POSTMODERN THINKERS AND HIGHER EDUCATION: A SOCIOLOGICAL STUDY

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Abstract

In sociological perspective, postmodernism has important for generating new and exciting ideas and postmodernism has produce academic controversies that have lasted for decades. A major arena for postmodern intellectual warfare occurred in institutions of higher education. In the process of post modernization, universities and colleges has been the development of knowledge specialization controlled primarily by professors and contained within the borders of academic disciplines. The related questions have guided postmodernist research into higher education. The first asks, what are contributions of postmodern thinkers on higher education for society? The second question asks how this contribution helps to develop for society. As with postmodernist analysis in general, the postmodernist view of higher education tends to focus on the positive contributions which are knowledge, power, simulation and reality etc. The objective of this paper, to discuss the contribution of postmodern thinkers of sociology with higher education. The methodology based on descriptive in nature as well as secondary sources.

Keyword: Post-Modern, Higher Education, Academic, Universities, Colleges

1.INTRODUCTION

In postmodern society's education provides to the state as a matter of right for all the people. Formal institutions like schools, colleges and universities are organized for this purpose. They are staffed by fulltime professional practitioners like teachers and lectures. Education is provides free of charge, through ultimately it is paid for by the taxpayer. Although free compulsory state education is largely taken for granted today and regarded as a perfectly normal and natural state of affairs. It is important to remember that it is a very recent development in the history of man (Haralambos and Heald, 1980, 1981, and 2004).

Postmodernity refers to a break from modernity, the emergence of a new epoch or era. Postmodernity signals the emergence of a period of multiple changes in society, involving information advances, consumerism, the omnipresence of simulations, and the rise of a postindustrial order (Brooker, 1999, p. 174; Featherstone, 1991, p. 3 cited in Bloland, 2005, p.123). In the 1960s, the postmodern debate began in the United States in the humanities, increased momentum in the 1970s in the arts and social theory, and by the early 1980. Our interest of postmodernism has captured because it involves a spectacular critique of modernism, the foundation upon which our thinking and our institutions have rested. Now-a-day, modernist values and institutions are increasingly viewed as harmful, inadequate and costly. Postmodernists have been attacking the validity and legitimacy of the most basic assumptions of modernism (Bloland 1995, p.521).

Postmodernism can be viewed as a perspective or as a new historical era. In either case, the major thrust of postmodernism is to attack modernist assumptions about language, reality, and science. For postmodernists, language is not a path to truth or a method for describing reality, but simply a series of discourses socially created in varying contexts, none of which offer superior truth claims. Science is not viewed as a value-free form of knowledge, but as a discourse created within a political context where power struggles occur for the control of its meaning. Therefore, postmodernism as a perspective challenges the most

basic assumptions of the European Enlightenment, the foundation upon which much of higher education depends (Bloland, 1995., Lyotard, 1984., Cited by Delucchi, and Smith, 1997, pp.323).

Controversial work cry for that this approach to knowledge is losing legitimacy in higher education. In the postmodern era, there is danger in the collapse of the distinction between knowledge inside the university and outside so that certain kinds of knowledge. Once the monopoly of higher education are now shared with institutions outside the academy. (Bloom's, 1987., Baudrilard, 1983., Cited by Lyotard, 1984., Delucchi, and Smith, 1997, pp.323).

This paper is primarily concerned with higher education in post modern societies. It considers main questions: the study of higher education in society which is discussed in term of post modern perspectives.

2.POSTMODERNISM AS A PERSPECTIVE ON HIGHER EDUCATION

The terms "postmodern" occupy no fixed positions; their meanings are imprecise and highly contested. Despite this ambiguity, however, these concepts are critical reference points for discussions that try to make sense of what appear to be disparate cultural, economic, political, and social changes taking place in architecture, art, philosophy, literary criticism, the social sciences, in everyday life, in popular culture, in industry, business, technology, and education.

In literary studies, scholars continue to employ postmodern conceptualization extensively, while they assume that those who use the words also know the theory. No such assumption can be made in higher education studies concerning familiarity with modern/postmodern theory. Despite its significance in the past three decades the modern/postmodern debate has had relatively little direct impact on the study of higher education. The term "postmodern" appears with increasing frequency in the titles of presentations on postsecondary education in American Educational Research Association presentations, but few of the discussions address directly the background of the modern/postmodern divide that provides the vocabulary for the issues addressed. The paucity of

literature in higher education on postmodernism is surprising, because the postmodern debate has been in the foreground for many education scholars who write about the public schools, particularly in the fields of curriculum studies, school administration, and educational theory. In attacking modernism, postmodernism presents a hostile interpretation of much of what higher education believes it is doing and what it stands for (Ibid, p.522). "ethical teaching" requires honesty about the socially structured differences between professors and students (Long and Lake, 1996, Cited in Delucchi, and Smith, 1997, p.322) Modernist and postmodernist perspectives are very much alive in higher education and society. Both concepts are essential reference points for our examination of student consumerism in higher education.

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Colleges and universities are intended to be places of intellectual freedom where all views are debated and subjected to critical scrutiny. Students' evaluations of faculty members measure a variety of factors such as personality and expressiveness, which may or may not be related to learning, but are salient criteria to student consumers. Postmodernism's terms and assumptions have entered sociology and other social sciences over the past two decades. Postmodern perspectives are significant in their potential to account for the extensive changes in our society as we move from a production to a consumption society. An important consequence of postmodernism is that as the boundary between higher

education and the market collapses, few (if any) academics are unaffected by student consumerism.

Increasing numbers of educational researchers have begun to use the notion of postmodernism to investigate the problems they study. The field of educational inquiry finds itself in a state of transition caused by the increased activity and debates related to postmodernism. Every research project displays a characteristic set of features that defines the nature of the inquiry process followed. The way in which researchers conduct their studies reveals a range of issues that address ontological claims, epistemological matters, methodological practices, analytical actions, representational preferences, practical concerns, and political agendas associated with a given project. f postmodern educational research can be brought into focus by examining just three dimensions: the methodological, the political, and the representational. The political dimension examines the treatment of power as either a substantive issue in its own right or as an inevitable effect of the process of educational research. The methodological dimension examines the strategies used to collect data (in the empirical case) and to construct arguments (in the theoretical case). A third dimension, the representational, describes different styles of expression or communication that might be used to produce a written record (e.g., research article, conference presentation, project report (Constas, 1998, p.36-37)

The postmodernists draw largely on phenomenology, post structuralism, linguistics, semiology, and deconstruction. Ninnes and Burnett show that the scholars most often cited by postmodern comparativists to inform their work are Jacques Derrida, Michel Foucault, Jean-Francois Lyotard, Ferdinand de Saussure, and Jean Baudrillard. These early postmodernists advance analytical tools to "unmask" hidden hegemony and liberate alterity (Ibid, p.70)

Most educators would like to believe their teaching has something to do with freedom. They hope their efforts will liberate their students, somehow empowering them and their communities to change our society for the better, and many educational theorists have attempted to explain how education might promote such goals. In Pedagogy of the Oppressed, Paulo Freire (1970, p.17

cited in Schutz, 2000) argues that the right forms of education can teach students "to perceive social, political, and economic contradictions, and to take action against the oppressive elements of reality," by helping them overcome their false understandings of the world, and providing them with tools to remake it into a better place.

3.LITERATURE REVIEW

Constas (1998) emphasizes in the article that the importance of educational researchers maintaining a balanced, constructive dialogue about postmodern inquiry. The increased levels of activity associated with trying to establish a link between postmodernism and educational inquiry remain unquestionable. It is argue in this article sketches a definitional framework for educational inquiry in which postmodern varieties of educational research may be defined. It is argued that any one piece of research exhibits, either implicitly or explicitly, a commitment to a particular configuration of interests. Here the author describes three dimensions of inquiry; the article demonstrates how postmodern educational research distinguishes itself by its political aims, its methodological practices, and its representational styles. These three dimensions are integrated to form a three dimensional model that provides a graphic illustration of how postmodern varieties of educational research may be defined in reference to other approaches to educational inquiry. The implications of this model are considered in the context of the general debate concerning the sensibility of trying to isolate the hard to pin down nature of postmodernism. It argues that postmodern discourse in education parades, somewhat paradoxically.

Schutz, A (2000) Postmodern theory is often seen as a realm either of totally free play where anything goes and there are no rules at all-or of despair where all visions of equality and democracy are equated with totalitarianism. Coherent ways of talking about "actors" or "responsibility" can appear to be entirely repudiated. Further perceived as elitist, obscure, convoluted, and entirely removed from any kind of practical reality, postmodernism is often viewed as having nothing relevant to say to teachers or those interested in concretely improving education. This paper attempts to show that these visions are not entirely fair to the ways

many "postmodern" theorists strive to explore carefully the myriad tensions invariably involved in politics and pedagogy or to the (perhaps surprising) egalitarian commitments that generally undergird their projects. Taking advantage of the fluid and ultimately indefinable character of the idea of the "postmodern," this paper draws from an eclectic group of thinkers, teasing out a range of different perspectives that might inform, complicate, and contest efforts to "teach freedom.

Epstein and Carroll (2005)Postmodernism has gone well beyond earlier relativist emphases on the uniqueness and character of nations by embracing underlying tenets of phenomenology and, en route, questioning the very foundations of "knowability" and "truth." The early 1970s saw the rise of deconstructionism, led by Paul De Man in the United States in literary criticism, and in broader applications by Michel Foucault and by Jacques Derrida, who advanced the modern usage of "deconstruction" in Europe.26 Deconstructionism, in turn, influenced the surge of postmodern thought, whose popularity as applied to education became such that by 1995 Norma Jackson and Peter Jackson were moved to comment that "educational theory, like much social science and humanist theory, is caught in the vortex of postmodernist games. Advancing through the critical theory and social constructionist theoretical and methodological positions brought forward into education theory, particularly by Michael Apple, Pierre Bourdieu, and Henry Giroux, postmodern approaches accessed the phenomenological techniques of Martin Heidegger to "deconstruct" efforts to establish determinacy in educational relationships.

Delucchi and Smith (1997) Postmodernism challenges the legitimacy of what higher education purports to be doing. An important consequence of postmodern thought is that few of us in academia are unaffected by the arguments that challenge our epistemology and in turn our approach to pedagogy. If we embrace postmodernism as a critique that applies to both modernists and to critics of modernism, dialogue becomes possible. The image of relativism hangs over all of our disciplines. Therefore, we must begin to engage our colleagues and students in dialogue, even as we recognize that the tension between modernist

orientations and postmodern perspectives will not be easily resolved.

Bloland (1995) highlighted the literature in higher education on postmodernism is surprising, because the postmodern debate has been in the foreground for many education scholars who write about the public schools, particularly in the fields of curriculum studies, school administration, and educational theory. In attacking modernism, postmodernism presents a hostile interpretation of much of what higher education believes it is doing and what it stands for.

4.POSTMODERN THEORY WITH HIGHER EDUCATION

The social theorists cited have a shared interest in the rapid pace of change driven by globalism, terrorism, information technology, and science. For those specifically interested in higher education, there is widespread agreement that the driving forces of change are deeply affecting postsecondary education, creating dangerous fragmentation, dissolution of community, loss of direction and unified purpose, attenuation of autonomy, super competitiveness, and unprecedented implosions dissolving the walls between universities, business, and government. Other characteristics of the new millennium that affect everyone and spill over into university life and structure include an openness that provides an almost endless number of options for institutions and individuals, rising levels of skepticism, increases in risk and risk awareness, contested social and personal issues, and questions about constructed selves and newly emerging identities (Ibid, p.143).

Some of the most striking postmodern changes are associated with economic life viewed in terms of performativity, and these changes profoundly affect the place of higher education in the society. The changes affect what kind of education may be offered by higher education, the methods of delivery, the autonomy of the colleges and universities, and the competitive position of institutions of higher education. The postmodern society is a postindustrial society. The changes taking place are striking. The workforce is moving out of industrial production to service jobs. the optimistic assumption is that educating for service jobs means preparing people for professional careers, and that the

information society requires large numbers of professionals at many levels to operate it. In fact, service jobs may turn out to be low-paying, noncareer-producing positions that require vocational and technical education. Although the impact of the information society is very much in a muddle at this point, there may be only a small number of opportunities for autonomous, highly skilled information professionals, what Jencks has called a "cognitariat"

4.1. Multinational corporations and Postmodernism

Many higher education institutions are initiating programs of global studies with this scenario in mind. . Local workers are knowing about the local culture and language, will often work for lower wages and salaries, and have less desire to globe trot in order to move up the corporate ladder.

4.2. Consumer culture and Postmodernism

Perhaps most foreign of all, and potentially most disruptive to the higher education curricula, is the notion that the United States is now a consumer culture. The conventional interpretation of this in higher education is that a consumer culture education prepares persons to supply consumer goods and services to a population that is awash in conspicuous displays of television and other electronic devices, a population that seeks an ever greater supply and variety of consumer goods. But the postmodern interpretation is that consumer activity is now "the cognitive and moral focus of life, the integrative bond of the society, and the focus of systemic manage. In Baudrillard's perception of postmodern society, commodities through advertising in the media. A consumer culture calls into question the assumption that the academy has a monopoly of knowledge. This delegitimates belief in professors as experts, particularly as ultimate authorities on the subjects they teach. (Ibid, p.538-542)

4.3. Hardcore Postmodernism

At the other extreme is what Rosenau calls "skeptical postmodernism". Its adherents use postmodernism to attack and delegitimate modernism, but essentially offer no real way to organize a society or a university. They

see a collection of autonomous discourse groups operating in a university, responding entirely to their own vocabularies and sets of values, which are assumed not to be commensurable with other discourses, groups of discourses without any hierarchical principles and eschewing the values of merit and the larger college or university community (ibid, p.543)

4.4. Unfulfilled Modernism

Habermas, the defender of modernism, agrees with much of the critique by postmodernists, but sees postmodernism as a retrogressive conservative force pushing modernism toward a premodern unenlightened stage. In contrast, he seeks to develop a renewed modernism, a rationality based on communication; open, free, and engaged in by all, as a means for preserving and improving democracy, freedom, equality, and progress. Yet Habermas has been strongly criticized for depending too much upon the possibility of building institutions that could and would sustain what sounds like perfect communication. So much dependence upon the communication process seems extremely precarious in a postmodern moment, when we are discovering the extent to which meanings shift and slide and disappear across cultures and time contexts. (ibid, p544)

4.5. Feminist Perspectives on Postmodernism

Feminists have conflicting views on postmodernism. For those who have viewed themselves as marginal and excluded because of gender, postmodern criticism is helpful. Postmodernism is used to attack many of the major philosophical perspectives of modernism, such as essentialism, foundationalism, and the assumption of universals, which have been used to create hierarchies that place women in positions inferior to men and then legitimate that subordination. Feminists are bothered by postmodernism's potential for a relativist reading of feminist agendas and goals that severely attenuates the basis for political and social action to change the male-dominated status quo in and out of universities. empiricist and standpoint theories that maintain as legitimate the modernist scientific and academic standards are negated by postmodernist perspectives(ibid,p544-545).

4.6. Marxist and Postmodernism

Many Marxists are critical of postmodern thought but others see postmodernism as a new, higher stage of capitalism. Frederick Jameson, in particular, has written extensively about postmodernism, which he sees as a historical period in which culture has penetrated all forms of social life, including economics. His perspective takes into consideration the impact of media and information and their relationship to an almost total commodification of social and political life (ibid,p.545)

4.7. The Post-Marxist and Postmodernism

As post-Marxists, Ernesto Laclau and Chantel Mouffe embrace postmodernism but are interested in political action as well. They attempt to find a path to change the order of things in the university and in society. This means that they accept the idea of discourse theory and assert that it implies "the commitment to show the world for what it is: an entirely social construction of human beings which is not grounded on any metaphysical 'necessity' external to it - neither God, nor 'essential forms' nor the 'necessary laws of history. These theorists differ from Marxists in their views on class struggle. As post-Marxists they are no longer convinced that the analysis of classes is relevant in the struggle against capitalism. They emphasize, instead, the need for a variety of forms of resistance.(ibid,p.546)

4.8. Cultural Studies and Postmodernism

Cultural studies is one of several movements - this one highly interdisciplinary - that attempt to reflect the diversity, the plurality, the diffuseness, and the blurring of boundaries of academic disciplines and between disciplines and the external world. Its orientation is to what has been called the "new politics of difference - racial, sexual, cultural, transnational.. It seems to be in a fluid state by choice, and has not gelled into a discipline with its own methodology. It draws from anthropology and tends to be humanistic in its orientation. (ibid,p.546)

4.9. Chaos Theory and Postmodernism

An optimistic perspective on postmodernism links it with chaos theory. Both postmodern and chaos theory give centre stage to ideas about disorder, indeterminacy, undecidability, and fragmentation in their emphasis upon complexity. chaos theory gives a structure and hope for controlling complexity that is not found in several of the reactions to postmodernism. . Chaos theory seems to promise that out of the nothingness that results from deconstructing the language, will arise a new, albeit tenuous, and constantly shifting order that will provide space for new voices and new perspectives to be heard and granted legitimacy (ibid, p 547-548).

4.10. Border Pedagogy and Postmodernism

Henry A. Giroux combines postmodernism, feminism, post colonialism, and culture studies to promote a social, cultural, political, educational agenda that invites teachers, students, and cultural workers to critique, then challenge and oppose the institutions, the knowledge claims of disciplines, and the social relationships that now dominate our society. This process he calls "border crossing". The means for helping and effecting this crossing is "border pedagogy," and the purpose of border crossing is to create "borderlands" or "alternative public spaces". These constructed borderlands are realms where democratic political and ethical revolutionary battles are to be waged, and the values of this crusade are to be firmly grounded in what appear to be modernist readings of such values as freedom, equality, liberty, and justice.(ibid, p.548)

4.11. The Liberal, Pragmatist Approach and Postmodernism

Liberal thinking continues to dominate higher education today, and liberalism is quintessentially modernist in its orientation and in its effects. It is clear that this approach does not dismantle the ideas of merit, democracy, progress, science, and rationality, but expands and modifies them so that new ideas and orientations will be accommodated. The strategy in current higher education thinking, in an era of greatly increasing multicultural consciousness, is to redouble efforts to bring marginal persons and ideologies into an expanded modernist college and university. Mainstream educators assume that given educational opportunities and access, ethnic, minority, and religious groups and individuals will be socialized into liberal modernist culture. Administrators and faculty hope that this strategy will

change the structure and life of the college and university, but not the metanarratives (ibid, p.549).

5.POSTMODERN THINKERS WITH HIGHER EDUCATION

Postmodernist authors' ideas that provide a framework for discussions for much of the literature on postmodernism: Jacques Derrida, Michel Foucault, Jean-Franqois Lyotard, Baudrillard. Derrida and Foucault are viewed as representative of poststructuralist thought from which postmodernism as a perspective is derived, and Lyotard and Baudrillard are reflective of the view of postmodernism as a historical period (Bloland 1995, pp.521-523).

Postmodernism may be seen as a perspective a means for understanding the conditions we now live in. It may also be viewed as a new epoch, or a new historical era. Postmodernism as a perspective (often printed "postmodern" rather than "post-modern," defined as an era) borrows extensively from the definitions and concepts of poststructuralism. Thus it focuses upon the indeterminacy of language, the primacy of discourse, the decentering and fragmentation of the concept of self, the significance of the "other," a recognition of the tight, unbreakable power/ knowledge nexus, the attenuation of a belief in metanarratives, and the decline of dependence upon rationalism. Poststructuralist thought developed in France in the 1970s as a reaction to the French structuralist attempts to build a rigorous, objective, scientific analysis of social life through the discovery of the underlying, deep structural linguistic and social rules that organize language and social systems [13, pp. 18, 20]. Poststructuralist concepts have been appropriated, broadened, and extended by the international movement of postmodernism, which has applied the poststructural ideas to a much larger number of topics in its wide-ranging attacks on modernism.

What do these poststructural/postmodern concepts mean and what is their significance for society and for higher education? Much of this orientation is related to poststructuralist views of language and of how language is used. Two poststructuralists who have transformed our ideas about language are Jacques Derrida and Michel Foucault.

5.1. Jacques Derrida (1930-2004)

Derrida attacks basic modernist assumptions about languages and reality. The usual assumption is that there are thoughts and realities prior to language and that language is the vehicle for communicating ideas and of describing reality. He asserts, instead, that language comes before knowledge and that the meaning of words is constantly changing. Language becomes indeterminate and difficult to control. For Derrida, the meanings of words are permanently in flux. Word meanings continually escape their boundaries as these meanings are negotiated and renegotiated in social settings. The Derridian strategy is to search out and illuminate the internal contradictions in language and in doing so show how final meaning is forever withheld or postponed in the concepts we use. The means for carrying out this project is deconstruction. Deconstruction involves examining and bringing to the surface concealed hierarchies and hidden oppositions, inconsistencies, and contradictions in the language The method of deconstruction includes "demystifying a text, tearing it apart to reveal its internal, arbitrary hierarchies and its presuppositions. The purpose of deconstruction is not simply to unmask or illuminate hierarchies and demonstrate their arbitrariness, to delegitimate them, but to do so without replacing them with other hierarchies and so create tensions without resolving them.

5.1.1. Deconstruction and higher education

Derrida's powerful attack upon hierarchies of the modernist world can be used with great effect in challenging higher education's hierarchies and illuminating its exclusions. Higher education is composed of hierarchies. The disciplines are arranged within institutions of higher education in a loose hierarchy of discourses3 that give preference to the physical sciences over the social sciences and humanities and to the arts and sciences over education and other marginal professions. Concepts that lend credence to faith in reason, science, progress, and the Enlightenment are privileged in the modernist world, and especially in the university and college. Delegitimation encompasses harsh questioning of universities and colleges about their reward structures, the purposes and practices in which they are engaged,

and the claims of those now in positions of power and responsibility to their right of office. Colleges and universities are particularly susceptible to the postmodern critique that denigrates hierarchy because institutions of higher education see themselves as institutions with the responsibility to create and distribute knowledge, civic values, and meaning to new generations. They act as sorting mechanisms and as institutions that maintain the middle class status of students (class being another modernist hierarchical concept), while also creating the means for upward mobility of students. Deconstruction provides reasons and arguments supporting the accusations that excluded groups make against institutions of higher education. postmodern perspective there is no compelling reason for controlling groups to give ground to others.

Higher education promotes the idea of community and is interested in community on several levels. Disciplines are conceived of as communities of scholars, and institutions are viewed as communities of scholars, students, and administrators. The promotion of community is a constant in higher education, and one of its assumptions is that it fosters a concept of citizenship that is an idea of community. Higher education teaches and promotes identification with the larger differentiated community (Ibid, pp.526-530).

5.2. Paul-Michel Foucault (1962-1984)

Foucault give discourse theory a central place in their writings. Foucault deals initially with what he terms an archaeological approach to discourse. Foucault asks, "What rules permit certain statements to be made; what rules order these statements; what rules permit us to identify some statements as true and some false; what rules allow the construction of a map, model, or classificatory system.

5.2.1. Archaeology

Archaeology seeks out the rules that designate what will be true or false in a discourse and create the possibility of organizing a discipline, a field of knowledge such as physics or psychology. When academic disciplines, especially the human sciences, are looked at in this archaeological way, they have histories that do not

resemble mainstream, modernist notions of how history explains things. Instead of smooth continuities and totalizing explanations, one gets discontinuities and disruptions.

5.2.2. Genealogy

Foucault later expanded his archaeological approach to concentrate on the power/ knowledge relationships that exist in institutions. For Foucault, knowledge and power are inextricably bound together. That is, there is no knowledge without a power question arising, and no power without knowledge. This power/ knowledge connection has a confounding effect on our understanding of knowledge in the academy. If Foucault is correct about the power/ knowledge relationship, there can never be anything approaching neutral, objective knowledge. That is, whatever knowledge comes from research in the disciplines is always implicated in power considerations. This is very different from the modernist assumption in higher education that each discipline can be a separate and independent intellectual enterprise that exists above and outside of politics. Rather, Foucault and the postmodernists view disciplines as completely involved with politics, economics, culture, and other external influence. The power/ knowledge relationship is embedded in discourses, and discourses are the locations where groups and individuals battle for hegemony and over the production of meaning. Disciplines become sites for power contests for control of subject matter through language.

Institutions of higher education recognize and encourage differences among disciplines in methods, orientations, languages, and scholarly commitments by individual professors. Colleges and universities recognize that disciplinary discourses may be incommensurate. But even incommensurate academic discourses are assumed to identify with a broad, common set of values that include respect and reward for academic rigor, intellectual creativity, academic freedom, peer review, and general respect for the rules of scholarship. Incommensurate social and cultural discourses are much more difficult to encompass within academia, for institutions have trouble reconciling academic values as they are interpreted within the institutions of higher education with the

incommensurate cultural values that are apparent between marginal groups and mainstream academia. The usual method for trying to create community in this situation is for colleges and universities to broaden their interpretations of merit and justice in such a way as to include other cultural values and thus preserve community through the traditional common values. But this modernist strategy in colleges and universities is failing. Foucaultian argument that an elements of a hegemonic discourse that places minorities and others at the margins of the institution and directly benefits those who created and sustain the discourse of scholarship and community. The knowledge/power nexus cuts in a different direction that also affects higher education (Ibid.p.530-532).

Viewing postmodernism as a new historical phase is a means for approaching a number of important questions that higher education is involved in and must deal with. Postmodernism as a new era concentrates our attention on the impact of the information age, consumer society, commodification, performativity, multinational corporations, and simulacra.

5.3. Jean-Francois Lyotard (1924-1998)

In 1977, Lyotard explains the difference between "classicism" and "modernity," but a footnote points out that "postmodern" should have been the name for what was called "modern" at the time the conversations took place. Lyotard continues to use this concept through the mid-90s. Thus the question of what Lyotard may have meant by the postmodern is twofold: How is the postmodern defined in The Postmodern Condition? And is the concept "displaced" in any way after 1979.
First, the general topic is "the condition of knowledge in the most highly developed societies." Second, the condition of knowledge today is called "postmodern," that is, it is placed in the perspective of the philosophy of history, according to which the modern epoch is considered to be over and is superseded by a postmodern epoch. Third, the normal use of the concept "postmodern" is not adopted, but rather serves as a point of departure, redefined to address the question of the crisis of the narratives of legitimation in the modern. Fourth, the modern is characterized by science (which is concerned with truth) and by the institutions controlling social bonds (which are concerned with justice) that are

beginning to legitimate their activities with reference to a grand narrative: "The dialectics of Spirit, the hermeneutics of meaning, the emancipation of the rational or working subject, or the creation of wealth". Hitherto, these narratives of legitimation supporting both science and social bonds functioned satisfactorily, but for Lyotard they have become untrustworthy; indeed, the postmodern context is this untrustworthiness. Fifth, the untrustworthiness becomes apparent by the grand narrative "losing its functors, its great hero, its great dangers, its great voyages, its great goal". These previously clearly defined entities that carried the grand narratives disintegrate into clouds of different linguistic elements that "only give rise to institutions in patches-local determinism". Finally, in this postmodern epoch three other possible legitimating criteria appear within science: performativity, which governs de facto (the technical criteria, from which everything is administrated in input/output matrices in which the elements in a process are claimed to be commensurable and in which the aim is to increase efficiency); consensus, which is achieved by open discussion, a criterion for which Habermas is made the spokesperson; and paralogy (disagreement, incommensurableness, innovativeness), which Lyotard himself wishes to promote. The founding of the university in Berlin at the beginning of the nineteenth century was an attempt to unite two viewpoints: science needed to develop according to its own dynamics and a university should be useful to society. Uniting these two objectives depends on inferring everything from one original principle: the speculative spirit. According to speculative narrative, scientific, social, and existential practice can be united (Lyotard and Brügger, 2001, P.77-80).

What potential legitimating criteria stand out today? Lyotard sees three: performativity, the predominant form of legitimation, and, less obtrusively, consensus, and paralogy. With performativity as a legitimating criterion, everything is administrated in input/output matrices in which the elements in a process are claimed to be commensurate and in which the goal is to increase performance. As regards the grand narratives, what is at stake for research and teaching is the question "Is it true? ", while for the social, it is "Is it just?" As regards performativity, what is at stake in both science and the social is the question "What can it be used for?" ("Can it

be sold?"; "Is it effective? "). What potential legitimating criteria stand out today? Lyotard sees three: performativity, the predominant form of legitimation, and, less obtrusively, consensus, and paralogy. With performativity as a legitimating criterion, everything is administrated in input/output matrices in which the elements in a process are claimed to be commensurate and in which the goal is to increase performance. As regards the grand narratives, what is at stake for research and teaching is the question "Is it true? ", while for the social, it is "Is it just?" As regards performativity, what is at stake in both science and the social is the question "What can it be used for?" ("Can it be sold?"; "Is it effective? ")(Ibid, p.82)

Although Lyotard sees postmodernism as a condition or mood, not an epoch, he can be viewed as a transitional figure because his analysis takes on characteristics of a historical period. Lyotard picks up the assault upon modernism, particularly in terms of a denigration of rationalism, but concentrates on what he calls "metanarratives," those large universals that undergird our orientations toward the modern world, the grand stories that provide the foundation for modern life. Metanarratives are the foundational stories that legitimate discourses and are criticized by postmodernists as locking society in a prison of restrictive, totalizing systems of though. . For Lyotard the postmodern is defined "as incredulity toward metanarratives"

The questioning of metanarratives is important for higher education, because metanarratives are the foundation of modern university and college life, especially as they undergird the scientific-technological aspects of higher education, but also higher education's assumptions about progress, knowledge, and socialization. His most influential book is called The Postmodern Condition: A Report on Knowledge.

He specifically discusses the changing university and the future status of the professor. Lyotard predicts a dim future for higher education as it is now constituted. His notion that performativity is the only viable criterion in a postmodern world means that higher education's sole reason for existence is its ability to contribute directly to the performativity of the economic system. For Lyotard, the task of universities and colleges is to create skills,

and no longer idea. Teaching by professors is still necessary, but it is reduced to instructing students in the use of the terminals. If you do not have legitimate grand narratives, you do not need professors to teach them, but you can rely upon machines to teach students what they need to know in a performatively driven society.

Higher education as it is currently organized, constituted, and structured is committed to a search for truth, is dependent for its legitimacy on a belief in the scientific method and science as a way of obtaining this goal. Such a search has the assumption that as the search becomes more sophisticated and knowledge information accumulates, progress will result. Problems will be solved. Life will become better.

In the postmodern world this position is jeopardized. Lyotard, who writes extensively on science and technology in The Postmodern Condition, denigrates this view of science on two grounds. First, science is just one more metanarrative and has no more legitimacy than any other metanarratives. Second, science in the postmodern world becomes judged by efficiency and effectiveness and turns into technology. Postmodernism thus makes science and the scientific method problematic, less a basis for legitimacy or for determining good work.

5.3.1. Performativity

In the postmodern world described by Lyotard, performativity is viewed as the most powerful criterion for judging worth, taking the place of agreed upon, rational, modernist criteria for merit. efficiency and effectiveness become the exclusive criteria for judging knowledge and its worth in the college and university. Knowledge becomes "technically useful knowledge. The criterion of technically useful knowledge is its efficiency and its translatability into information (computer) knowledge. Therefore, the questions, "'Is it true?', 'Is it just?', 'Is it morally important?' become reduced to 'Is it efficient?', 'Is it marketable?', 'Is it sellable?', 'Is it translatable into information quantities? (ibid, p.533-536)

5.4. Jean Baudrillard (1929-2007)

Baudrillard also identifies himself as a postmodern thinker. His significance lies in what he has to say about the consumerism, fashion, and the media/information society. His ideas about simulation, implosion of boundaries, hyperreality, and simulacra destabilize our sense of the boundaries within institutions of higher education and between them and the external world. His political stance is similar to that of Derrida, Foucault, and Lyotard. That is, he is interested in micropolitics, politics at the margin, with emphasis upon differences. In Baudrillard's case, it is a micropolitics that emphasizes lifestyle and communication changes that would free individuals from a repressive modernist society. For Baudrillard, the postmodern society is a world in which the images or simulations, which are an intrinsic aspect of computerization, media, and information processing generally, replace modern production as the basis for organizing our live.

Perhaps the most significant of his concepts is that of implosion. Implosion simply means that the boundary between a simulation and reality is erased, that is, implodes, and the basis for determining the real is gone. Higher education implosions in the postmodern era. If we accept Baudrillard's concept of implosion, we see in education that the collapsing of boundaries may be drastically changing the organization, purposes, and activities of higher education. As the metanarratives of progress, rationality, and science are undermined and deprivileged, the boundaries and hierarchies they sustain are weakened and move toward collapse. Thus, academic disciplines based on these metanarratives find their borders dissolving and the bases for their hierarchical structures attenuated. Also threatened are those boundaries that define the difference between the inside and outside of organizations, institutions, groups, and individuals. In the postmodern era, there is danger of the collapse of the distinction between knowledge inside the academy and outside of it, with the result that certain kinds of knowledge that used to be the monopoly of the academy are now shared with institutions outside of the academy. What is its significance for higher education? The postmodernist collapse of boundaries entails a mixing together of high and low culture. Intellectuals, including academic intellectuals, enter the world of popular culture and interpret it. As intellectuals become associated with popular culture and identified with it, they begin to lose their hierarchical station as experts (ibid, p.536-538).

6.CONCLUSION

In the above discussion, postmodern thinkers give lots of concept regarding higher education as a global context. Thus, postmodernism makes us aware of the destabilization and uncertainty that we meet not only in society, but in higher education. Higher education is not exclusion. It cannot act as though it spoke truths; it can argue only that what it does is useful, but not that it is true. The postmodern perspective may be that opposing perspectives need to be kept alive and in tension with the dominant model. This would mean that institutions of higher education must be able to sustain and manage permanently with considerable unresolved conflict and challenge.

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[5]   Ibid, p.538-542
[6]   ibid, p.543
[7]   ibid, p544
[8]   ibid,p544-545
[9]   ibid,p.545
[10]   ibid,p.546
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