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Review Article

Philosophical Foundations of Post-Modern Citizenship Education and Implications of Social-Ethical Education

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Abstract

Introduction: Citizenship education is a plural and multifaceted concept that includes various ethical dimensions. The education of citizenship ethics can be considered as the education of people in the society, in such a way that they can play a role in the formation or establishment of a balance between the authority and responsibility of governments in the society. On the other hand, postmodernism is a multipurpose movement that rejects any final solution and definite answer by denying the view of the world as an interconnected whole. The present study investigated the philosophical foundations of postmodern citizenship education and the extraction of implications of moral-social education in education.
Material and Methods: The research method in this study is analytical, descriptive and inferential. Also, the current research was conducted based on library studies and to collect data according to the nature of the subject, a slip was used to study documents.
Conclusion: In terms of the implications of moral-social education in terms of goals, it can be concluded that goals appear in the education process and are not pre-defined and should take into account the growth and ability of learners to adapt to rapid changes. From the point of view of the content, it was concluded that no content can increase the scientific and professional competence of the learners. Content should increase learners' problem-solving skills. Also, power is an effective factor in determining the control of relationships between students and teachers.
Keywords: *Citizenship moral education, Postmodern, Moral-social education.*

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INTRODUCTION

The education of citizenship ethics is a category that has received the attention of many scientific and research societies in the world in recent decades and has become one of the most fruitful research fields in education and training systems (1). The most important concern of the present era is the issue of educating and training moral, effective and active citizens in various fields of life. Considering that the concept and nature of citizenship has different dimensions, many institutions are trying to play a role in educating the citizens they need. However, it seems that the two institutions of family and education are trying to realize the ideal of educating citizens by using all their facilities and potentials. Undoubtedly, taking effective measures in an educational field requires extensive information and knowledge in that field, which usually can be expanded through basic and applied research.

In recent years, educational systems in all corners of the world have shown great attention to citizenship education and have taken many corrective measures in this regard (2). Citizenship education is a challenging concept associated with different ideologies and prescriptive expectations. Therefore, it is used with other terms such as political education, moral education, civic education, nationalist education, social education, and political literacy (3). Citizenship education has a special view on learning knowledge, ability and attitudes that help a person in effective and favorable interaction with other people and the government (4). The basis of civil society is formed on the axis of social institutions of the citizenship system. Therefore, the main foundation of civil society as a political and social system is made by citizenship institutions such as legislative institutions, the system of political governance of the people over the people in the form of democratic systems, and living in a civil society also requires learning civil ethics and familiarity with the duties of citizenship. In order to ensure stable social relations while providing the various needs of people in a sustainable manner (5). However, the concept of citizenship is largely dependent on the conditions of each country and society, and each culture requires its own special citizen (6). In fact, the education of citizenship ethics is providing opportunities to acquire knowledge and awareness, adopt an attitude and strengthen capabilities that help a person in effective interaction with other members of the society in order to participate in political and social life (7). On the other hand, it is necessary to mention postmodernism as a school of thought. Perhaps the main issue of postmodernism is that it is used for different purposes and refers to very different cases. While some postmodernist can be considered introspective, opposed to a specific reference and non-political, there are others who disagree with the mentioned attributes. Therefore, the postmodern vocabulary is very diverse and complex, and its application to this and that is more difficult than it seems (8). Considering that each school of thought has its own implications in different aspects of life, and since education is the basic dimension of human life, each school has presented its own view on education. Therefore, the present research investigated the philosophical foundations of postmodern citizenship education and the extraction of implications of social-ethical education in education.

MATERIAL AND METHODS

This research can be considered among the researches of the philosophy of education; And the research method in this research is analytical, descriptive and inferential. Also, the current research was conducted based on library studies and to collect data according to the nature of the subject, a slip was used to study documents.

DISCUSSION

Citizenship moral education

The concept of citizenship ethics education is a general concept that is related to cultural, social, and political studies and it can be applied to the teaching of ways of living with each other specifically in a society and in general in the world society. Education of citizenship ethics refers to that part of educational activities that, in formal and informal forms, prepares people of a society to be members of the political society (9). In the national perspective, the main philosophy of citizenship education is to achieve goals such as loyalty to the nation, increasing people's knowledge and awareness of the history and structure of political institutions, creating a positive attitude towards political power and authority, submitting to the law and social norms, belief in the fundamental values of society such as

equality, interest, political participation and skill in analyzing political communication ([10](#)).

The concept of citizenship ethics education, as one of the aspects of education that is aimed at the development of human talents in the social dimension, has been the focus of philosophers and thinkers from the past to the present day. Experts consider different components for citizenship according to their perspective. Minkler considers a sense of obligation, a sense of equality, curiosity and progressiveness, obeying the law, paying attention to the public interest, participation, etc. among the basic components of citizenship ([11](#)). Some experts ([12](#)) take into account participation, cooperation, cooperation and central knowledge, and others consider personal grooming, mental-national and global knowledge, hard work, patriotism, law-abiding, altruism, participation ([13](#)). And a group consider responsibility, development of human relations, holistic view, respect for moral principles ([14](#)). In general, the following components can be listed for the education of citizenship ethics: central knowledge, patriotism, rule of law, responsibility and commitment, participation and criticism.

Anthropological foundations of postmodern citizenship education

As a critique of modernism, postmodernism places great emphasis on the importance of man. This stream actually examines and analyzes the subject, which can be considered as a personality or cultural entity, and uses the fragmentation and collapse of modern ideas and concepts. The postmodern subject lives in the present and is obviously deprived of any meaningful biological connection with his past ([15](#)). The postmodern man emerges with no predetermined identity and is essentially formed through specific social relations, language, and culture. Hence, the concept of "common humanity" in this environment is seen as too much of an illusion.

The postmodern subject lacks any personal and intelligible substance, and has no predetermined characteristics. This human being is fundamentally independent of any previous determination and determines his identity through interaction with his surroundings. Postmodern humans, as ambiguous and somewhat incorrigible creatures, live with their personal politics and express their existence in socio-political contexts. Postmodernism revived the modern subject. Postmodernism tries to eliminate the duality between private and public rights, or individual and collective rights, and in this direction, it tries to expand the concept of human rights ([16](#)). Therefore, instead of emphasizing the rights of citizens like modernism, it emphasizes the importance of the right to life. In the perspective of postmodernism, there is no fundamental difference between a citizen and an alien, and both enjoy equal human rights. This stream deals with the revision of attitudes towards "self". While the central feature of modernity has been self-centeredness, postmodernism envisions a return to the other. From the point of view of postmodernism, there is no unified identity that defines us from birth to death. There is no true "I" that remains constant throughout life and in the face of the changes that occur. Human identity is formed through the multifaceted play of different systems of signs and symbols. In the postmodern perspective, the self is not only not centered, but also lacks origin or origin; Rather, it is a consequence that is affected by multiple psychological and social forces and includes humans. In other words, the centralized and uniform modern self in postmodern conditions gives way to the decentralized subject, which is fragmented and diverse ([17](#)). In the postmodern perspective, self has a cultural construction that is formed through semantic systems and discourse. This subject has been structured through discourse and signifying systems and has been decentralized through

language and society. Due to the existence of multidimensional life and diverse relationships in which we live, we play different roles. For this reason, the possibility of finding a concept of an authentic or authentic "self" is getting weaker day by day. It does not remain fixed due to the new definitions it finds and the fluctuations of fundamental changes. Because we live in our livelihoods and in relationships with people, others, and in relation to specific contexts of a culture. To identify ourselves, we must first know the contexts of our lives. Self is defined from an external perspective, based on diverse relationships with others. I am nothing more than what I am defined as. This characteristic is present in the postmodern world, a world in which stability, certainty and fixed identity do not exist. Postmodernists always dispute the question of whether there is a fixed, unchanging, and unified human "self." They state that the self is largely influenced by culture and, like culture, is variable and fragmented, therefore, the self is limited and conditioned and does not have a specific meaning and identity with these characteristics. There is a greater tendency among postmodernists to put more emphasis on social, political classes and gender divisions, and the individual finds meaning in the environment of these groups. People can be defined based on the different classes in which each of them belongs, and therefore each person has his own "self" ([18]).

Basics of axiology of postmodern citizenship education

Postmodernists agree that all values, normative questions, feelings and emotions are the result of the thoughts of an enlightened person. Skeptical postmodernists clearly state that no particular system of value can be accepted as superior or exceptional. They do not remove values from the scope of research; Rather, they consider all values almost equally ([19]). As such, no particular

superiority can be enjoyed over the features of other views. The value orientation in postmodernism is separate from the value orientations that other schools have declared. Value orientation in postmodernism does not adhere to any specific value preferences. Except at a very general level, in the sense that the main idea is that each person should be able to form their own identity and values. Alternatively, each person is responsible for adjusting their own values, value preferences, and attitudes. The value orientation in postmodernism is such that it does not provide a fixed example or model. In other words, due to the diversity and multiplicity of groups, countless unique values can appear and be ordered or changed based on the demands and groups ([20]).

One of the major characteristics of postmodern value orientation is that values are gathered from diverse sources, and individuals can adopt those values that they believe are appropriate for themselves and their group. This theory emphasizes that each person can choose the values that provide the best interpretation of his identity and social group ([21]).

Most postmodernists do not emphasize fixed moral principles as guides for social action and often refrain from making moral judgments. They declare that values are not recognized as internal or intrinsic issues; Rather, they are determined through dialogue, negotiation, and decision-making ([22]). In connection with ethics in postmodernism, it should be pointed out that ethics is considered as a local and special issue and there is no inclusive universal norm in the field of ethics. Values must be found in internal discourse; In other words, there is no external moral reality that can be achieved through inquiry. However, people should evaluate their morals according to their interests, traditions, and different and varied circumstances, because moral values basically originate from the living environment of people. The point of view of

postmodernism is that there is no universal and inclusive norm in the moral field or any principle to determine these soft and dos and don'ts. Truths and values should be recognized within discourses (22).

Educational implications

The implications of moral-social education in terms of the goal

Postmodernism education can be considered as the study and understanding of the current crises of education in society. Although this correct interpretation of postmodernism can be accepted that its teachings lack definite and accurate identity, on the contrary, in the modern era, attempts have been made to prove and confirm it (23, 24).

Based on the theory of postmodernism, its emphasis is on student-centeredness. The critical education plan which is one of the distinctive characteristics of the post-modernism, tries to invite students and other elements of the educational process to analyze the relationship between their personal experiences, classroom educational activities and the knowledge they create and higher social, cultural and economic arrangements. For formulating educational goals, one of the basic sources is the view of philosophers and educators about human nature and the purpose of life. The evolution of the concept of man and the purpose of his life, from the modern era to the post-modern era, has caused a change in educational conditions. In fact, in post-modern conditions, unlike in the past, man does not take his own thing from a predetermined definition, as it was proposed by previous philosophers, i.e., a rational animal, and does not have a universal and uniform nature. Rather, man has an earthly meaning that is a product of the discourse of his era and the games and social and political forces. In fact, it is not the human or the subject that acts and speaks, but the culture that is the main agent and spokesperson (25, 26).

From the point of view of postmodern philosophers, the goal of human life is to break the values of the past and create new values so that a person considers himself the criterion and basis of values. Based on this, the ultimate goal of human life is to reach the status of a superior human being, which is achieved by improving the human type and improving humanity. Nietzsche writes in Ecce Hommo: The last thing I promise is to improve the human species. The superior man is a creator of values and struggles with old values, he considers himself the criterion and basis of values (27). Therefore, this goal never stops at a certain point and considers continuous movement as the destination and meaning of human being, that is, human beings. On the other hand, as mentioned in the anthropological foundations, man is nothing but the product of the discourse of his era. Therefore, the superior person in this view is the person who knows the dominant conversation of his time and does not get caught in the waves of discourse. A superior person is a person whose morality boils from inside him, that is, he freely accepts and carries out them and acts on them voluntarily. In other words, it has a moral command. According to the opinion of postmodern philosophers about the ultimate goal of education, it can be inferred that, from the point of view of postmodern philosophers, the characteristic and special traits of superior human beings can be considered as intermediate goals of education (28). The fact that the human child does not have a certain nature, he is also not completely independent in choosing his own nature. By choosing language games, he is conditioned by the role that the expressions of the games determine. In fact, according to the opinion of postmodern philosophers, the ultimate goal of education can be considered as the characteristic and special traits of human beings. They believe that the

human child does not have a certain nature and is not independent in choosing his nature. By choosing language games, he is conditioned by the role that the expressions of the games determine. We have as many expressions in the world and he finds a new identity by playing a role in each expression. In this view, human identity and characteristics are presented as relative and variable concepts, and the role of language and linguistic interpretations is also very important in the formation of these identities. Postmodernists want education and education in which other voices are heard. If the dominant culture speaks a little more slowly in the textbooks, the voices of the subcultures will be heard in it. In some societies, a trend towards "cultural diversity" is seen, in these societies the effort is to make the textbooks texts that reflect the traces of different cultural tendencies. Another interpretation in this case is education that focuses on knowing the boundaries and seeing the differences and understanding them. On the other hand, man creates values and creates new values by criticizing past and old values. This is a continuous campaign that the superior man always goes through by thinking in the existence of the discourse, the time of recognizing the language game and criticizing it, and then creating value. Therefore, the intermediate goals of educating a superior human being can be summed up in recognizing the contemporary discourse and criticizing it and choosing language games. In general, we can say: goals appear in the process of education and are not predefined. Goals are generally not achievable (29). The goals should not emphasize technical and scientific issues, but should focus on the growth and ability of learners to adapt to rapid changes. There is no ideal or absolute goal. The goals are step-by-step and hierarchical, and when a goal is achieved, a higher goal is replaced. The best goals are those that are identified and defined by the learners. Educating critical citizens

(rather than citizens good enough); providing conditions for the establishment of radical democracy (connecting different views); Emphasizing and paying attention to the knowledge-building discourse (first in the classroom and then in the social arena), examining differences and dealing with different systems as an educational goal (not ignoring other cultures and traditions); valuing the practicality of knowledge (students are producers and consumers of knowledge, not just those who know it); attention to general culture and cultural studies (anti-nationalist culture); Self-creation (29).

Implications of moral-social education in terms of teaching method and content

Based on what has been said, it can be analyzed that in postmodern education and curriculum planning, learning streams replace the content of curriculum in modern programs. These learning streams, which are based on free information on selected topics and discussions by the members of the institution and its educational groups, are influenced by several factors such as the society around the school, customs, values and beliefs. Postmodernists are against the concept of algorithmization. Postmodern ideas emphasize group learning and encourage collaborative learning through interpersonal interactions. In post-modern conditions, students are not machines that understand concepts simply and based on a specific perspective, but they are learners who are building their identity and building knowledge by participating in their community. In post-modern conditions, learning is not only the transfer of knowledge from the one who has more knowledge to the one who has less knowledge, but also involves engaging in cultural action and participation in society. In this sense, the school is social and educational, and the social aspect of learning is more important. In the course of communication in the classroom, only

intellectual conversation is not enough. Postmodern ideas emphasize group learning and encourage cooperative learning through interpersonal interactions (30).

Based on the educational implications extracted in postmodernism, the implications of teaching have been deduced as one of the basic components of education: creating opportunities for self-actualization, children praise the activity and try to express themselves, find faith in the power of analyzing problems and have a standard for this problem, pay attention to the principle of not getting lost in the issues and not staying in the text, to create the opportunity to move and aversion to stagnation, the intellectual conditions governing the postmodern will affect teaching through the following intellectual infrastructures, supporting self-reflection for both teachers and students, lack of emphasis on the experiences of dominant groups, abandoning judgment and judging based on standardized tests, emphasizing understanding and knowledge instead of emphasizing memorization and repetition. The teaching method of a postmodern teacher is such that in most modern teaching methods the emphasis is on experience. Simulation can be prescribed for the postmodern, in which lies a very wide range of experiences. Simulations give students opportunities to see the results of their actions and emotionally feel the effects of their decisions. For example, students who play the roles of national decision makers, they can touch and understand the issues better. Postmodern is also partial in teaching methods and emphasizes diversity. This means that in the teaching method of postmodern teachers, the emphasis is widely placed on experience. This approach is called "experiential learning" and in it, students have the opportunity to carry out extensive experiences in the form of simulations. Simulation gives students the opportunity to see the results of their actions directly and to experience the feelings and impact of their decisions in an exciting way (30).

The implications of moral-social education in terms of the teacher's and student's goals

In the attitude of postmodernism, for example, educators who want to strengthen students' critical powers about dominant and inclusive views, or who want to strengthen their capacity for patience or even the ability to accept views that are inconsistent with their own opinions, can use this theory. Postmodernism does not accept the division of life into different spheres; Therefore, the postmodern image of the school considers a community. In such a school, not only intellectual aspects are emphasized, but aesthetic, emotional aspects and group activities based on social cooperation are also considered. According to postmodernism, the teacher should be the creator of knowledge and the facilitator of the learning flow of the class or groups. In this way, learning streams replace the content of modern curriculum and teaching materials. In post-modern education where a text is read or interpreted in different ways, readers with a critical attitude to the text will learn new points that belong to them (31). Such an outcome causes different aspects of meaning and new conclusions to be found. Postmodern educators are of the opinion that in the modern era, information from everywhere, including the school, is under the control of the government; But in the modern situation, governments have less chance to refine information; Because the wide global network has been developed and extended. The freedom to choose a human relationship is a value in postmodern thought that is taken into consideration with regard to individual differences. According to Lyotard, an ideal school is a school where the presence of people in the company of others does not harm their individuality. So smaller communities, or narratives of difference replace society and its metanarrative. Postmodernism considers the teacher as a liberating thinker and a transformative intellectual whose characteristics

are moral and critical courage. He provides conditions for students to rethink their experiences. Recognize, express and provide ways to solve the oppressive relationships. In postmodernism, there are teachers, elders and guides who have the role of coordinating learning experiences. Their role is mostly to teach students "how to learn". They play an essential role in motivating, facilitating the learning process and facilitating students' creativity. In postmodernism, students and teachers learn together (31).

Postmodernisms have a special and different attitude towards the teacher, and perhaps it is the nature of such thinking that leads to transformation in all aspects of life. A teacher is a liberating, enlightened and transformative person, and the basis of any kind of change comes from this attitude. By ignoring the importance of the teacher's role in education, we block the possibility of creating any kind of necessary transformation and change. We must believe that the main driver of positive changes in the behavioral habits of people and society are two important elements "education and teacher". In this view, teachers are coordinators of learning experiences and teach students how to learn. Another important point is that the teacher is considered to facilitate the flow of learning and creativity of the students, and both the teacher and the student learn together. The presence of interactions motivates students. In the post-modern world, many methods and traditions that played an important role in the past have changed. These rapid changes in various categories of life have surprised students, and therefore it is up to teachers, parents and others to support them and empathize with them and provide the necessary motivation to answer their questions. In the postmodern curriculum, the teacher is a facilitator of the learning process and not just a transmitter of knowledge. The role of the teacher in the educational thought of

postmodernism is based on critical education - that the teacher is the main factor in the realization of this education. He considered the postmodern curriculum as a teacher of liberating thinking and a transformative intellectual whose main characteristic is moral and critical courage. The teacher must provide conditions for himself and the students to reconsider the experiences, recognize oppressive relationships, express it and provide ways to fix it. Teachers are veterans and guides who coordinate learning experiences. Their role is mostly to teach students "how to learn". Teachers play an essential role in motivating, facilitating the flow of learning and facilitating students' creativity. In general, it can be said that the student initiates the activity from the inside practically. Meanwhile, the teacher can initiate this activity. Student-teacher interaction in teaching, unlike the past, should be student-centered.

The factors that make the centrality of the student necessary are explained that before the post-modern era, the information was in the hands of the teacher, and it was the teacher who collected the existing information and knowledge and then passed it on to the child. In this process, it was necessary for the child to be active, but due to the fact that the effective factors in learning were not observed in him, the child acted as a passive being, and this action made the education process difficult. All-round communication has raised the student's level of information, and any imposition from the teacher makes him suffer, and on the other hand, the information provided by the teacher must be compatible with comprehensive information. Therefore, it is better that the student is the center of educational activities. Considering that the power of the teacher and the family has decreased due to the freedom of the student, and the child limits the teacher and the family by running away from school and fearing that he will be bullied outside the school. This is also one of the factors that

requires child-centeredness, which was not emphasized so much in modern times. The issue of the relativity of science, truth and reality, from the point of view of post moderns, requires that science and pure reality are not instilled in the child, therefore, in order to comply with this principle, the child should be placed at the center of education from the point of view of many post moderns. In post-modern conditions, due to the fact that the freedom of information and communication has increased, an opportunity has been provided for the child to be the initiator of the learning movement and the teacher to be his guide and help in the learning and education process. According to the mentioned cases, it can be concluded that the student should be the initiator and a supportive environment should be created by the teacher (31).

CONCLUSION

In this article, it was explained and criticized the philosophical foundations of post-modern citizenship education and the implications of social-ethical education in education and training. According to the presented materials, it was concluded that postmodernists, like pragmatists, give superiority to humans and believe that truth changes in a relative manner. In this area, modern secular culture ignores realities beyond the natural world. Postmodernism, as a critique of modernism, places great emphasis on the importance of man. This flow deals with the analysis of the subject, as a personality or cultural entity, and takes advantage of the fragmentation and collapse of modern ideas and concepts. The postmodern subject lives in the present and is deprived of any biological connection with his past. This human being, without a predetermined identity, is formed through social relations, language, and culture.

Postmodernism tries to consider the importance of the right to life instead of emphasizing citizenship rights. In the postmodern point of view, there is no fixed and central identity that remains throughout life, and finally, postmodernism turns itself into a decentralized and diverse subject instead of a modern centralized one.

In the postmodern perspective, the self is formed as a cultural unit that emerges through semantic systems and discourse. Many postmodernists do not emphasize fixed moral principles as guides for social action and often refrain from making moral judgments. They declare that values are not recognized as internal or intrinsic issues; Rather, they are determined through dialogue, negotiation, and decision-making. In relation to ethics in postmodernism, this theory considers ethics as a local and specific issue and there is no inclusive universal norm in the field of ethics. Values must be found in internal discourse; In other words, there is no external moral reality that can be achieved through inquiry.

However, people should evaluate their morals according to their interests, traditions, and different and varied circumstances, because moral values basically originate from the living environment of people. In other words, the point of view of postmodernism does not have any universal and inclusive norm in the moral field or any principle to determine these soft and dos and don'ts. Truths and values must be recognized within discourses. In postmodernist ethics, role modeling is criticized because those who are identified as role models, including fathers and mothers, may see their own interests as higher than those they care for because of their desire for research and personal values. To deal with this desire and natural tendency, it has been proposed to provide moral education based on democratic values and without the tendency to social authoritarianism. The principles of postmodernism also claim that all values, normative questions, feelings and emotions are reserved for enlightened people. Also, they skeptically assert that no particular value system

can be considered superior to another, and they do not exclude values from inquiry; Rather, they consider all values approximately equally. It can be said that the thought about virtues is the denial of real virtue, in the sense of virtue that comes from ability and competence, that is, the denial of something that arises from incapacity, is reductive and misleading. The results show that citizenship education is facing challenges and criticisms in the perspective of postmodernism. One of the criticisms of this topic is that emphasizing the relativity of values and the absence of fixed criteria can lead to isolation and reduction of moral commitment of people. In this framework, each individual may adhere only to the values and principles that are consistent with their personality, which may lead to a disengagement from social issues and less commitment to collective values. In addition, the weak emphasis on global values can lead to the escape of social responsibilities, because from the postmodern point of view, each person may understand his values and principles alone and not emphasize the transnational moral dimensions. These challenges show that in the education of postmodern citizenship ethics, the need for a balance between respect for diversity and maintaining global values is important for social stability. Effective education requires an accurate understanding of the views and thoughts of philosophers and educators about human nature and the purpose of life. With the change of the concept of man and the purpose of life from the modern era to the post-modern era, the educational conditions have also been affected. In the postmodern era, man no longer excludes himself from certain default definitions such as "rational animal" and human nature is rejected as a universal and uniform concept. In this view, man is no longer a person who only acts and speaks; Rather, as a culture, it is the result of its time's discourse, games, and social and political forces. This difference in the attitude

towards humans makes education in the postmodern era become a cultural process, where culture is the main agent and speaker of interests and wills in society. Therefore, the goals can be summarized as follows:

− Goals appear in the educational process and are not predefined.
− Goals are generally not achievable.
− The goals should not emphasize technical and scientific issues, but should consider the growth and ability of learners to adapt to rapid changes.
− There is no ideal and absolute goal.
− The goals are step-by-step and hierarchical, and when a goal is achieved, a higher goal is replaced.
− The best goals are those that are identified and defined by the learners. − Educating critical citizens (instead of merely good citizens);
− providing conditions for the establishment of radical democracy (connecting different views);
− Emphasizing and paying attention to knowledge-building discourse (first in the classroom and then in the social arena)
− Examining the difference and dealing with different systems as an educational goal (not ignoring other cultures and traditions);
− Appreciating the practicality of knowledge (students are producers and consumers of knowledge, not just those who know it);
− Attention to general culture and cultural studies (anti-nationalist culture);
− Self-creation.

In terms of the implications of moral-social education in terms of goals, it can be concluded that goals appear in the education process and are not pre-defined and should take into account the growth and ability of learners to adapt to rapid changes. From the point of view of the content, it was concluded that no content can increase the scientific and professional competence of the

learners. Content should increase learners' problem solving skills. Also, power is an effective factor in determining the control of relationships between students and teachers. The reduction of the teacher's power and the increase of the student's power are determined through factors such as the breadth of knowledge and freedom of communication. In postmodern conditions, an opportunity has been provided for the child to be the initiator of the learning process and the teacher is his guide in the learning and education process.

ETHICAL CONSIDERATIONS

Ethical issues (such as plagiarism, conscious satisfaction, misleading, making and or forging data, publishing or sending to two places, redundancy and etc.) have been fully considered by the writers.

CONFLICT OF INTEREST

The authors declare that there is no conflict of interests.

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