

Challenges of the Concept of Modernity and Post-Modernity in Education

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Abstract

The discipline "Contemporary Theories of Education", in the Ph.D. course in the education of the University of Uberaba – UNIUBE, aims to foster reflections on the main educational epistemological trends. This work presents the construction of modern science highlighting Galileo Galilei, and Descartes in his trajectory on scientific rationalism. In addition, a reflection on postmodern science and education was built based on the texts of Baudelaire, Habermas, Jameson, and Lyotard, and the professor Newton Duarte's lecture "Education, Modernity, and Postmodernity". The process of conceptualization of modernity and postmodernity takes into account the moment selected for the study. Based on this study, it can be noticed that simplifying thought is not able to understand diversity to know unity. To take in the knowledge, it is necessary to critically analyze society in parallel. The change of social mentality is only possible through the analytical knowledge that is taught many times by the school. However, the school needs to be reformulated to socialize knowledge and make this knowledge put into practice in the social environment.

Keywords: Education, Modernity, Post-Modernity

1. Introduction

The course "Contemporary Theories of Education", in the Ph.D. course in education, aimed to foster reflections on the main Epistemological Educational trends. The course had a discussion role in several subjects, among them concepts that apply to Modernity, Post Modernity, and Education, represented by BAUDELAIRE (1997), HABERMAS (2000), JAMESON (2000), and LYOTARD (1986) texts.

This paper will present considerations referring to the discussions made in the classroom, to describe what is the paradigm of modern science according to Descartes and point out how the engagement about post-modern science as researched in the texts of Baudelaire (1997), Habermas (2000), Jameson (2000) and Lyotard (1986), and the lecture "Education, Modernity and Post-Modernity" - referencing the Marxist universe from the perspective of Critical-Historical Pedagogy, a conference given at the University of Brasilia (UnB), by professor Newton Duarte in the year 2013.

The purpose is to present, through discussions, how modern and post-modern science was built taking into account these researchers, and to highlight possible agreements and disagreements between them.

It is emphasized that the methodology, in addition to the doctorate, was also sought in the master's degree. These texts deal with issues related to mathematics as the paradigm of modern science, highlighting Galileo Galilei and Descartes in their journey towards scientific rationalism.

To clarify for the reader, the paper has been divided into four parts: In the first part we will characterize the European environment and how mathematics presented itself as the paradigm of modern science; in the

second one, we will present how these philosophical changes took place through Descartes and Rationalist Science; in the third, we will point out the concept of modernity and the post-modernity according to BAUDELAIRE (1997), HABERMAS (2000), JAMESON (2000), and LYOTARD (1986) and, finally; In the fourth part, we will present notes referring to modernity and post-modernity in the educational field.

2. European Environment: Mathematics as the Paradigm of Modern Science

To understand modern science from the 16th to the 18th century, it is necessary to understand what was the economic and political model that this science was inaugurated at that time. Some transformations occurred, such as the enclosure of land for the emergence of cities (urban life) and the arrival of Europeans in an unknown continent, America.

As transformations flourished, man's understanding of the universe changed rapidly and curiosity to unravel modern science was increasingly evident in these centuries. Modernity presented itself to man as a whirlwind of movements that all happened at the same time, undergoing constant change.

Since the 12th century, a separation between tradition, religion, philosophy, and science has begun. Throughout the 15th, 16th, and 17th centuries some thinkers such as Copernicus, Bacon, and Galileo stood out in establishing principles of modern science. The traditional epistemology of the 12th century reveals that knowledge was no longer focused on the soul by the spirit, but rather by discursive reason (SOMMERMAN, 2006).

Still, in the 12th century, science opted for the quantity paradigm, that is, mathematics, through Galileo, came up with a language to represent reality; it is not only a paradigm of science because it uses formulas, but also because it uses a language with which we human beings see the world. Let's look at the excerpt below:

The Galileian revolution transforms the world as a system and man's relations with himself, with the world, and with God. (...) sensible nature, given to spontaneous experience, is irremediably replaced by an idealized nature according to the norms of geometry (JUPIASSU, 1985. Pág. 44).

The excerpt points out that the Galileian revolution was not only important for a transformation of the world thought, but also as a universal language, stressing that the "real" could be manifested through the extension of motion, that is, numbers. According to Descartes, if God created the world with characters from mathematics, the world presents itself "real" with geometric shapes.

The Galileian Revolution in philosophy was so important that the seed of knowledge planted germinated and bore its greatest fruit in the 17th century when philosophers believed that no human scientific investigation could be considered true science if it did not pass through mathematical demonstrations.

Galileo Galilei (1564-1642) followed the path that had been opened by the Polish Nicolaus Copernicus (1473-1543), where decisive arguments in favor of the cosmological model (in which the Sun is at the center of the system), opposed the geocentric model of the Aristotelian doctrine (JUPIASSU, 1985).

Nicolaus Copernicus' theory of Heliocentrism, where the Sun was presented as the center of the Solar System, contrary to the prevailing geocentric theory, where the Earth was considered as the center, is accepted to this day (2021) as a scientific hypothesis of considerable relevance, having replaced the starting point of modern astronomy. This theory, in the first moment, did not encounter difficulties with the Catholic

Church, but as time went by it was rejected by the Catholic Church and forbidden to be propagated, condemning Copernicus in the year 1542, (by Pope Paul III) to the Inquisition (JUPIASSU, 1985).

Galileo, as well as other thinkers of the time, reinterprets Copernicus' theory to develop it and publish it worldwide, but after the Council of Trent,¹ the Church begins to condemn the "bad behavior" of these thinkers concerning disobedience against Catholic Doctrine (JUPIASSU, 1985).

Supported by Copernicus' argument, Galileo was trying to support the Copernican model as a true description of the world, rather than a convenient way to mathematically describe Copernicus' Representations of the Heliocentric Universe.

In the year 1616, authorities of the Catholic Church ordered Galileo to stop presenting the Copernican theory as if it were "true", but gave him the freedom to present such a theory as a "hypothesis". Galileo does not accept such an indication and publishes works ignoring the indication he had been given. Thus, in the year 1633, Galileo was declared a suspect of heresy (JUPIASSU, 1985).

There are misconceptions about Galileo's death, for he was not a scientist taken to the Inquisition, nor even burned alive for his conceptions of "modernity", even though he was condemned by the Inquisition courts when he defended his innovative ideas for science. Galileo dies in Arcetri (Italy) surrounded by his daughter Maria Celeste and his disciples (JUPIASSU, 1985).

Three centuries after Galileo's death in 1983, the Catholic Church gets together and makes a kind of revision of Copernicus' theory and consequently decides on his "absolution".

It is concluded that the mathematical descriptions that Copernicus developed and put into practice by Galileo were a breakthrough for world science since the sun as the center of the solar system is a theory accepted to this day (2021).

3. Descartes and Rationalist Science

Rationalist science is a philosophical current that begins with the definition of reasoning; it is presented as a mental, discursive, and logical operation. Logic uses prepositions to extract true, false, or provable propositions. Rationalism stands out in this milieu between logic, philosophy, and reasoning, having a central idea common to this set of doctrines that we can characterize as rationalism.

Rationalism stands out as a central current in liberal thought and is concerned with establishing and proposing ways to achieve certain ends in modern philosophical thought. In this sense, the purpose of the study is determined concerning the collective interest of the people, and this research is based on the very liberalism that is characterized by rationalism. Thus, rationalism presents itself as the basis for planning economic organization in the reproduction of society (CHIBENI, 1993).

The rationalist doctrine states that everything that exists in the world comes from an intelligible cause, even if this cause cannot be demonstrated, such as the origin of the universe, for example. Access to knowledge comes at the expense of experience of the sensible world, privileging reason. The deduction also emerges as a superior method of philosophical inquiry, which we will characterize in this work later (CHIBENI,

¹ The Council of Trent was convened by Pope Paul III, in order to strengthen the unity of the Church and suppress abuses, in 1546, in the city of Trent, in the Italian Tyrol. At the Tridentine Council the most famous theologians of the time drew up the decrees, which were then discussed by the bishops in private sessions. (PSF - São Francisco Portal).

1993).

Cartesian Rationalism is based on the principles of the search for certainty and demonstration, it is supported by a priori knowledge, that is, the knowledge that is elaborated mainly by reason.

Some thinkers or philosophers introduce rationalism to modern philosophy such as René Descartes (1596-1650), Spinoza (1632-1677), and Leibniz (1646-1716). Among them, we will highlight René Descartes (1596-1650) who developed the idea of rationalism through innate ideas in logical reasoning.

For Descartes, true knowledge is that which is universally valid, that is, mathematical knowledge because this is a model of rational knowledge; therefore, mathematical notions originate in reason.

Descartes stands out with modern rationalism, for besides breaking with the philosophy that was based on the religious field, he placed knowledge focused on the subject. It is worth noting that Descartes uses Galileo's theories to stress that mathematics was an innate idea that God put in human beings, and it is through mathematics that the root of knowledge flourished.

We know that innate ideas are a guarantee of the certainty of something in the philosophical field, but this certainty must come with clarity if deduction from the facts occurs.

Other philosophers study rationalism in other ways such as moral rationalism (Rauh), religious rationalism (Feuerbach), political rationalism (Montesquieu), and aesthetic rationalism (Valéry), thus limiting themselves to one aspect of human life. Kant believes that reason is distinguished from two sources of knowledge, sensibility, and understanding, with sensibility arising through a limitation of pure intuitions. Nowadays rationalism tries to build a bridge between scientific reason and philosophical reason, thus enabling human beings to have norms of conduct and rules of action (CHIBENI, 1993).

In Descartes' rationalist theory there is a distinction between three ideas: innate, adventitious, and fictitious. Adventitious ideas are those that come to the human being through the senses, while fictitious ideas come from the imagination as a combination of images through the senses and retained in the memory whose combination allows us to imagine things we have never seen (DESCARTES, 1987).

The great challenge for philosophers, and us as human beings, is to understand if all the ideas studied by Descartes can be exhausted in themselves, that is, how to explain that finite and imperfect beings, such as men, can have ideas of an infinite and perfect being? Descartes believes that besides adventitious and fictitious ideas, man possesses innate ideas, which are born with us, and are like a mark of the creator in his likeness and image (DESCARTES, 1987).

Innate ideas are clear and distinct, they are not invented by us human beings, but on the other hand, they are produced according to our understanding without recourse to experience. These ideas replace our being in a deep place in our mind, and it is we who have the freedom to think or not. Innate ideas are true, eternal, and immutable, in this sense, the reason why they serve as the foundation of all scientific knowledge. Let's look at an excerpt from Descartes:

[...] when I start to discover them, I don't seem to learn anything new, but remember what I already knew. I mean: I realize things that were already in my mind, even though I hadn't thought about them. And, what is most remarkable, is that I find in myself a multitude of ideas of certain things that cannot be considered a pure nothingness. Although they may not exist outside my thoughts they are not invented by me. Although I am free to think them or not, they have a true and unchanging nature (DESCARTES; 1983. p. 97-99).

We can see that these innate ideas can come to underlie the concrete concepts of mathematics and the idea

of God since the first and foremost of the innate ideas is that there is a God on whom all things depend whose perfections are infinite and whose decrees are infallible.

Such a movement shows Descartes' deep trust in reason, which is the source of true and secure knowledge, and that reason and common sense define men differently from other animals:

Common sense is the thing in the world which is best distributed: indeed, everyone thinks he is so well provided with it, that even those who are the most difficult to be content in all other things are by no means in the habit of wishing [to have] more than they have. And in this, it is not credible that everyone is wrong; but rather, this testifies that the power to judge well, and to distinguish the true from the false which is what is called common sense or reason, is naturally equal in all men; just as the diversity of our opinions does not come from the fact that some are more reasonable than others, but only from the fact that we conduct our thoughts by different ways, and do not consider the same things (DESCARTES, 1987, I Parte, ed. cit., p. 11).

In this sense, it follows that reason operates in driving truth and certainty through intuition and deduction. Intuition is presented as a pure act of immediate character, the fruit of a meditative singularity, intuition is the foundation of his subjectivist individualism. Let's see:

Among which [the thoughts that occupied me], one of the first was that I remembered to consider that there is often not as much perfection in works composed of several pieces, and made by the hand of several masters, as in those in which a single one worked. In this way we see that the buildings that a single architect (sic) has undertaken and finished, are usually more beautiful and better ordered, than those that several have tried to compose, using old walls that had served other purposes. Thus, those ancient cities which, having at first been but small burghs, became in the course of time great cities, are generally so ill-ordered in comparison with those regular squares which an engineer traces out to his fancy on a plain that, though we consider their buildings one by one, we find in them as much or more art than in those of the others (...) (DESCARTES, 1987, II Parte, ed. Cit., p. 18).

Thus, it can be seen that the construction of knowledge, or scientific knowledge, in this case, is only possible through personal unitary projects, or not, constituted in an orderly way and applied to each person's life.

Another important feature that stands out in Descartes is deduction. Deduction presupposes the intuition of the subject in the simple ideas of interpersonal relations having as a starting point the logical previous experiences acquired by the subject throughout his existence.

The deduction is based on a scanning between prepositions into an antecedent and consequent logical nexus such that truly stands out in the consequent, in other words, deduction allows for the building of a relationship between preposition and truth so that the truth of the intuitive prepositions can conclude (DESCARTES, 1987).

Therefore, the main work of deduction must be based on a self-evident truth to then become deductive, thus discovering other truths that are not known, thus reaching true knowledge.

4. Modernity and Post-Modernity

If, for Descartes, reason operates in the conduction of truth, for Lyotard (1991) science, in the modern philosopher's view, was based on itself.

Science, for the modern philosopher, heir to the Enlightenment, was seen as something self-referential, that is, it existed and was incessantly renewed on its own basis. In other words, it was seen as a "noble", "disinterested" activity, with no pre-established purpose, its primary function being to break with the "dark" world of common sense and traditional beliefs, thus contributing to the moral and spiritual development of the nation (LYOTARD, 1991, p. IX).

Through science and art, one can think of the development of modernity, for Baudelaire (1997) "Modernity is the transient, the ephemeral, the contingent, it is half of art, the other half being the eternal and the immutable" (BAUDELAIRE, 1997, p. 25).

Habermas (1987), on the other hand, points to modernity as an unfinished Enlightenment project, since society was now being guided by reason, and no longer by faith. He points out that modernity was anchored in reason and democracy. Therefore, it highlights that this presents itself as an unfinished project. Well, if it is an unfinished project, how can we think of post-modernity?

Habermas studied at the Frankfurt School, a group of authors inspired by Karl Marx, but who believed that Marx's views needed to be updated. The Frankfurt authors pointed out that Marx had not paid enough attention to cultural influence in modern capitalist society.

Habermas (2013) also points out that the idea of modernity is constructed based on the evolution of European art.

The idea of modernity is closely related to the evolution of European art; but what I have called here the project of modernity only becomes perceptible when one goes beyond the exclusive interest in art that has been registered until now (sic) (HABERMAS, 2013, p. 12).

And it makes clear that Max Weber, unlike Karl Marx, characterized cultural modernity as expressed in religious and metaphysical conceptions of the world:

Max Weber characterized cultural modernity by showing that the substantial reason expressed by religious and metaphysical conceptions of the world breaks down into three distinct moments of which only a formal approach (that of an argumentation that goes all the way to the foundation) is up to learning the unity. [...] In the corresponding cultural systems of action, scientific discussions, studies in morality or law, artistic production, and art criticism become, in an institutionalized way, matters for specialists. Treated by professionals who each time abstractly aim at a particular domain of action, the cultural tradition sees its own laws of cognitive and instrumental, moral and practical, aesthetic and expressive knowledge systems emerge at its core. To begin with, there is also an internal history of the sciences, of moral theories and legal theories, of art - so many other evolutions that, if they are learning of knowledge, are not, however, linear (sic) (HABERMAS, 2013, p. 12).

If the learning of knowledge is not linear, neither is the evolution of modernity, that is, it is not acquired linearly in all fields of knowledge. Modernity emerges, then, for Habermas, as a rearguard project of the Enlightenment, an outline based on reason, and this reason is presented in a dispersed way in the different areas of information.

Even among philosophers who today form a kind of rearguard of the Enlightenment, the project of modernity presents itself in singularly dispersed forms. They never give credit to more than one of those moments when reason was differentiated.(sic) (HABERMAS, 2013, p. 13).

In modernity during the 20th century there were movements of flourishing and ruptures on several fronts such as Phenomenology; Existentialism; Building the New School; Structuralism; Real Socialism (1917); the Cold War; Fall of the Berlin Wall; Communication and Information Technology.

As for postmodernity, Jameson (2000) believes that the concept is born when the modernization process is complete, that is, when the nature of the modern is overcome, what emerges is post-modernity.

Postmodernism is what you get when the process of modernization is complete and nature is gone forever. It is a more fully human world than the previous one, but it is a world in which "culture" has become a true "second nature", in fact, what has happened to culture may well be one of the most important clues to detecting the postmodern: an immense dilatation of its sphere (the commodity sphere), an immense and historically original acculturation of the Real, a quantum leap [...] (JAMESON, 2000, p. 13-14).

Because of this, the "enthusiasm," as Jameson (2000) reports, is inspired by the object represented, postmodernism would be the consumption of the commodity as a process. He further emphasizes that the ideological task of this concept manages the new forms of economic organization and production that arise with the modification of capitalism with the new global division of labor.

[...] the new international division of labor, the new dizzying dynamics of international banking transactions and stock exchanges (including the immense debts of the Second and Third Worlds), new forms of media interrelationship (including transportation systems such as containerization), computers and automation, the flight of production to developed areas in the Third World, alongside the better-known social consequences, including the crisis of traditional labor, the emergence of *yuppies* and aristocratization on a now global scale (JAMESON, 2000, p. 22-23).

Given this, for Jameson (2000) culture is not detached from the economy, and post-modernity presents itself as a re-reading and/or re-writing of an older system.

Lyotard (1991), in his book "The Post Modern", highlights that modernity is found in the dialectics of the spirit, the emancipation of the worker, the growth of wealth, and others. It emphasizes that science had a basis in itself, as was pointed out earlier. And the construction of postmodernity in this book was based on the conditions of the knowledge produced in more advanced societies.

The so-called "post-industrial" age at the end of the 1950s is marked by the end of European reconstruction after World War II. Scientific knowledge in this scenario is presented as a kind of discourse, and research stands out as the transmission of knowledge, according to Lyotard (1991).

Knowledge is and will be produced to be sold, and it is and will be consumed to be valued in a new production: in both cases, to be exchanged. [...] knowledge is already and will be a major challenge, perhaps the most important one, in the global competition for power [...] It is inconceivable that they will fight in the future to dominate the information. [...] the commodification of knowledge cannot leave intact the privilege that modern nation-states had and still have with regard to the production and dissemination of knowledge (LYOTARD, 1991, p. 5).

All these statements lead us to think that the postmodern scenario is presented on the information that the

world power wants people to have. But the transformation of nature through knowledge reconsiders the right and de facto relationships with big business and civil society.

The transformation of the nature of knowledge can thus have such a feedback effect on the established public powers that it forces them to reconsider their de jure and de facto relations with big business and more generally with civil society. [...] Instead of being disseminated by virtue of their "formative" value or their political importance (administrative, diplomatic, military), one can imagine that knowledge is put into circulation according to the same networks as currency. [...] In this case, it would be about both transparency and liberalism (LYOTARD, 1991, p. 7).

Liotard (1991) quotes Humboldt, when talking about the legitimation of knowledge, and emphasizes that all people have the right to access science.

Reading Humboldt's report, one might be tempted to reduce his entire policy on the scientific institution to the famous principle: "Seek science in itself." [...] Humboldt states, it is true, that science obeys its own rules, that the scientific institution "lives and renews itself without ceasing of its own accord, without any curtailment or determined purpose". But he adds that the university must refer its material, science, to the "spiritual and moral formation of the nation" (LYOTARD, 1991, p.59).

All people must have access to knowledge, specifically to the studies of science. But we know that many people have the access, but have not developed enough rationality to grasp and put into practice these studies.

Here knowledge does not find its validity in itself, in a subject that develops by updating its possibilities of knowledge, but in a practical subject that is humanity. The principle of the movement that animates the people is not knowledge in its self-legitimation, but freedom in its self-foundation or, if you prefer, in its self-management (LYOTARD, 1991, p. 63-64).

The freedom of self-management only presents itself when the subject is prepared to understand that the social movement interferes in his construction as a human being and that his experiences, as a subject, also act in this construction.

Professor Newton Duarte approaches the theme "Education, Modernity, and Post-Modernity" by referring to the Marxist universe from the perspective of Critical Historical Pedagogy (2013). In a lecture given at the University of Brasilia (UnB), he highlights that in his understanding there is no post-modernity, not even post-modern society. For him, there is modernism as ideology.

Modernity is bourgeois capitalist society, this society has not been overcome, so there is no postmodern society. We still live in capitalism, that is, in modern society. [...] Even if various denominations are used, such as post-industrial, post-modern, etc., what commands our society is the relationship between capital and labor, so we live in a capitalist society (DUARTE, 2013).

Furthermore, he points out that the ownership of knowledge is not accessible to people, even with the use of information and communication technologies. Work continues to be the basis of social being. The materiality of human life also remains the basis of social beings (DUARTE, 2013).

As for knowledge, he emphasizes that we are not there yet, ownership and access have not been achieved by everyone. Knowledge is incorporated into the means of production and in bourgeois society, it is associated with private property (the capital), it is not socialized, so we do not live in a knowledge society

(DUARTE, 2013).

About postmodernism and its concept, the professor emphasizes that a capitalist society is a modern society. Postmodernism exists only as an ideology and cannot be ignored; it has contributed to the maintenance and legitimization of bourgeois society (DUARTE, 2013).

Still, according to Professor Duarte (2013), postmodernism has brought to the scene a load of irrationality, "bourgeois thought takes on irrationalism configurations," which for him is linked to the ideological decadence of bourgeois thought.

He points out that postmodernism, presented based on neoliberalism, conveys a false idea that history is over and that there is no overcoming capitalism. What's more, postmodernism denies the possibility of social revolution, "but revolution cannot be a utopia, it is a real possibility that needs to be realized." (Duarte, 2013).

That said, to understand the challenges that modernity and post-modernity present, it is necessary to understand the complex discussion of various scholars on the subject and that this construction of the concept of modernity and post-modernity contrasts with personal concepts and social rules developed by society.

5. Modernity and Post-modernity in Education

If we think that education is a social practice directed by pedagogy, the environment to put it into practice in the school. For this, the social dynamics must be coherent with school practice.

The authors that have been cited from the beginning of this work have an interesting idea when it comes to thinking about education inserted in modernity and post-modernity. Descartes, for example, believes that education is based on the method, where reason is the same for all beings, but they judge or interpret information in different ways.

Descartes' philosophical contribution to education centers on the proposal of the method without which the mind cannot organize itself to process sure knowledge. For him, reason is equal in all men. Reason is common sense, and everyone should wish to possess it, for it represents the power to judge correctly and to discern between true and false (BORGES, no year).

For Baudelaire (1997) modernity implies thinking in an anthropocentric culture, that is, the human being takes center stage concerning the entire universe. Thinking about education, the human being receives information from different fronts, but it is he who can absorb or reject this information.

In Habermas (1987), when quoting Kant and the specificity of the aesthetic, the author makes it clear that after the 18th century, society breaks with the sacred life of literature, fine arts, and music. The same thinker considers that education is an art, and thinking this way, society does not keep its privileged possession, on the contrary, education is built and improved by the groups that stand out in the cultural itinerary of time. As Jameson (2000) says, if we consider the economy, we fall into the same path we are on today. Modernity and post-modernity in education only present themselves to people who have access to favorable financial conditions and the best schools. Many people have access to school and education, but the quality of teaching and the critical construction of the knowledge one receives make all the difference in the intellectual formation of the student.

Duarte (2013), when he begins his talk about education, points out that we are a "heap of fragments" regarding the knowledge we have:

Alienated individuality - the postmodern conception of the individual is that the individual does not exist, we would just be a heap of fragments, or a walking metamorphosis. There is no core of individuality. We would be pure aggregate of fragments, in each situation I would be a person, I should not seek coherence or a core, I am not an individual because I am fragmented. Yes, we are fragmented, because we are alienated. The fragmentation of social roles comes from alienation (Duarte, 2013).

He further defends Critical Historical Pedagogy, when he emphasizes that this pedagogy defends the school from bourgeois society. He points out that the school is an institution whose scientific function is characterized by the socialization of systematized knowledge.

Duarte (2013) also emphasizes that educators see so-called "modern" pedagogies as a great advance, but they forget that this does not reach all audiences. There is a colossal gap between the teaching that is given in public schools and the teaching that is given in private schools.

Today we have greater access to education, but we know that access is to education, not to knowledge because many people finish elementary school, high school, and college and the knowledge they have is very little or almost nothing.

Still, Duarte (2013) brings us to a reflection, the workers' children did not have access to school, today access has been guaranteed to almost everyone, but as previously emphasized, learning is not enough.

Thus, in terms of attitude toward education, it is difficult to say what has changed, since the children of the working class are in school, but have no access to the arts, science, and philosophy. An important tripod for building arguments for social change. We are held hostage by superficiality and are unable to understand the reality in which we live.

6. Final Consideration

Philosophy presents itself as the field of knowledge capable of developing parameters for the understanding of various human concepts. These concepts can be understood through rational analysis.

If we take into consideration the studies developed by Galileo Galilei and Descartes, we can understand that the rationality of thought is the basis for its development, since reason, in this case, is the antidote to consider the importance of mathematics in all things, and that the innate ideas that we all have as human beings help us understand the reality in which we are inserted.

The process of conceptualizing modernity and postmodernity takes into consideration the science and the moment selected for the study. It is observed that simplifying thinking, in this case, is not able to embrace diversity to know unity.

Furthermore, it must be recognized that modernity and post-modernity are embedded in various fields of knowledge (psychology, arts, politics, economics, and education), these fields manifest themselves in different ways. While one is more developed, already revealing post-modernity, the other still present modernity.

In this set, it is possible to understand that the philosophical confrontations to understand certain concepts are fundamental to enrich the knowledge and perspective of life, since thinking about education in a modern and post-modern society is to try to understand the whole movement of science, rational thinking, and our perspective of life.

Therefore, for us to master knowledge, it is necessary to make a critical analysis of society. Changing the social mentality can only be possible through the critical knowledge that is often imparted by the school. But it needs to be reformulated not only to socialize knowledge but to put this knowledge into practice in the social environment.

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