by encouraging them to question and resist social norms, institutions, and injustices. It is a philosophy that is focused on the use of dialogue, critical consciousness, and the politicization of education. Scholarship in this area envisions the potential of critical pedagogy in transforming and promoting social justice and equity in educational settings.

One of the central texts of critical pedagogy is Freire's *Pedagogy of the Oppressed*, which assumes that education is not a transfer of knowledge but an act of cooperation between teacher and student that entails critical thinking and action. According to Freire, dominant forms of education are likely to build up oppressive structures, and because of this, teachers are required to employ a problem-posing model that challenges students to work on actual problems (Chiang, 2021). It is especially applicable in instances where the students are from marginalized groups since it enables them to speak their experiences in addition to protesting against institutionalized injustices (Mahmoodarabi & Khodabakhsh, 2015). Scholars have verified that learning environments that reflect the tenets of critical pedagogy, including collective power, shared relationship, and collective decision-making, have a higher likelihood of promoting student empowerment (Kirk et al., 2017). Students become more engaged and inclined to participate in their learning activities and achieve better academic performance when teachers implement a critical pedagogical approach (Shephard, 2014).

In addition to its benefits, critical pedagogy also has some challenges in practice. Teachers usually encounter institutional constraints, including standardized exams and rigid curricula, which may discourage them from implementing critical pedagogical approaches (Fobes & Kaufman, 2008). Furthermore, continuous teacher professional development is necessary to provide teachers with the required skills and competencies for the implementation of critical pedagogy in classrooms (Hjelm, 2013). The tension between traditional practice in education and the reframing aim of critical pedagogy calls for redefining educational policies and practices to allow more democratic and equitable learning contexts (Luguetti et al., 2017). Critical pedagogy is a radical structure for rethinking education as a means to social change. It develops the consciousness and encouragement of students as active subjects in social affairs. Critical pedagogy not only enriches individual learning experiences but also serves to enlighten usual struggles for social justice. Postmodernism is a critique of universal truths and stable knowledge. It claims that all knowledge is created within certain cultural, historical, and social contexts.

This argument is associated with Derrida's deconstruction theory, in which he asserts that meaning is always contextual and unstable—a command at the forefront of postmodern critiques of standard education (Özen Baykent, 2025). Deconstruction destabilizes prevailing narratives and power structures inherent in education systems and foregrounds how curriculum and pedagogical practice have the effect of marginalizing non-dominant voices. As Özen Baykent (2025) put it, “education must be redesigned as an inclusive and evolving practice,” a practice that decentralizes authority, embraces dialogic pedagogy, and encourages cultural diversity through combination with technology. Postmodernism is a break away from traditional views, as it emphasizes diversity, multiplicity, and deconstruction of existing norms and metanarratives. It is a challenge to the notion of a single truth or a single universal method of teaching, advocating instead for a more inclusive and contextualized pedagogical practice.

One of the important features of postmodern educational philosophy is that it criticizes the modernist assumptions about knowledge and authority. Postmodernism argues that knowledge is constructed socially and is culturally conditioned. Postmodernism invites educators to embrace plurality in views and to recognize the validity of alternative experiences and backgrounds within the classroom. Postmodernism supports language teaching pedagogy that is responsive and adaptive to the learners' needs, rather than prescriptive and monolithic curricula (Uzun, 2012). Additionally, postmodernism supports the concept of critical pedagogy, which assists the main aim of promoting social justice and equity in education systems. Research shows that when educators apply postmodern principles in teaching, they can develop more enabling and participatory classrooms that engage student voice and agency (Onishchuk et al., 2021). Postmodernism also impacts curriculum design and requires a more responsive and flexible model that reflects the diversity of the world in the modern day.

It is necessary that the curricula represent a variety of cultural standpoints and prepare students to exist in progressively interdependent societies. 21st Century education aims to provide learners with the competencies essential to prosper in a progressively evolving global economy. The postmodern curriculum's stress on inclusivity and critical practice is aligned with the requirements of 21st Century. Although postmodern ideals are so radical for schools, they are not easy to implement. Teachers can expect that conventional systems that are based on standardized testing and inflexible curricula will oppose them.

We can argue that ongoing professional development is needed to assist teachers in using postmodern approaches successfully. As institutions cope with these challenges, the discourse of postmodernism and education continues to indicate the intricacy of pedagogy in a multicultural and constantly changing world. Finally, postmodernism provides an applicable model to rethink educational practice. It ensures diversity, promotes critical thinking, and fosters social justice to provide more inclusive and successful learning experiences for all students. Philosophies that are conventional understand knowledge as objective, unchanging, and able to be transmitted from instructor to student. Contemporary philosophies understand knowledge as socially constructed, dynamic. According to these philosophies knowledge is something students engage with and affect actively.

In traditional circumstances, the teacher is the authority figure who dispenses knowledge and enforces order. In contemporary thinking, the teacher is a facilitator or guide who assists the students in exploring, questioning, and building their own knowledge. Traditional philosophies are concerned with passing on cultural traditions, moral values, and intellectual discipline. Contemporary philosophies are concerned with enabling students to live and work in a changing, multicultural world by developing critical thinking, creativity, and social responsibility. Traditional philosophies would rather perceive learners as passive receivers of knowledge. Contemporary philosophies perceive learners as active learners, collaborators, and critical thinkers. The change from traditional to contemporary education philosophies shows accustomed societal, technological, and cultural changes. Whereas traditional philosophies favour stability, structure, and accepted information, contemporary philosophies foster flexibility, diversity, and learner autonomy.

As technology reshapes the transmission and experience of knowledge, instructional philosophies have adapted to meet the emerging challenges and possibilities. Evolution indicates movement in how educators view knowledge, the role of the teacher, the learning process, and the aim of education.

4. Discussion

4.1. Reframing Educational Philosophy: Digital Pedagogy and the Decline of Traditional Authority

In traditional education philosophies, such as Perennialism and Essentialism, knowledge was argued to be objective, fixed, and universal. The role of the teacher was to transmit this known body of knowledge to students. However, the internet and digital technologies have rendered knowledge more fluid, dynamic, and rapidly changing. Knowledge is not bound in textbooks or teachers' minds anymore, but instead, it is decentralized and continuous. This idea of knowledge has resulted in a turn in the philosophy of education, with Constructivist and Postmodernist philosophies that perceive knowledge as socially constructed and subjective. Digital technologies allow students to interact with, critically examine, and even construct knowledge actively. They direct the educational focus on critical thinking and information literacy.

According to Perennialism and Essentialism the teacher had a role of absolute control, and the students were passive learners. Advances in technology like adaptive learning software and AI-driven instruction have made the transition to learner-centred

education possible. Now the learner controls the pace, content, and geographical location. Constructivist and Progressive philosophies founded on autonomy, discovery, and self-directed learning make this transition possible. As Richard Peters posited, teachers not only have moral obligations to teach knowledge but to develop moral judgment and critical thinking—obligations more critical in the modern digital age (Özen Baykent, 2024).

Another main philosophical difference is in classroom organization. Traditional views are based on hierarchical classroom organization with the teacher as the only source of knowledge and authority. Both individual and competitive learning and individualized evaluation through achievement are fostered. The development of collaborative online environments, online discussion forums, and group project tools, has promoted more interactive and cooperative styles of learning. Students are able to collaborate in real time, exchange ideas, and co-construct knowledge independent of location. Both critical pedagogy and social constructivism involve a focus on collaboration, dialogue, and co-construction of knowledge and are supported through digital technology. The hierarchical teacher-student model is giving way to more interactive, democratic learning environments where everyone could learn from and provide feedback to each other.

Classic practice brings about an emphasis on memorization of facts through rote learning, and repetition. Standardized testing is used to provide assurance of mastery of fundamental knowledge. With the availability of information on the internet, the emphasis is now on critical thinking, problem-solving, and digital literacy. The problem is no longer reaching for information but analysing and using it effectively. Peters would see this change as necessary. He rejects rote memorization and insists on education for the sake of reflective questioning and practical reason. Peters asserts that education must raise people who can sort out good from bad arguments and engage with knowledge ethically (Özen Baykent, 2024). In the digital age, this addresses the obligation of educational systems to teach not only digital literacy but also critical thinking. It aligns with the assumptions of critical pedagogy that require students to question, examine, and scrutinize information. The digital age requires students to be empowered with the capacity to manage information overload, determine credibility of sources, and make good decisions. Critical and reflective thinking skills are now regarded as more important than the mere recall of facts.

Essentialist philosophies used to promote uniform curricula paying no attention to different learning requirements. Digital technologies like AI-enabled learning platforms and adaptive technologies offer personalized learning experiences. Postmodernism resists to fixed curricula which resulted with the development of personalized and adaptive learning technologies like AI-enabled learning platforms, adaptive learning technologies, and data-driven education systems which promote highly personalized learning experiences. These technologies are able to customize content and examinations according to a student's performance, speed, and learning style. This type of technological innovation represents a move towards more progressive and humanist educational theories which are founded upon the individuality of every learner. Personalized learning promotes the acquisition of lifelong learners who are in control of their own learning. In older models of learning, knowledge was frequently localized to the immediate context—schools and universities were in fixed locations.

Digital technologies have also redesigned the cultural and spatial borders of learning outside the classroom. The internet has empowered education to cross geographical

limits. The students have access to resources, instructors, and classmates from across the world. Virtual classrooms and online courses have developed access to education making it more globalized and diversified. Globalization and interconnectedness via the Internet follow the multicultural pedagogies that focus on global citizenship, cultural understanding, and human interdependence. Education is no longer concerned with helping students to progress in a particular national or local environment. Education is concerned with preparing students with knowledge and skills to exist in a globalized world. In conventional education systems, the ultimate goal of education was to prepare individuals for particular roles in society, mostly in the workforce. The curriculum was constructed to prepare people for particular occupations or social roles by providing them with skills and knowledge.

Education is now not limited to early life but is rather a lifelong process that continues through one's working and personal life. Peters' (2024) argues for conception of education as a life-long undertaking, one that has to promote rational autonomy along with moral knowledge. He argued that the well-educated person is not merely well-educated but also led by reason and able to make ethical choices across the lifespan. Such philosophical views focus on lifelong learning and the utilization of online platforms to help ongoing personal and intellectual development (Özen Baykent, 2024). This reflects a move towards lifelong learning philosophies that place great importance on ongoing learning, adaptability, and flexibility. Online platforms for learning and certification enable people to upskill and reskill at any point in life. This is in accordance with a philosophy that sees education as a fluid, continuous process. Moreover, the pluralization of online learning platforms can be used as a means to dismantle hierarchical classroom structures. As Özen Baykent (2025) points out, dialogic pedagogy by means of online platforms enables students to co-construct knowledge which encourage equity and inclusion.

5. Conclusion

The incorporation of digital technologies in education has brought philosophical changes. It encouraged a change from rigid, teacher-centred, and hierarchical approaches to more adaptive, personalized, and collaborative approaches. Philosophical theories that relate to learner autonomy, critical thinking, and social responsibility have become increasingly significant in informing educational practice. As technology changed how we acquire and communicate knowledge, these models provide critical direction to create inclusive and interactive learning environments.

Looking at how education works in the technological era from a number of different philosophical views demonstrates the complex relationship between technology and pedagogy. Traditional models, based on fixed curricula and didactic teaching, are insufficient to meet the demands of today's learners. Educational philosophies like constructivism offer effective alternatives by advocating for experiential learning, autonomy, and social investigation.

The COVID-19 pandemic was a period, hastening the migration to online spaces. It revealed both the promise and the constraints of technology in education. The transition did not only highlight the necessity of digital literacy but also emphasize the huge disparities in access. Such inequalities highlight the necessity of equity-driven educational design, in which comprehended learning technologies are paired with fair

policies so that all students are provided with the material and scaffolding to succeed.

Postmodernist theory introduces a further level of complexity to this discussion because it questions long-held assumptions regarding authority, truth, and curriculum. Knowledge in the postmodern classroom is not a fixed collection of truths but a product that is constructed by cultural, social, and personal experience. Digital technologies promote such pluralism because they allow students to access a variety of voices and viewpoints. They promote critical dialogue and reflection. But the same technology can also be used to reinforce false information and cast doubts about authenticity.

Also, the move towards data-informed and AI-aided education also poses ethical and philosophical concerns regarding surveillance and autonomy. Philosophers such as Richard Peters remind us that education is not the passing on of information but the development of reflective, independent thinkers who can reason morally and be socially responsible. Therefore, the design and deployment of educational technology needs to be critically analysed to determine whether it enhances humanistic values and long-term educational goals.

It is required that educational philosophy would enable conversation among teachers, government officials, and technology professionals. Continuous professional training, curriculum design, and ethical use of technology are all required to ensure that digital transformation. Through a reflective process based on values, we can make education to empower people and support democratic citizenship, rather than control.

Changing education for the digital age requires new technology and new minds. These minds should welcome complexity, foster conversation, and augment the human elements of learning. As we move forward in this changing world, we should keep trying to match teaching goals with what technology provides. Education can only continue to be a force for individuals and societies by doing so. Education prepares learners not just to succeed in the digital age, but to shape it with integrity, empathy, and compassion.

References

- Budiwan, J., & Malikah, N. (2022). Progressivism in the Implementation of the MBKM Curriculum as a Digital Transformation of Islamic Elementary Education Institutions. *Asian Journal of Educational Technology*, 1(3), 139-142. <https://doi.org/10.53402/ajet.v1i3.200>
- Chiang, T. H. (2021). What Freirean Critical Pedagogy Says and Overlooks from a Durkheimian Perspective. *Social Inclusion*, 9(4), 1-11. <https://doi.org/10.17645/si.v9i4.4157>
- Clarke, M., Mills, M., Mockler, N., & Singh, P. (2022). What is the 'public' in public education? Mapping past, present and future educational imaginaries of Europe and beyond. *European Educational Research Journal*, 21(1), 3-12. <https://doi.org/10.1177/14749041211030063>
- Eliza, F., Candra, O., Yanto, D. T. P., Fadli, R., Myori, D. E., Islami, S., et al. (2024). Effective Virtual Laboratory to Build Constructivist Thinking in Electrical Measurement Practicum. *Indonesian Journal of Electrical Engineering and Computer Science*, 34(2), 814-824. <https://doi.org/10.11591/ijeecs.v34.i2.pp814-824>

- Er, K. O. (2020). The Relationship between Teacher Self-Efficacy Beliefs and Educational Beliefs of Pre-Service Teachers. *Educational Research and Reviews*, 15(1), 8-18. <https://doi.org/10.5897/ERR2019.3820>
- Fobes, C., & Kaufman, P. (2008). Critical Pedagogy in the Sociology Classroom: Challenges and Concerns. *Teaching Sociology*, 36(1), 26-33. <https://doi.org/10.1177/0092055x0803600104>
- Ghaleb, B. D. S. (2024). Effect of Exam-Focused and Teacher-Centered Education Systems on Students' Cognitive and Psychological Competencies. *International Journal of Multidisciplinary Approach Research and Science*, 2(02), 611-631. <https://doi.org/10.59653/ijmars.v2i02.648>
- Hjelm, T. (2013). Empowering discourse: discourse analysis as method and practice in the sociology classroom. *Teaching in Higher Education*, 18(8), 871-882. <https://doi.org/10.1080/13562517.2013.795940>
- Kirk, C. M., Lewis, R. K., Brown, K., Karibo, B., Scott, A., & Park, E. (2017). The Empowering Schools Project: Identifying the Classroom and School Characteristics That Lead to Student Empowerment. *Youth & Society*, 49(6), 827-847. <https://doi.org/10.1177/0044118x14566118>
- Kunjumuhammed, S. K., Hamdan, B. K., Pandurengan, V., & Al Subhi, S. (2020). A Study on Dominant Education Philosophy in Classrooms: the Case of Colleges of Technology (CoT) in the Sultanate of Oman. *Universal Journal of Educational Research*, 8(12A), 7881-7893. <https://doi.org/10.13189/ujer.2020.082577>
- Loyens, S. M. M., Rikers, R. M. J. P., & Schmidt, H. G. (2008). Relationships between students' conceptions of constructivist learning and their regulation and processing strategies. *Instructional Science*, 36(5), 445-462. <https://doi.org/10.1007/s11251-008-9065-6>
- Luguetti, C., Oliver, K. L., Dantas, L. E. P. B. T., & Kirk, D. (2017). An Activist Approach to Sport Meets Youth From Socially Vulnerable Backgrounds: Possible Learning Aspirations. *Research Quarterly for Exercise and Sport*, 88(1), 60-71. <https://doi.org/10.1080/02701367.2016.1263719>
- Mahmoodarabi, M., & Khodabakhsh, M. R. (2015). Critical Pedagogy: EFL Teachers' Views, Experience and Academic Degrees. *English Language Teaching*, 8(6), 100-110. <https://doi.org/10.5539/elt.v8n6p100>
- Megawati, I., & Zuchdy, D. (2020). The Compatibility between Philosophy Basis of "English in Mind"™ Textbook and Curriculum 2013. *Voices of English Language Education Society*, 4(2), 163-176. <https://doi.org/10.29408/veles-journal.v4i2.2555>
- Minarni, A., & Napitupulu, E. E. (2020). The role of constructivism-based learning in improving mathematical high order thinking skills of Indonesian students. *Journal of Mathematics Education (INFINITY)*, 9(1), 111-132. <https://doi.org/10.22460/infinity.v9i1.p111-132>

- Null, J. W. (2007). William C. Bagley and the Founding of Essentialism: An Untold Story in American Educational History. *Teachers College Record*, 109(4), 1013-1055. <https://doi.org/10.1177/016146810710900408>
- Onishchuk, I., Bidyuk, N., Doroshenko, T., Zastelo, O., Kokhanovska, E., Yatsiv, S., et al. (2021). Foreign Language Education in Eastern Europe in the Historical and Postmodern Discourse. *Postmodern Openings*, 12(3), 107-120. <https://doi.org/10.18662/po/12.3/330>
- Özen Baykent, U. (2024). Richard Peters: Pioneering Contributions to Educational Philosophy and Their Lasting Impact. *Synesis*, 16(4), 100-119. <https://seer.ucp.br/seer/index.php/synesis/article/view/3199>
- Özen Baykent, U. (2025). Postmodern Pedagogy: Rewriting The Rules of Learning and Teaching. *Conhecimento & Diversidade*, 17(45), 394-410. <https://doi.org/10.18316/rcd.v17i45.12450>
- Pacala, F. A., & Obiedo, R. (2023). Did Covid-19 reshape constructivism approach? A synthesis paper during the world-wide shift to full distance learning. *Ho Chi Minh City Open University Journal of Science-social Sciences*, 13(1), 36-45. <https://doi.org/10.46223/HCMCOUJS.soci.en.13.1.2682.2023>
- Porcaro, D. (2011). Applying constructivism in instructivist learning cultures. *Multicultural Education & Technology Journal*, 5(1), 39-54. <https://doi.org/10.1108/17504971111121919>
- Roxas, M. (2023). Educational Philosophies of Selected Colleges and Universities in Baguio City and Benguet Province Philippines. *Cognizance Journal of Multidisciplinary Studies*, 3(6), 294-303. <https://doi.org/10.47760/cognizance.2023.v03i06.018>
- Schrader, D. E. (2015). Constructivism and Learning in the Age of Social Media: Changing Minds and Learning Communities. *New Directions for Teaching and Learning*, 2015(144), 23-35. <https://doi.org/10.1002/tl.20160>
- Shephard, D. D. (2014). Nonformal education for improving educational outcomes for street children and street youth in developing countries: A systematic review. *International Journal of Social Welfare*, 23(4), 349-361. <https://doi.org/10.1111/ijsw.12080>
- Shi, J. (2013). The Application of Constructivism: Activities for Enlivening Comprehensive English Class. *English Language Teaching*, 6(2), 63-70. <https://doi.org/10.5539/elt.v6n2p63>
- Skerrett, A. (2011). On identity, diversity, and educational change. *Journal of Educational Change*, 12(2), 211-220. <https://doi.org/10.1007/s10833-011-9153-2>
- Uzun, L. (2012). What is your educational philosophy? Modern and postmodern approaches to foreign language education. *Studies in Second Language Learning and Teaching*, 2(3), 333-348. <https://doi.org/10.14746/ssl.t.2012.2.3.4>
- Windschitl, M. (2002). Framing Constructivism in Practice as the Negotiation of Dilemmas: An Analysis of the Conceptual, Pedagogical, Cultural, and Political Challenges Facing Teachers. *Review of Educational Research*, 72(2), 131-175. <https://doi.org/10.3102/00346543072002131>